

LONDON,
Printed by William Iaggard, dwelling in Barbican. 1616.



TO THE RIGHT
Honourable, the Lord W^o T-
TON, Baron of *Marleigh*, one of his
Maiesties Priny Councill, Comptroller of
His house, and Lieutenant of Kent, his
very good Lord: *Thomas Wilfen*, wisheth
all happinesse in Christ, now, and
hereafter, for ever.

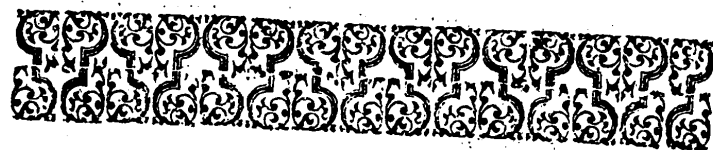


Among all Sacred and
Diuine Bookes, which teach
that great Mystery of godlinesse
(Right Honourable) there are
none more Mysticall, then the
Canticles of Salomon : The Epistle
to the Hebrewes : and the *Apoca-*
lipse or Reuelation of Saint Iohn.
In the first of these three, wee are
by a continuall Allegorie of Marriage, instructed in the
most sweete and straight coniunction betweene Christ and
his church. In the second vnder comparison with Types and
Figures of the Law, we doe learne the perfection of Christs
Priest-hood & Sacrifice, for full reconciliation of all elect sin-
ners with God. In the third (hauing as many mysteries as
words) by dark propheticall phrases, we haue fully deciphered
the

The Epistle Dedicatory.

the condition of the Christian Church, till the returne of Christ her Husband; together with the certaine ruine both of Turkish and Popish Regiments, as most infest enemies to the spouse and truth of GOD. The explication of these portions of Sacred Writ, by an easie and familiar way of a Dictionary, I haue thought it my duty (humbly crauing your Lordship so to interpret it) to Dedicate vnto you (my Right Hon. good Lord, to whom for many respects, especially for your gracious fauour to my meane selfe, and your great affection to the Diuine Truth, I holde my selfe much indebted) as I haue put forth a generall Register of Sacred words, with their significations, scattered throughout the whole Bible, vnder the Names of three right Reuerend persons, mine especiall Benefactors. If by my dimme candle there shall arise any Light, for the better vnderstanding of heavenly and holy Scriptures, let all Glorie be giuen to him who is the Father of Lights, from whose Light, wee all receiue Light; and vnto whose blessed guiding and protection, I commit your Honor, with your right honourable and vertuous Lady, and hopefull children. From mine house in Cant. Decemb. 1611.

Your Honors bounden Seruant,
and dutifull Chaplen,
Tho: Wilson.



TO THE RIGHT
Reuerend Fathers in Christ,
my Lord Bishops, of CARLILE and of
WORCESTER: Also, to the Right Worshipfull,
M^r Doctor NEVILE, Deane of CHRIST-CHVRCH,
in Canterbury, THOMAS WILSON wisheth
all Health and Happinesse from
Christ our Lord.

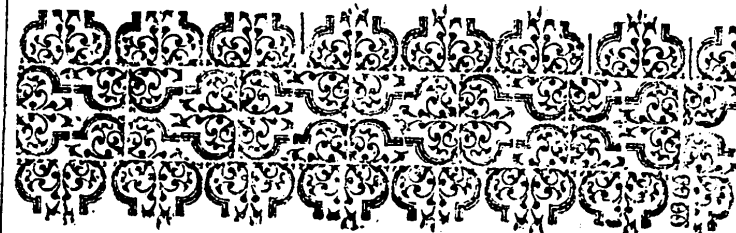


Right Reuerend, that which King Asuerus saide of Mordecay, when he found by reading in the Chronicles the great pleasure he had done him, by discovery of a dangerous Treason against him; What Honor and dignity (saith he) hath bene done to him for this? The like (though not the same) may I say, concerning your Lordshippes and Worshipp, vpon recording with my selfe, the many and great fauors which you haue done me from my yout h, to this day: What duty and seruice (for I may not say, what Dignity and Honor) hath bene returned to you for all this? My Conscience doth answere me with some checke, as his Seruants answered their King: There hath bene nothing done. If vpon this answer, that Heathen man entred into some deliberation with himselfe, how to recompence Mordecay, my checke would prooue a sting in the end, if I should alwayes suffer my selfe to forget your very great & most constant Good will and Benesse. For one of you, to wit, my Lord of Carlile, was, vnder God, the Foundation of all the learning & preserment which I enioy, hauing cherished me in his Colledge, whereof he was a most worthy Pronost and Governour, neglecting himselfe and his, for the good of his house: and afterward, sending me to the place where yet I abide, by
A 4
Gods

An Epistle Dedicatory.

Gods goodnesse; and there have bene, and still am much comforted. thorough the great loue and care of that Reuerend and most courteous Dean of that Church, whereof I am a Member; the third, vouchsafing mee his louing respect, both long before and since he was advanced to his first See. Entering into some deliberation what I might doe, not for dignifying you (albeit that were my part to do, were it in my power) but for deliuering my selfe from suspition and imputation of an ingratefull minde, I resolved to presume vpon your great and well approoued benignity and patience, to Dedicate to you, and vnder your three names (being for your place and painefulnesse, chiefe setters forth, and teachers of Christianity) to publish a great part of this my Christian Dictionary, which with much and long labor, and not without some Fruite I hope, to the Godly Professors. (for whose sake and good chiefly, I meant it) I am sure, with much gaine of knowledge, and increase of iudgement to my selfe, I haue at length (as I could) finished it. Vnto which, if your Honorable Lordships will afford Patronage, Countenance, and gracious Assent, I shall in such wise acquite some part of bounden duty towards you, as yet I will acknowledge my debt increased, by the addition of dignity vnto me, so to grace the poore, but painefull Worke, as it may haue shelter vnder your wings, against the carping Tongues of the enuious, who neither will put forth their strength to do good, nor yet will beare with others, which desire to imploy their Talents. Thus craving pardon of my boldenesse, and submitting my selfe and endeuours to your fauorable acceptance, I commend you all three to him who is one in Essence, and three in persons, the blessed Trinity in vndinidable Unity. Whose wisdoms and power euer guide and defend you in earth, till his infinite goodnes & mercie, haue glorified you in heauen.

From my House in Canterbury, Anno Dom. 1611.



REVERENDIS
Viris, D. Airaio, Reginensis
Collegij Præposito: Et D. BANCROFTO
Collegij Vniuersitatis Magistro; et vtri-
usque Collegij Socijs omnibus & singulis, Tho-
mas Wilsonus, salutem in Domino.
optat Sempiternam.



VM primum liber iste sub ti-
tulo Vocabularij Sacri, & patroci-
nio Honoratissimorum & Reueren-
dissimorum virorum in lucem editus
esset, facilè perspexi quamplurimos
eum auidè & perlibenter amplexos
esse; quorum desiderio & spei licet
satisfactum esse plenè intellexi, ego
tamen mihi ipsi planè non satisfeci. Vidi enim post con-
fectum opus, & plura, & maioris ponderis ac vsus vocabu-
la desiderari, quam à me obseruata, selecta, & impressa
fuerant: adeo difficile est aliquod opus (grande præfer-
tim) simul & incipere, et perficere. Dolorem quem ex
manco et mutilo isto sætu meo concepi, istud nonnihil
leniebat, minuebatque, quòd idem egregiè doctis et pru-
den-

dentibus viris (quibus ego me minima ex parte adæ-
quandus sum) accidere solet, post studium & labores graues
exantlatos, imperfecta opera, accessione & emendatione in-
digentia, in publicum proferre. Sic sunt humana omnia com-
parata, etiam quæ accuratissimè & politissimè digesta & exa-
rata sunt, & humani nihil à me alienum puto. Æquum est
itaq; lectores beneuolos, quod Vrsis erga catulos, Scriptori-
bus erga liberos (Libros intelligo) concedere, vt quotidie
foetus lambendo, ad iustam maturitatem perducant. Hanc
mihi libertatem assumpsi, Sacras paginas secundò inspexi, re-
uolui diligenter, multa antea prætermissa addidi, (non mi-
nus quàm tria aut quatuor verborum & phrasium millia) quæ
fuerunt obscura explanaui, ambigua & dubia explicauit, spi-
nosa & difficilia enodaui, digna obseruatione notauit, abstru-
sa elucidaui, nudè & breuiter dicta auxi; deniq; superflua &
redundantia vt plurimum deleui. Quicquid autem est quod
his nouis meis lucubrationibus huic operi accessit, vobis
(viri venerandissimi, in quorū Collegijs prima meorum stu-
diorum fundamenta ipse ieci, & filium primogenitum post me
idem facere inprimis cupio) amoris & gratitudinis ergò, di-
co, confecroque. Si hoc grati animi testimonium bo-
ni consulatis, id mihi valde gratum
fore, sciatis velim. Valete.

Londini.

Vestræ sanitatis et dignitatis Studiofissimus,

THO: WILSON.



The Generall Preface,

To the Christian Reader.



THE end of Teaching, is
to cause others to learne; and to
learne, is to know things to bee,
what they are. Now of things to
be knowne, words are notes or
markes, leading the minde to the
comprehension of the things. It
cannot bee then but a great hin-
derance to the vnderstanding of
things, when words which beto-
ken and signifie things are not
vnderstood, and a great furthe-
rance when they be vnderstood. Wherefore, as it is necessarie in
Grammar Schooles, that children which learne French, Latine, or
Greeke, haue their Dictionaries and Lexicons allowed them, to
interpret such hard and strange words, by knowledge whereof,
things to be learned become more easie; and their labours which
haue composed such Bookes, are much to be commended: So I
haue wondred, that of so many, worthy, learned, and godly Di-
uines, which are as willing for their loue to the good of y^e Church
as able for their sufficiency of gifts, not one, no nor one (that I
know) haue euer attempted to prouide our Christian scholler such
a Christian Dictionary of wordes, as containe the secrets of our
heauenly profession and Art. Many haue framed and set forth
Primers, and A. B. Cs. for beginners; I meane Catechismes, to
enter them into the knowledge of God: but not any (as yet) haue
set too their hands, to interpret in our Mother tongue (in Alpha-
bet

The Generall Preface.

bet order) the cheefe words of our Science, which beeing very hard and darke some, found in the eares of our weake Schollers, as Latine or Greeke wordes, as indeede many of them are deriued from these Languages: and this I haue esteemed as no small lette to hinder the profiting in knowledge of holy Scriptures amongst the vulgar; because, when in their reading or hearing Scriptures, they meete with such principall wordes, as carry with them the Marrow and Pith of our holy Religion; they stick at them, as at an vnknown language. *Matthias Flaccius Illyricus* (whom I did not looke vpon, nor vpon *Enchiridion Marlorati*, vntill I had well nye done this worke) hath worthily performed this in Latine, by whose helpe, it is easie for a Diuine to do some such worke in english: I, the vnmeeteft and vnworthiest of all my Brethren, not one of a thousand, but the meanest of ten thousand, haue attempted this enterprife, and performed a poore something, sufficient onely, to giue the more learned an occasion to doo some more exacte thing in this kinde. Therefore for their better encouragement thus to do, (besides the breach of the Ice vnto them,) I haue breefly set downe before them, the great and manifold profites that would arise out of such a worke, being substantially done. First of all, thy selfe being a Minister of the word, it will bring thee this fruite, that thou shalt teach with more facility, hauing ready and at hand, the true and right definition of things. Secondly, the distinguishing of wordes of diuers acceptions, lying alwaies by thee, will ease thee of some labour in searching, when thou art enforced by occasion of the Text, to interpret such words. Thirdly, the people committed to thy charge, being by meanes of such a Booke, well acquainted with the cheefe words which containe any Doctrine, thou shalt not neede in the course of thy teaching, to be alwaies troubled with the opening of such words; but presuming vpon their knowledge, maiest the more insist and dwell in the pressing and vrging the Doctrine and practise of the thinges so well vnderstood before. Now as touching the hearers, their growth and proceeding in Christianity, will be greater and more speedy, by the helpe of such a Dictionary; which hauing giuen light vnto them, to know the principall words of their Art, the matter of Doctrine contained in these words, and raised out of them, will be sooner perceiued, and take better impression. Again, the right distinguishing of things, the one from the other, when the Nature and due bounds of euery word is declared, would prooue some preseruatione against errors and heresie, which commonly

The Generall Preface.

monly arise vpon the ignorance of things, while they are shuffled confusedly together, one thing being taken for another; or some thing being taken to be that it is not. I could shew this in sundrie particulars, one instead of all: [*Iustification*] this word not rightly vnderstood; what errors hath it bred? whilst some take it to bee the making of our selues iust, by infusion of grace in the hearts of elect. Others to be nothing else, but a making of our actions to become iust and holy; whereas it is an absolution of a sinner from his guiltines, & pronouncing him righteous before God; when he beleeueth in his sonne Christ Iesus. Lastly, it will prouoke Christians more willingly to reade Scriptures, when they haue at hand a Dictionary, to declare and expound such words as they vnderstand not. For, as men aduenture to cracke that Nut, whose kernell by cracking is to be obtained; so the Christian is much moued to reade, when hee hath as it were, a cracker to get him the Kernell, that is, a Dictionary to giue him the sence of the words which he reades. To conclude, it may preuent scruples, which may arise in some conscience, through ignorance of words, and their true and fit meanings.

Now, a few Aduertisements will bee requisite to bee added about this my simple endeavour: First, my care was to put in no words, but such as were materiall, and of some moment and vse. Secondly, if either I haue left out some materiall words, or not giuen all the significations of those whereof I haue made choyse, or giuen more then they haue, or not set downe the significations for order, so precisely as would bee; let these faults (if any such be) be pardoned by thee, till they be supplied by some more sufficient: for whom (as I haue saide) I do heerein but break the Ice. Yet hereof I would haue them take knowledge, that such significations as I giue, I finde them in the word; but if any word haue other or more, it is more then I finde. Thirdly, I would haue none to thinke, that my meaning were to giue an exact definition of euery thing (let him be thought verie wise and happie that can do this,) but some true and familiar explication or description of words to make things that be obscure, to become somewhat plainer to the ignorant. Fourthly, these explications which I do giue, may differ in termes from such explications, as yee shall finde in other mens writings of the same words. But I verily trust, that you shall finde for the most part, an agreement in substance of trueth. Moreouer, in citing Scriptures, I haue sometime noted such places wherein the worde which I do interpret is ouely named; Sometime

The Generall Preface.

time, the place where the interpretation is found with the word, and some places which onely haue the interpretation, and not the word. I cite few places, because the light giuen to a word in one place, will cleare other places, where that word is vsed in the same sence, which the aduised Reader shall discern by the circumstance of the place. Besides, I haue put some Ecclesiasticall words, which be not found in Scripture, in so many Sillables, yet are there for the matter, as [*Trinity*] and [*Sacrament*], &c. Againe, sometime ye shall finde the word, and sometime the thing, and sometime both opened. Finally, my request is, that no Minister do by this Booke hinder his owne searching, it being intended to be a meane rather to whet his diligence to search more narrowly: nor any hearer vse it to contention, but to edification; not for matter of idle dispute, but for needfull direction. And if I be longer in the explanation of some words, then the nature of a Dictionary will beare, or do open some wordes, which (to some) may seeme needlesse, impute it either vnto the weightinesse of the things, which being darke and important, neede opening; or vnto the dulnesse of common capacities, which see little in Diuine matters; or if ye will, to want of dexterity in my selfe, who haue beene but of late acquainted with this Trade. Thus intreating thee (courteous Reader) to haue consideration of my weaknesse, and of the newnesse and strangenesse of the worke, fauourably to pardon wants, which in such a Forrest of words and things cannot but be many, I commend thee vnto the mercifull goodnesse and protection of the Almighty.

Thine to do thee good,

Tho: Wilson.

A short Aduertisement touching the commodity of this Booke, & the things performed in it.



Virtuous Reader, albeit in my generall Preface, and particular Rules, I haue somewhat discouered both my purpose and the profit of this new vnwoonted worke; yet for thy better encouragement to bestow the cost in buying, and paines in reading, I haue here distinctly and seuerally gathered the maine and manifold vses, wherunto this Booke may serue, if it be rightly vsed and not abused, as euery Booke (euen the best) may be, and are.

1. This second Edition is but little increased eyther in bulke or price, notwithstanding the many and manifold additions; impute that to the paring away of superfluities by the Author, and to the Printers prouidence and care. Take notice also, that in this latter edition I doe much follow the last translation of the Bible; & that the word [*signifieth*] is left out, and must bee vnderstood with euery worde which is expounded.

2 The most words of holy Scripture, both main & mean, both proper and borrowed; are heere plainly, and with few words expounded and opened, to helpe the Minister to interpret, and the hearers to vnderstand the Scriptures.

3 The sundry and diuers acceptions and scattered sences of one and the same word, are noted and gathered vnder one view, with fit places of Scripture, agreeing to the diuersities of the sence.

4 Where any word is by the holy Ghost drawne from his proper sence, to an improper and figuratiue signification, there ye haue the name of that Trope or Figure, set downe vnder that word, whether it be *Metaphor* or *Metonymy*, *Irony*, *Synecdoche*, or some other; by which means, the reason of pulling many words from the Primitiue signification to a secondary, may appeare.

5 Besides single words, this Booke interpreteth verie many

by double words, compounded of a Nowne & an Adiectiue or Epithite. Also sundry Scripture phrases be expounded.

6 In setting downe the meaning of the wordes, this Dictionary doth very often point at some wholeſome Doctrine, and ſometime expreſſeth it.

7 All the words of Foundation (as I verily truſt) which containe the ſure grounds of our Faith and Religion, are heere comprehended.

8 Heere be giuen the definitions of the capitall and chiefe matters, with due proofes of ſcripture, to confirm euery part of the definition, the better to expreſſe the nature of things.

9 You ſhall finde not a few Theologicall diſtinctions and diuiſions, the better to diſtinguiſh one thing from another.

10 Not onely words which beare difference between Proteſtants and Papiſts, are written downe and cleared in this Booke, but alſo there is a taſt giuen of the ods and difference it ſelfe, in moſt points of controuerſie betweene vs & them, for the information of ſuch as haue leſſe profited, in diſcerning the differences.

11 There be three thouſand texts of Scripture (at the leaſt) declared and made plaine, to the vnderſtanding of the ſimpleſt.

12 Vnto ſuch words as bee hard or waighty, I haue ſometimes added for fuller edification, ſhort and eaſie obſeruati- ons, vnder this word [Note] being ſet in the Margent.

13 Laſtly, this is not the leaſt fruit that may come of this Dictionary, to the ſtudious and well-minded Chriſtian, that it may cauſe him more narrowly to ſearch and examine what ſignification euery word of Scripture may beare; for out of mine owne experience I may truly ſpeake it, that ſince I took this Booke in hand, it hath cauſed me a great deale more thoroughly to marke the Scriptures, the ſweete proportion and large compaſſe whereof, I know much better then euer I did.



*The Iudgement which a Godly Reuerend man (a Doct^r of Diu-
nity) gaue of this Booke, in a Letter of his to the Author, af-
ter he had ſeene ſome part of it.*



Y leysure would not ſuffer mee to reade ſo much of your Dictionary, as I wiſh I had: but that I haue peruſed, giueth me ſuch good liking of it, that I aſſure you, I do take it to be a verie profitable worke, both in regarde of the eaſy Method and order of finding out ſuch matters as are therein contain- ed; as alſo for the ſound expoſition of ſuch VVordes and Phraſes as you ſet downe: beſides the manifold varietie of things, which a man ſhall ſee in a Synopſis layde before his eyes. Of all which, the faithfull Reader (eſpecially the Prea- cher of the word) ſhall make ſingular uſe. I muſt therefore giue my beſt approbation to this worke of yours, as to other your godly labors in this kind: & when it ſhall be finiſhed, I ſhall be glad to uſe the benefit of it, and will aduiſe ſuch as I am acquainted with, to do the like. Fare ye well.

Your Friend R.C.

Whoſoeuer doth but caſt his eye
ouer any part of this VVorke,
muſt confeſſe it to bee both
painfull and ingenious : And
(which addeth much to the cō-
mendation of it,) this addeth
not to any that went before. It is farre more ea-
ſie to adde, then to inuent : and for ought that I
know, the Author doth not build vpon anie o-
ther mans Foundation in this kinde. But that
which crowneth this, and all ſuch Chriſtian en-
deuours, is, the ſubiect whereabout it doth con-
uerſe. For though it bee a Dictionary interpreting
words and phraſes, yet is it a diuine Dictio-
nary, teaching the Language of the holye Ghoſt
in our own Natiue tongue; which if a man could
once attaine to ſpeake naturally and kindly, hee
would be more powerfully eloquent, then if hee
ſpake with the tongues of men and Angels.

Roger Fenton.



To the Chriſtian Reader, ſtu- dious of the Scriptures.



*I*t is the Cuſtome of worldly men, ſo
ſure to lay up their earthly Treſure,
as there is no comming to it without a
Key, becauſe it is kept under locke, or
lockes rather. Thus it faireth wiſh the
Heauenly neuer-withering Treſure,
which being (as it were) lockt up from
all men (as they bee the ſons of Adam)
cannot be enioyed of them, without the helpe of a double Key. One
is meereſly Spirituall, and principally helde and kept in his hand,
which hath the Keyes of the houſe of Dauid, to open the wits and
vnderſtanding of ſuch as be blinde by Nature. Luke 24, 45. and
ſtill more and more to illuminate ſuch as bee already taught of
God. Pſalm 119, 18. The other is ſo Spirituall, as alſo it is Mini-
ſteriall; to wit, the Interpretation of Scriptures, eyther by vocall
preaching, or by ſound writing of ſuch Scribes as bee ſkilfull to o-
pen the word of the Kingdome. The former Key, thy humble faith-
full prayers muſt provide, beſeeching God thy Faſher moſt inſtant-
ly, in the name of his Sonne, to open thine eyes to make thee able
to ſee the wonders of his Law. The latter (as from many other
Diuine Lock-smiths) ſo from this Author is miniſtered to thee in
this preſent Booke; full of labour, and very lightſome. What re-
maineth, but that as a naturall man would be glad of a Key, to o-
pen the Locke where much Gold and Siluer is ſtored up: ſo thou
ſhouldeſt ioyfully embrace this worke, which leadeth thee to a Tre-
ſure, more to be deſired then Gold: yea, then much fine Gold?
Farewell.

Charles Euars.



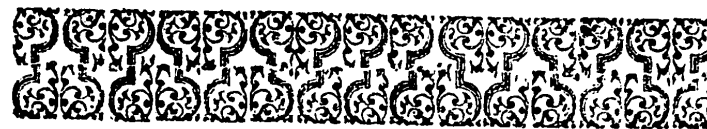
A Friendly Counsell to the *Christian Reader, touching the vse* and benefit of this Booke.

Wouldst thou as a Gods child en would, conceiue and vnderstand
What thou dost reade in holy Writ, as God doth thee command?
Wouldst thou attaine true sence of words, and matter in them hid,
What meaning each word doth containe, from error to be rid?
Dost thou delight to haue in sight into the Sacred Treasure
Of Christs riches, and with thy fill therein to take thy pleasure?
Then reade this worke, which painfull hand hath wrought to ease thy paine,
That in reading Gods holy Word, thou mayst reape greater gaine.
Our English tongue, from many tongues a inatch and smacke hath taken:
As Englishmen from forraigne men, their Coats and Sutes haue shapen.
Some words from French, and some from Greeke; moe from the Latines flow.
Some new, some olde; some darke, some plaine; some hard & strange to know.
Some, to some place do giue great light; some darken much some Text;
Some generall in the first place, some speciall in the next.
Some properly sound in this clawse, improperly in that,
What some words sound thou knowst right well; som sound thou knowst not what.
So, oftentimes thou leau'st off to reade and search the holy Scriptures,
Because thou vnderstandst not words which hide their heauenly Treasures.
But lay this Booke on thy left hand, and Bible on thy right;
When doubt ariseth from a word, on Booke straight cast thy sight.
It will soone helpe to cleare thy doubts, and make plaine Text to thee,
That thou shalt know what God doth meane, and well his counsell see:
So shalt thou reade, and in reading increase thy knowledge dayly,
And knowledge of our God and Christ, with practice, makes men happy.

R. Rauen.

1st Th. 5, 29.
2nd Th. 22, 29.

Col. 1, 10.
1st Th. 13, 17.
and 17, 3.



To the Friendly Reader.

IT is a special duty of a good Teacher, to know
and deliuer the sound and fit sence of the pla-
ces and texts of Scriptures; and of euery good
hearer to looke after the same, how to vnder-
stand rightly what he heareth and readeth. In
this behalfe, how much the Church of God is beholding to
that learned iudicious VVriter M. *Caluin*, all that are learned
do well know, and willingly confesse: For when hee meetes
with a place, wherein he seeth men haue made scruple, hee
doth in the end (after some sifting of the matter) strike the
naile full on the head, with his resolute *Sensus est*, This is the
sence or meaning of the place. And surely, we ought thank-
fully to receiue what heere this Author (though in manie o-
ther respects, and in this also, farre inferiour to *Caluin*, out
of vvhom he vvill acknowledge to haue suckt his best know-
ledge) painfully and freely offereth vnto vs, vvho herein imi-
tate M. *Caluin*. For, as the one beares out the meaning of a
sentence, so this present VVriter, labours to presse and dravv
out the kernell, vvhich lyes hid and vvrappt in some obscure &
doubtful vvords. Finally, in humbleness of heart, apply thy
selfe to profit by this and other such profitable Bookes as are
framed to the edification of the godly Christians, in their
most holy Faith. Farevvell.

Thine in Christ. I. S.

To the Christian Reader.

Although words be the significations of things, yet as Aug. de doct. Christi lib. 4. and cap. 11. sayth very well: It is a note of the best & wisest men, In verbis, verum amare, non verba, quid enim prodest clavis aurea si aperire quod volumus non potest? Aut quid obest lignea, si hoc potest, &c. In words, to love the truth more then words; For what awayteth a Key of Gold, if it cannot open the treasure that we would faine enjoy? Or what hindereth a Key of Wood, if it can open it, &c. Lewes Viues hath fitly obserued out of Aug. de ciuit. dei lib. 13. cap. 24. Quanti sit momenti ad omnes artes disciplinaeque intelligendas vera & germana vocabulorum cognitio. The true & proper signification and know. edge of words, is a matter of great moment and consequence to the vnderstanding of all Arts. It is very fit therefore (good Reader) thou shouldst imitate the wise Traveller; he will be carefull to attaine to as much skill as may be, in the languages of all those parts and Countreies through which he is to passe, that hee may with the fewer inconueniences be interrupted in the way, and with greater expedition may run his intended race & journey; so thou, in thine intended journey to Canaan, if thou be ignorant of the Language, Customs, words, Phrases, Meanings, & Orders of the place and Country, wilt meete with a world of inconueniences to interrupt thine intention, and discourage thee in thy course, so as thou wilt eyther leaue off, or very faintly & uncomfortablely go forward. For as the same Augustine saith againe very truly, Nam aut ignotum verbum facit hætere lectorem, aut ignota locutio; Eyther an unknowne word causeth the Reader to sticke, or an unknowne phrase and manner of speaking. Use therefore this booke, which God hath afforded for thy good, and for thy guide. reade it diligently, and be much conuersant therein, and it will be a faithfull guide & Interpreter vnto thee: it will bring thee acquainted with the language, phrase and customes of Canaan; it will open vnto thee the hidden treasures of heavenly wisdom, and it will tell thee in plaine English & easie termes the minde and meaning of thy good God towards thee. Entertain it kindly, and take it vp vnto thee, as that Noble Eunuch did his guide Philip, Act. 8, 31. 19. and it will make thee (as he did) go thy journey with ioy and chearfulness. As the Seamen and Mariners in their Voyages, be carefull to bring ἐὸν τὸν νῆα, so be thou in thine is carefull to bring ἐὸν τὸν νῆα, an upright and sincere minde. & I doubt not but thou wilt finde it καλὰ σὺν, even according to thy hearts Desire, & as thou shalt see to thine expectation. Farewell.



Virtuous Reader, thou art much bound to blesse God, for the great plentie and abundance of excellent Bookes, which by the hands of his painefull and godlie Seruants he hath afforded thee, as helps and furtherances to bring thee to the sound knowledge add right vnderstanding of his sacred word: But among them all in my iudgement, there is no one in our native tongue, that doeth more oblige thee to true thankfulness, then the Booke thou now beholdest, in regard of the great necessity & manifold vse of the same; as also the exceeding rich profite and benefite, which by Gods blessing (if thou make the right vse of it) thou mayst reape thereby. For beside the multiplicity and great varietie of wholesome matter, which thou shalt finde scattered through the whol work, heere thou hast most of the darke words and phrases contained in the Scripture, in Alphabetically order, plainly, briefly (yet fully) and soundly vnfolded; and in most places, the corrupt glosses of the Papists vpon them, compendiously discovered and confuted. Heere thou mayst at one view, see the diuers acceptations and significations of words, with the Figures and Tropes denoted, in the Scripture vse them. By this Booke, thou shalt be made able to distinguish of words, which in Scripture are ambiguous, to expaine words and phrases obscure, and easily to vnderstand such as be hard and unknowne. By this Booke, if thou be a Minister, thou shalt become *Bonus Textuarius* (for what is that but to be able to giue the true meaning and genuine sence of the scripture?) and *Bonus Textuarius est bonus Theologus*. This Booke will make thee a more profitable Teacher: for *qui bene distinguit, bene docet*. By this Booke (whosoeuer thou bee) thou shalt bee fortified to shield thy selfe, and haply others too, from error; as also to see when others do erre, and to draw them, out of error, for error springs from ignorance, that is, from misvnderstanding the scripture. Mar. 22, 29. By this thou shalt be made skilful, to discern the

voyce of thy Shepherd Christ Iesus, from the voice of a stranger. Iohn 10, 3, 5. In a word, by this Booke in short space, and with no great labour, thou maiest plentifully abound in all heauenly wisdom and knowledge. So that, as one saith of *Cicero*, *Sciat se multum proficisse, cui Cicero unica placet*: In like manner it may more truly be affirmed of this Booke, *Whosoever he be that delighteth much in it, shall thereby gaine infinite benefit*. The Author hath bene pleased to entitle this Booke, *A Christian Dictionary*: and so it is, for it interprets words. But it may also bee worthily called, *The Key of the Treasures hid in holy Scripture*, *The enemy of Ignorance*, *The high and ready path to Knowledge*, *The Discloser of Gods holy secrets*, *A Light for Ministers, whereat they may borrow Light*, *A Lanthorn for the people, to direct them in the Light*: And to be short, *The way to make all the Lords people to prophesie*, as *Moses* wished. Then Gentle Reader, bee not without it, let it be continually by thee, yet buy it not for nouelty, because it is the first of this kind y euer saw the light, but for the vnvaluable worth of it. *Sit tibi charus, non quia rarus, sed amatus quod amabilis; i. amari dignus*. *Seneca* saith, *Noua, quamuis non magna, miramur*. That wee make much of new things though they be not great. Loc, in this Booke they both meete together, heere is newnesse, and heere is goodnesse. This worke is new, and it is precious, how then should it not much inamor thee?

Omne tulit punctum qui miscuit utile dulci.

I. B.



The Epitome and Anatomy of this Booke, abridged and vnbowelled.

AS Starres from Heauen much Light afford,
So do the words we finde in word:
But Starres shine not till they appeare,
Nor words do teach, till sence we beare.
Then reade this Booke, that thou mayst spy
Gods minde; thy minde to rectifie.
The signes of things it maketh bare,
The things themselves it doth declare;
Tea thing from thing it fencereth plaine,
That better knowledge thou mayst gaine.
What oddes twixt truth and error is,
It sheweth eke: attend to this.
The words which Fundamentall bee,
Are all in Table plac't for thee.
Eke words, whose matter Scriptures cleare;
Yet words themselves do not appeare.
Praise God; apply thy minde to know
All words of his, both high & low:
With humble heart this Booke admit,
And pray for grace to thrine by it.

The Dictionary to the Readers.

VNkend, vnknst, (saith Proverbe olde)
Lone springs from knowledge, thus we hold:
To Christian world unknowne am I,
Once knowne, you will not passe me by:
Though Booke of words my Title be,
Yet nought but matter found in me.

The Authors Reply.

FEare not; who loues the word of Grace,
Thou lovingly he will embrace.

1. Significations.
2. Definitions.
3. Distinctions.
4. Controuersal words.
5. Fundamentall.
6. Ecclesiasticall.

Required vnto right vse of al

1. Thankfulnesse.
2. Humility.
3. Prayer.



*Ad Beneuolum, pium, & Literatum
Lectorem.*

*S*Acra cupis (Dilecte Deo) mysteria Christi
rectius & melius noscere? sume Librum,
Hunc tibi sume librum, Cæli namq; abdita pandis,
& res, & voces ordine quasq; locat.
Hic facile inuenias multo sine, muta, labore,
qua te, quaq; pios posse leuare scio.
Sed caue, non segnem reddat, reddat mage promptum
ad disquirendum qua liber iste tacet.
Sis si forte gregis ductor, bene consule, nostris
utere, si nescis tu meliora; precor.
Sin meliora feras, nostris atq; addere captis
si uuat; & multis, & mihi grata feres.

T. W.

Distichon.

*S*I bona, qua noua, du'cia qua succincta futura:
hic nouitas, bonitas, est simul hic breuitas.

Aliud.

*A*Nte simplicitas moueat, uel lucidus ordo?
aut charus liber hic, uel tibi nullus eris.



A Preface before the Table.



Entle Reader, in this vast Ocean, and large Forrest of words contained in this Dictionary, I doe finde that there bee three sorts most materail; whereof I desire that thou shouldest take more especiall notice and knowledge, as being of more worth and waight. The first I call an Ecclesiasticall word, which being translated from common vse of speech, is by the Church appropriated to signifie holy and diuine things. A word of this kinde, though it be not in the Scripture for Letters & Syllables: yet is to be found there for matter and substance; as Trinity, &c. Sacrament, Indifferent, Satisfaction, Merit, &c.

A word of the second ranke, I do terme *Polemicall*; because it pertaines to Controuersie, and hath in it a ground of difference betweene the true Christian, which thinketh, speaketh, and writeth Orthodoxally and soundly; and others, which loue and embrace errors, in fauour whereof they wrest and peruert the pure words of Scripture: as [Justification, Assurance of Faith, Hope of Glory, Concupiscence, Antichrist, &c.]

A word of the third sort, is called *Fundamentall*, of which kinde, I do take such words to be, as do containe in them things, which being denied, Religion it selfe is ouerthrowne: euen as an house is ouerturned, by taking away the foundation or ground-worke whereupon it stands; as [Grace, Faith, God, Christ, &c.] for the discerning of these words from other, I iudge this to be a necessary rule.

A word containing in it any thing, which being denied, cyther God himselfe, any person of the God-head, the decrees of God, his properties, his workes of creation and prouidence, his word of Law and Gospell: or Christ Iesus the Mediator, his Person, Natures.

Natures, Offices, Benefits, Church, and people be denied, either directly, or by necessary and immediate consequence. Any such word is *Fundamentall*, for that must needs be the foundation of an house, which being remooued; it cannot but fall. Of this Nature be the wordes, vpon deniall whereof, followes the ruine of the whole Fabricke of Religion.

Of these three kinds of words, I haue heere drawne a Table after the order of the Alphabet, setting a Starre * before an Ecclesiasticall worde, to know it by. I haue prefixed this Syllable [Con] aboue a Polemicall word, and haue placed an [F] ouer the head of a Fundamentall word. Where it happeneth, that anie one word is both an Ecclesiasticall, and a word of Controuersie, I haue written vpon the top of it, both a Star, and this Syllable [Con.] Also, you shall find this syllable [Con] and an [F] ouer euery worde, which is both Polemicall, and a word of Foundation.

Moreouer, whereas I haue with the explication of words, sometimes ioyned the definition of the thing expressed by such a word, ye shall finde this syllable [Def.] put vnder the foot of such a word. And those words in this Table that do admit distinctions, they are noted out by this syllable [Dist.] directly put vnder the word.

Finally, if in the draught either of this Table, or of this whole Dictionary, I haue failed in any thing (as no doubt but I haue, being but a man, and therefore subiect to errour; from which no Booke is priuiledged sauing the Booke of Bookes) I do earnestly intreate thee to couer my slips by loue, either amending them, or admonishing me of them: doing vnto mee, as in the like case thy selfe wouldest be done vnto: euer remembring, that it is much easier to dislike, then to do the like. The former will cost thee nothing, but the latter trust me, will cost thee paines, vnto sweate & wearinesse, if thou wilt but endeavour to do what I haue done before thee, or what I haue left vndone for thee or some other to do.

Farewell.

The Table.		
A Table of the most Materiall words in this Dictionary.		
con	A brahams bosome. Page. 51.	
con	Abrogation of the Law. 59	def
con	Acception of persons. 4	
F.	Adoption. 7	dist
F.	Advocate. 9	
con	Agony of Christ. 11	
F.	Almighty, 13	
con	All. 12	
con	Altar. 14	
con	Angell. 17	
con	Antichrist. 20	
con	Annointing. 21	
F.	Ascension of Christ. 25	
con	Assurance of Faith. 26	
B.		
con	Babylon 30	
con	Baptisme. 33	def
con	To beleene in God. 38	
con	Binding and loosing sinners. 34	
con	Blasphemy against the holy Ghost. 41	def
F.	Blessednesse. 43	dist
con	Blessing. 42	
con	Blood of Christ. 46	
con	Boay of Christ. 47	
con	Booke. 48	dist
con	Breaking of Bread. 54	
con	Brotherly fellowship. 57	def
C.		
F.	Calling. 61	dist
con	Catholique. 64	
con	Chast. 67	dist
con	Chaire of Moses. 66	
con	Children of God. 68	dist
con	Christ. 70	
con	Christian. 72	def
con	Church. 72	dist
con	Circumcision. 77	def
con	Commung of God. 78	dist
con	Communion of Saints. 80	
con	Compassion. 80	dist
con	Concupiscence. 81	dist
con	Confession. 84	
con	Confirmation. Ibid.	def
con	Conscience. 85	def
con	Contineney. 88	def
con	Contract, or betroathing. 89	def
con	Contrition. Ibid.	dist
con	Conuersion. Ibid.	dist
F.	Couenant of grace. 96	dist, def
con	Counsell of God. 95	def
con	Counsell of man. Ibid.	dist
F.	Creation. 97	
con	Craft. Ibid.	dist
con	Crosse of Christ. 99	dist
con	Crowne of righteousness. 100	
D.		
F.	Darkenesse. 105	dist
con	Damnation. Ibid.	
con	The Lords Day. 111	
con	Daily bread. 112	
F.	Death. 115	dist
con	Decree of God. 118	
con	Deniall. 121	dist
con	Descension into hell. 124	def
F.	Deniall. 127	
con	Discretion. 130	def
con	Disobedience to God. 131	def
con	Diuorce. 132	
E.		
con	Eating. 148	dist
con	Eating of Christ. Ibid.	
con	Elder. 151	dist
con	Election. def. 152. Enemy 154	dist
con	Excommunication. 162	def
con	Error. 157	dist
con	Examination. 161	dist

The Table.

	F.	dist	con	Hereſe.	267
con	Faith.	169 def		F. Holynesse of God.	273
con	Faith iustifying.	170 def	con	F. Hope of glory.	276 def
	Fall of Man.	175 def		Humility.	239 dist
con	To fall from Grace.	175 dist		House of God.	280 dist
con	Fasting.	177 dist		To humble.	282 dist
	Father.	178		Honor.	274
	F. Father of our Lord Iesus Christ.	page ibid.	con	Idols.	285
con	Fcare.	183 dist		F. Iſebonab.	287
con	Feede.	185 dist	con	Ignorance.	288 dist
	First.	191 dist	con	Images.	285 dist
con	First faith.	192		Image of God.	290 dist
con	Fleſh.	198		F. Immortality of the Soule.	291
con	For.	204	con	Imposition of hands.	292
	Forſake.	208 dist	con	F. Imputation of rightconſneſſe.	292
con	F. Foreknowledge.	205		Page	292
con	Foundation.	210 dist	*	Indifferent.	296
con	*. Free-will.	655	con	Infant.	297
con	Full of Grace.	218	*	Infinite.	297
con	Fortune.	209		Innocency.	298 dist
	Freedome.	212 dist	con	F. Interceſſion of Chriſt.	299
	G.		con	Is.	302
	Glory.	227 def		Iuſtice.	310 dist
	F. Glory of God.	229		F. Iuſtice of God.	265
	F. Glorification.	232 def	con	F. Iuſtification.	311. def. dist
	F. God.	233		F. Iudgement.	308
	F. Godlyneſſe.	236 dist		F. Iudgement of quick & dead.	Ibid
	F. Goodneſſe of God.	237		K.	
con	Good Workes.	240	con	Keyes of the Kingdome.	318 dist
	F. Goſpell.	Ibid.	con	Keyes of Knowledge.	Ibid
con	F. Grace.	242 def dist		King.	320 dist
	Guile.	248 dist	con	F. Kingdome of Chriſt.	322 dist
	H.			F. Kingdome of God.	Ibid. dist
con	To harden the heart.	269 dist		Knowledge of God.	277 dist
	To hate being referred to God.	255 dist		F. Knowledge, as it is in God.	328
	Hatred, referred to Man.	255 dist		Keeping the Law.	329 dist
	F. Head of the Church.	257		L.	
con	Head.	257 dist		F. Law of God.	338 dist
	F. Heauen.	262 dist	con	Liberty Chriſtian.	347 dist
	F. Hell.	265		F. Life eueraſting.	347

The Table.

	F. Life eueraſting.	347	con	Pilgrimage.	435
	F. Life of God.	ibid.	con	Pope.	442
	Life godly what.	346 def		Planting.	448 dist
	F. Lord, being referred to Chriſt.	355 dist	con	Prayer.	447 dist
	F. Lone, referred to God.	358		Preaching.	Ibid. Def
con	Lone, referred to men.	Ibid. dist	con	Predeſtination.	448 Def
	Lye.	360 dist		Preſumption.	450 Def
	M.		con	Price of Redemption.	Ibid.
con	*. Maſſe.	372 def	con	F. Priſt.	451 dist
con	Magiſtrate.	365 dist	con	F. High-Prieſt.	Ibid.
con	Marriage.	372 dist		Promiſe.	456 dist
	F. Mediator.	376. dist def		Providence.	456 Def
	Mediation.	377 dist		Propheſie.	457 dist
	Mediation of Gods word.	Ibid def	con	Purgatory.	463
	Mediation of Gods workes.	Ibid. def	con	F. Purpoſe of God.	464
	F. Mercy of God.	383 dist		Q.	
con	*. Merit.	Ibid. def	con	Quenching the Spirit.	465 dist
con	Ministry.	384 def		R.	
con	Mystery.	386		F. Reconciliation with God.	473
	Mortification.	387 def		Reſt.	473 dist
con	Multitude.	392	con	F. Redeeme.	476
	N.		con	F. Redemption.	Ibid.
	Nakedneſſe.	395 dist	con	F. Regeneration or incorporation in- to Chriſt.	477
con	New beaunns, & new earſh.	402	con	F. Remiſſion of ſins.	480 dist
	O.		con	Renewing.	482 dist
	Offence.	420 dist	con	Repentance.	484 def
con	One, once.	412	con	F. Reprobation.	Ibidem. Def
	Ordinance.	416 dist		F. Reſurreſtion from the dead.	Page
con	F. Original ſinns.	445 def			488
con	Oath.	417 def	con	F. Rightconſneſſe of Chriſt.	494
con	Oyle.	429 dist		F. Rightconſneſſe of God.	Ibid.
	P.		con	Rocke.	498
	Paſſenger.	423. Def, dist		Red.	499 dist
con	F. Paſſion of Chriſt.	423	con	Reward.	491 dist
	Patience.	425 def	con	Rule.	501
con	Perfection.	430 dist		S.	
con	Permiſſion.	431		Sabbath.	503
con	Perſeuerance in grace.	433	con	*. Sacrament.	504
	F. A Perſon in the Godhead.	Ibid	con	F. Sacrifice of Chriſt; death.	dist
con	F. Perſwaſion.	438 dist			Page Ibid.
con	F. Good pleaſure of God.	439			Saint

The Table.

con	Saint.	507	con	Tradition.	608
con F.	Sanctification.	510	con	Transubstantiation.	610
con F.	* Satisfaction by Christ.	513	*	Trinity.	613
con F.	Saviour.	514	con	Two Witnesses.	620
	Salvation.	Ibid.		Temptation.	594
	Service.	534		Temple.	592
	Schisme.	518		Temperance.	591
con F.	Scripture.	520		Tabernacle.	583
con	Shame.	538		Teaching.	591
con F.	Sin.	545			
	Signe.	542			
con	Single life.	544			
	F. Sitting at the right hand of God.	450			
		550			
con	Sitting at the right & left hande of Christ.	550			
con F.	Son of God.	555. and 557.			
	F. Spirit of God.	569			
con	Seale of the Spirit.	512			
	Songs.	554			
con	Sorrow.	597			
	Sister.	549			
con	Supererogation.	579			
con	Supremacy.	580			
	Supper of the Lord.	580			
	Sleepe.	451			
	Sheepe.	551			
	Shield.	540			
	Sobriety.				
con	Day-Star.	574			
	Testaments.	596			

A.

B.

I.



A Christian Dictionarie, opening the signification of the chiefe Words, dispersed generally thro- rough Holy Scriptures. (: * * :)



Abba.] Father ; Thus Christ ex-
pounds it, Mark.
14. 36. & Paul,
Rom. 8. 15. To
cry *Abba Father* : the doubling
of the word, ioyning to the
Syriack [Abba] the Greeke
word *patēr*, seruing to teach
that God is not GOD of the
Iewes onely, but of the Gen-
tiles also, and will bee called
vpon in all Languages, requi-
ring of his people a strong
confidence in his fatherly good-
nesse through Christ.

Note.

The repetition of the same
word (in sense) serueth to stirre

and expresse the vehemencie
which is in seruent praier. Gal.
4. 6. Psal. 22. 1. *My God, my God.*
Math. 25. 11. *Lord, Lord open*
&c. Dan. 9. 19. *Lord, Lord*
Hebrew & Syriack words,
as *Abba, Saboth, Hosanna, Ha-*
leluiah, &c. and sundry more,
are retained as familiarly kno-
wen to the Christians, whose
faith is deriued from the Iewes,
so the words also. Also Note,
that these strange words, were
not vsed of Superstition, as
though more holinesse were in
the words; as Romanists may
seem for that end to commend
the vse of a strange tongue in
their

B

their

their seruice.

[**To Abhorre.**] To haue a thing in vtter detestation and loathing, Esay 1, 13. *I Abhorre your Saboths and New Moones.* Iob 42, 6. *I Abhorre my selfe.* Sometimes abhorring signifies loathing in shew and profession onely, and not in truth: as Rom. 2, 22. *Thou Abhorrest Idols,* that is, seemest to detest them.

[**Abomination.**] Some accursed spirituall filthynesse, which deserues to be fled from and abhorred of all men, as cminous, fearfull, and vnhappy, Deut. 22, 5. *The man that weareth Womans apparell, & the woman that puts on mans rayment, both are Abomination vnto the Lorde.* Prou. 12, 22. *The lying lips are Abomination vnto the Lord,* Math. 24, 15. And often in Moses and the Prophets. See Deut. 25, 26.

2. Something, which for the vncleanesse sake might not be eaten or touched, Eeuit. 11, 10, 11.

[**Abomination of Desolation.**] That, which al good men detest and holde accursed, by reason of the shameful & soule filthynesse of it, deseruing and bringing desolation. And this is meant (as some doe thinke) of the Idolles which the *Romaynes* not long after Christ his Ascension, set vp in the Temple at *Ierusalem*, wher-

upon followed desolation, that is, the laying waste and downfall of the Temple, Citty, and Nation of the Iewes: this is the abomination of desolation fore-spoken of by *Daniel*, 9, 27. and after spoken of by *Mathew* 24, 15. But Maister *Innins* (not without great apparance of reason) interpreteth [**Abomination**] of the Army of the *Romans*, which consisted of abominable men, to wit, Infidels, who brought desolation vpon Temple, Citty, and people.

[**To Abide in Christ.**] To continue and remain in Christ by a liuely faith, without falling from it by security, pride, or prophanenesse. This perseverance is wrought by the spirit of Christ, through the holie ministry, not without the endeouours of the faithfull, Iohn 15, 4, 5, 6.

[**Ability.**] Aptnes & strength of wit and memory to comprehend and retaine Sciences, beside a great towardnesse, and withall industrious and vigorous bodies and mindes, Dan. 1, 4. *And such as had ability.*

[**To Abrogate.**] To make void, or frustrate, to lay away as of no vse and fruite, or to no end: Thus grace is saide to bee Abrogate, when righteousness is sought by the workes of the Law; for then the grace of god in giuing Christ to death, to merite righteousness for be-

adulterers
to be
abandoned
by a common
men

See Luke
21, 20.
which ex-
pounds
Mathew &
Marke.

to be
abandoned
by a common
men

leeuers in him, were made vain and of no effect, Gal. 2, 21. Also thus the Law is saide to bee abrogate, Eph. 2, 15. See how in the word [**Law**.]

[**Absence, referred to God.**] His with-holding some signe of his fauour, or the sending some Iudgement. For as touching his essence and power, hee is neuer absent from his Cretures *Psalms* 77, 7. *Will the Lord absent himselfe for ever?* Hence come those phrases in the *Psalms* & elsewhere, of hiding his face, turning his backe, departing, returning, and such like.

[**To Abstaine from.**] To separate, or estrange, and turn our mind from a thing, with an hatred of it. 1. *Pet.* 2, 11. *Abstaine from fleshly lusts,* that is, crucifie the wicked desires of corrupt Nature.

[**From Above, or above.**] That which is from heauen. *Acts* 2, 19. *Esay* 6, 11.

2. That which is excellent, and of great account, also heauenly and spirituall. *Gal.* 4, 26. *Ierusalem which is from above.*

3 Things which belong to the heauenly life. *Col.* 3, 1. *Seeke things which be above.*

[**Above all.**] One, who hath the chiefe authority and rule ouer the Church. *Eph.* 4, 6. *Which is above all* Iohn 3, 31.

[**Abundance of the heart.**] An heart abounding and stored with things good or euill. *Mat.*

12, 24. *Of the abundance of the heart, the mouth speaketh.*

[**Abundance.**] The plentiful conuersion of the Iews toward the end of the world. Also the encrease of most excellent grace in them after this generall conuersion, Rom. 11, 12. *What shall their Abundance be?*

[**To abound.**] To know and feele the force of a thing abundantly and plentifully. *Ro.* 5, 20. *Where sin aboundeth.*

[**To Accept vs.**] To receiue vnto fauour, and to bee well pleased with our persons, being before through sin estranged from God. *Eph.* 1, 6. *He hath accepted vs freely in his beloned:* this is the acceptation of our persons.

2 To approue graciously our vnperfect and spotted workes, by the free forgiveness through Christ, of those wants and faults which stick vnto them. *Gen.* 4, 7. *1 Pet.* 2, 5. *Psa.* 51, 19. *Thou shalt accept our Sacrifice, &c.* This is the acceptation of our workes.

The word which is translated [accepted] in that place of *Gen.* 4, 7, being of diuers significations in the Hebrew tongue, hath caused that diuers haue diuersly rendred it: some do English it [lifting vp] either of *Caines* countenance and conscience which were cast downe, or of honouring his Sacrifice. Others, translate it [remitted] as

Hierom: and *Chalde Paraphrasi* expounded it, of free forgiveness of sinnes vpon his repentance. Others English it by [re- ceiue,] to wit; a reward and recompence of his amendement, as the old Translation readeth it. And lastly, by others it is interpreted by accepting, meaning to become gracious and gratefull to God, as *Abels* Sacrifice was, so he did beleue as *Abel* did; as *Caluine* & *Param*, and most Interpreters do translate. Howsoever the summe is this, that good workes which proceede from true beleefe, and a pure conscience by forgiveness of faults please God, and with his fauor haue a blessing and free reward giuen to them.

[*Abraham*.] And figured Christ in the sacrificing of his son (in full purpose) for a whole burnt offering, Genes. 22, 2, 9, 10, 11, 12. which did liuely expresse the deliuering, yppre his onely sonne by God, as a sacrifice for our sinnes, and raysed for our Iustification, that hee might bee Lord both of dead and liuing. Compare these places, Gen. 22. with Heb. 11, 19. Iohn 3, 16. 1. Iohn 4, 19.

[*Acceptation of person*, or *Respect of persons*.] Respect or fauour, giuen to one before another for some outward quality, as of Nation, Riches, Kindred, Honour, Friendship, and

such like, *Acts* 10, 34. *God is no acceptor of persons*, for in euery Nation, he that feareth GOD is accepted, Rom. 2, 11. There is then no cause why any should deny the eternall election of God, depending vpon his own good pleasure alone, as the mooving cause, least hee bee counted an *Accepter of persons*.

[*Access*.] A drawing toward or comming neerer, not of our owne accorde, but being of God brought freely to this dignity, Rom. 5, 2. *We haue access vnto this grace*, &c. that is, wee may approach into his gracious presence, being now reconciled to God, hauing our sinnes forgiven vnto vs, thorough Christ, apprehended and laide hold on euen by Faith, Ephes. 2, 18.

[*To Acknowledge*.] To take knowledge of Gods worde, to rule our selues by it; also of his providence, what it is that he doth to vs either in anger or in mercy, Prou. 3, 6. *In all thy waies acknowledge God*.

2. To ioine and ad knowledge vnto knowledge, or to encrease our knowledge, when we know a truth more certainly and clearely then wee were wont to do, Luke 1, 4. *That thou mayst acknowledge*, &c. Tit. 1, 1.

3. Openly and frankly to vtter & shew forth our known sinnes,

sinnes, or Gods owne perfecti- ons, 1 Iohn 1, 6. *If wee acknow- ledge our sinnes*. Psal. 32, 5. *Then I acknowledged my sins vnto thee* &c.

4. To take others for such as they are, louing them, and hauing them in due accompt. 1 Thes. 5, 12. *Acknowledge them that admonish you, and haue them in singular loue for their worke*. Note this generally, that wordes of knowledge doe manie times comprehend affections in them.

[*According to the promise of life*.] To declare to men that promise of eternall life, made of God in Christ, 2 Tim. 2, 1. it noteth the finall cause.

[*According to God*.] With God, or hauing God going before vs, Iohn 3, 21. *That they are wrought according to God*, according to his wil in his word, which must go before vs in doing duties, as a guide or a Lan- therne.

[*One Accord*.] Agreement or consent of hearts, Phil. 2, 2. *Of one accord*. Acts 4, 32. that is, of one iudgement and will.

[*To Accuse*.] To lay an euil or fault to ones charge: this is done either truly or falsely; secretly or openly. Iohn 8, 10. *Woman where are thine accusers*? Acts 24, 13, 19. Men Accuse God, one man accuseth another, and Sathan accuseth the Brethre; also our own thoghts

do accuse vs, Reuel. 12. Rom. 2, 15.

[*Accused*.] Separate from all humane vse, and appointed to temporall destruction, Iosh. 6, 20, 21. *Keep ye from the accursed thing*.

2. Separate from Christ, & appointed to eternall destruction, Gal. 1, 9. *Let him be accursed*. Rom. 9, 3. *I would be accursed or (separate from Christ) for my Kinsman*. In these words notably *Paul* maketh no such prayer or wish, that hee might perish, (for this had bene vnlawfull & vaine too, both against the constant purpose of GOD, and his owne assurance testified, Ro. 8, 38, 39. Neither was *Paul* bound to loue the Iewes saluation more then Christ and his grace) but by this manner of speech being conditionall, hee bewrayes his deepe affection for the Iewes his Kinsmen, in that (if it could haue bene) he was ready to haue redeemed their eternall destruction with his owne. *See 1 Cor. 9, 16. 1 Tim. 2, 4.*

3. Execrable, 1 Cor. 12, 3.

A.

D.

[*Adam*.] Either the first man so called, beeing great parent, root and head of all mankind, deriuing into them as his branches and members, sinne and death, Rom. 5, 12, 13, &c. a body with life, sense, motion, sub-

B 3 icct

all man kinde called Adam Gen. 1. 26. 27. Ps. 81.
Hob. 4/39. 5. 199?

iect to naturall operations and affections, 1 Cor. 15, 45. or else Christ Iesus the root, head, and beginning of all the elect, and beleeuers vnto whom he conueyeth in this life, his righteousness by imputation, and his Spirit or grace by infusion, and in the life to come, perfect glory both to soule & body, which by his quickning Spirit he causeth to be spirituall, and most glorious, free from all naturall infirmities, affections and actions, and filled with immortality and blisse, Ro. 5, 14, 15, &c. 1 Cor. 15, 45, 46, 47.

The former *Adam* is called first *Adam*, and Christ the last *Adam*, because the former was a type of the latter, in the forenamed respects, Rom. 5, 14. Also he was formed of clay, touching his body, before Christ as concerning the flesh, was borne of the virgin. Hence it is that the natural man being before the spiritual man, therefore the Saints haue first natural bodies in this life, and afterwards at the resurrection, they shall haue spirituall bodies full of glory, and wholly ruled & moued by the Spirit, not by the soule as now they be. For Nature in all things proceedeth from the lesse perfect to the more perfect; but the naturall body is more vnperfect then is the spirituall, therefore the natural body wel fitteth this pre-

sent life, and the spirituall will besceem the future perfection in a life which is heavenly, 1 Cor. 15, 46. *Adam* by notation of the worde, is red Earth; and it is a name either proper, as Gen. 2, 7, 17, 19, 20, 22, 23. or appellatiue, as Gen. 2, 16. and Gen. 5, 2. noting sometime the whole humane kinde, and sometime that particular man so called.

[*Adde.*] To put vnto, Reu. 22, 18. *If any man shall adde to these things in this Booke, &c.* Prou. 30, 6. *Put nothing to his word,* Deut. 12, 32. Men adde to the word of God, when they put something to the seruice of God, which he hath not commanded for his seruice: or doe make that to be scripture which is not Scripture, putting to it somewhat which is false, or taking from it some-what which is true. Thus do the Romanists, as a man halfe blinde, may see.

2. To cast in something as a surpluse & ouerplus, Math. 6, 33. *All other things shall be added or ministred vnto you.*

3. To inflict some heauie iudgement, or to plague one with the increase of wrath, Reuel. 22, 10. *I will adde vnto him all the plagues, &c.*

[*To Adde nothing to one.*] Not to afford any the least thing vnto that which *Paul* had already learned from Christ by immediate and extraordinarie enlightning, Gal. 2, 6. *They who*

Note.

As in the first *Adam*, mankinde was made: so in the latter *Adam* it was restored: the Elect came from Christ by regeneration, as all men from *Adam* by generation.

seemed to be somewhat added nothing to me. His meaning is, that other Apostles which had bene familiar with Christ and his Disciples long afore *Paul*, (for which matters, they had more account and opinion amongst me) yet instructed him no whit at all, either howe or what to preach. This is spoken against such corrupt and cunning teachers, who commended the other Apostles, to disgrace *Paul*, when as they cared for neyther *Paul* nor them.

[*To Adiure*] To command a thing by interposing the authority and name of GOD or Christ, Acts 19, 13. *Wee adiure you by Iesus.*

2. To demanda an oath of one for more safety and certainty, Mark. 5, 7. Where the same word is in the Greeke, as in former place of the Acts, to lay the oath of God vpon one, Math. 26, 63.

[*Aduersary.*] Either Satan, or the wicked which be the instruments by whom he worketh, 1 Pet. 5, 8. 1 Tim. 5, 14. and 1 Cor. 16, 9.

[*Administration.*] A publick function or charge, 1 Cor. 12, 5. *There are diuersities of administrations.*

[*Admonition.*] A warning by word or speech, when wee are wisely, earnestly, and louingly, put in minde of some dutie to be done; or some sin to be left

vndone, 1 Thess. 5, 14. *Admonish one another:* This is priuate admonition, verse 12. speaketh of publicke admonition. Also Titus 3, 10. Rom. 15, 14. There are two things required in him that should admonish and instruct others. 1. Knowledge, that he bee not ignorant vwhat and how, and when and whom to admonish. 2. Goodnes, that he be not blameworthy in that wherein he will admonish another (as hee may edifie by example as well as by words) especially that hee haue a good charitable minde.

2. A warning by example, 1 Cor. 10, 11. *These things came for ensample, and were written to admonish vs.*

[*Admonition of the Lorde.*] Such instruction for warning our mindes as is drawne out of the word of the Lorde, and is acceptable to him, Ephes. 6, 4. *Bring up your children in the admonition of the Lord.*

[*Adoption.*] The purpose of GOD eternally decreeing to make some his children, Ephes. 1, 5. *This is adoption of Gods purpose.*

2. A taking, or admitting one actually to be a son by fauor, who is none by nature; and to adopt is actually to take him for a son, who was the child of wrath by nature, Rom. 8, 15. *Ye haue receiued the spirit of adoption.* Actuell adoption, which is al

Note.

one with effectuell vocation. See Ephe. 1, 5. Rom. 8, 30.

3. The dignity of beeing Gods people. Rom. 9, 4. *To whom pertaines the Adoption.* This is externall Adoption.

[*Spirit of Adoption.*] A speciall giift of the Spirit, certifying vs of our Adoption, and whereby the elect be actually Adopted to be Gods children. Rom. 8, 16. *We haue receiued the Spirit of Adoption, to cry Abba Father.*

[*To waite for the Adoption.*] Earnestly to looke for the fruition and enioying of our Adoption, in a full restoring at the last day. Rom. 8, 23. *We waite for our Adoption.* This is Adoption compleat and perfected; to wit, glorification in heauen.

Note.

Adoption is (*forense verbum*) taken from ciuill Lawyers, who thus define it: A legitimate acte imitating Nature, found out for the solace and comfort of such as want children. This being applyed to God, is a fauour vouchsafed to some of Adams posterity, to be accounted children of God through grace, which by nature were children of wrath. Foundation heereof, Gods loue to Mankind, 1 Iohn 3, 1. and his loue to his Sonne Christ, in whom others are beloued, Ep. 1, 6. And so much is this loue the greater, because God nec-

ded nor such a comfort, for he had a Sonne. Howbeit hauing none in our kinde which was wholly estranged from him in Adam, his mercy moued him both to purpose eternally, and performe in time actually, the Adoption of some; to which end his Sonne was incarnate, and made our brother. Heb. 2 and by his passion remooued sinne, the cause of hatred. Col. 2. Thirdly, sendeth his word that immortall seede, causeth the promise of Adoption to be preached. Fourthly, giueth his Spirit, Gal. 4, 5, 6. which fiftly engendereth faith wherby the Elect are engrafted into Christ the eldest Sonne, and so are iustified by imputation, & therevpon enter into the Adoption of sonnes, which whilest they were enemies and vniust, they could not bee. Sixtly, after this cometh Regeneration, or Renouation of the heart, giuing inherent iustice or holinesse: whereof followeth. Seauently, the earnest of the Spirit, a certaine sense and perswasion of Adoption, which yet is not perfect, by reason of remaining sinne; nor knowne to others by meanes of crosses: therefore eightly, shall be both consummate and fully manifested at the Resurrection, Rom. 8, 23. 1 Iohn 3, 2.

[*To receiue the Adoption of Sonnes.*] To obtaine, enioy, and

and actually possesse the right and liberty of sonnes, which is freedome from the Tutorship of the law, as an heyre when he comes to ful age hath the fruition of the inheritance, from which being a childe hee was detained vnder Governors, Gal. 4, 5. *That we may receiue the Adoption of Sonnes.*

[*To predestinate unto the Adoption.*] To fore-ordaine, or appoint from euerlasting, such as shall by an effectuell calling beleue in Christ, and by such faith be made of fauor or Adopted to bee the Sonnes of God, for Adoption dooth here signifie effectuell vocation to Christ, Ephe. 1, 5. hauing predestinated vs to the Adoption of childre by Iesus Christ. This sentence seemeth to bee ali one with that in Rom. 8, 30. *Whom hee predestinate, them hee called,*

[*Aduantage.*] Gaine, benefit, or profit, eyther spirituall or earthly. Phil. 1, 12. *Christ is to me aduantage.* Matb. 16, 26. *What will it aduantage (or profit) a man to winne the world, and to lose himselfe.*

[*Adultery.*] Vncleannesse about the act of generation betwene two persons, whereof the one at least is married, Heb 13, 4. *Adulterers God will iudge.* Iohn 8, 3. *A Woman taken in adultery,*

2. All manner of vnclean-

nesse, about desire of sex, together with the occasions, causes, and meanes thereof, as in the 7. Commandement. *Exod. 20, 14. Thou shalt not commit Adultery.* A Synecdoche.

3 The immoderate loue of pleasures and worldly profites more then God. Iam. 4, 4.

[*Aduocate.*] One, that pleaderth for another at any bar of Iustice. This is the proper signification.

2 One, that pleadeth the cause of beleeuing sinners at the bar of Gods Iustice. Christ alone performs this office, by the euerlasting merite of his death. 1 Iohn 2, 2. *We haue an * Aduocate with the Father, Iesus Christ the righteous.* Heere fallles downe the multitude of Aduocates set vp in the Romish Synagogue, to Christ his great dishonour, who onely is our Aduocate, because he alone is our Propitiator, or Reconciler.

A.

F.

[*Affections.*] Passions which affect the minde with some griefe or paine, especially whe they are strong and vehement. Rom. 7, 5. *The affections of sin wrought in vs.* In the original Text it is read, *The Passions of sin.*

2 More entire feeling and hearty lone, 2 Cor. 7, 15. *His inward*

Note.

* Al words which concern christ his mediation, are to be vnderstood excludely, shutting out al creatures.

inward affection is more abundant towards you.

[**Affliction.**] Any trouble, griefe or euill whatsoeuer, that hapneth either to soule or body, name, goods, or estate, for correction of sinne, or for triall, as it doth to the godly; or for punishment and vengeance as to the wicked, *Rom. 2, 8. Anguish, Affliction, Alfo 5, 3.*

[**Afflictions of the Gospell.**] Persecutions raised against Christians for the profession of the Gospell. *2 Tim. 1, 8.*

[**To to me after one.**] To be manifested and to haue his ministry or propheticall office made knowne in time after the baptisim and doctrine of Iohn, *Math. 3, 11. Hee that commeth after mee.* Christ was before Iohn by his diuinity or Godhead, but hee was borne man; and shewed himselfe in his ministry after Iohn, who vvas both borne before Iesus, and began to preach and baptize some halfe yeare or thereabout before him.

A.

G.

[**Againe.**] As before, to wit, when by the preaching of the law the spirite wrought seruile feare in your hearts, *Rom. 8, 15 To feare againe,* *Hebr. 6, 6.* that is, the second time, or anie more.

2. Backward, whereas yee

ought to haue held on forward vnto the marke of perfection, ye haue stepp backe from Christianisme to Iudaisme, *Gal. 4, 9. How turne ye againe to impotent rudiments?* This cannot be meant in the former signification (but by an harde *Catacrexis*) because the Galathians had bin conuerted from Paganisme, not from Iewish Pharisaisme.

[**Against Christ.**] Haters of Christ, and open blasphemers, *Math. 12, 30. He that is not with me, is against me.* They were not against Christ, which did think reuerendly of him, though they did not follow him, and make open profession of him; but such as reproached him, his doctrine and workes, are heere sayde to be against him. As appeareth by comparing together the 30, 31, and 32, verses of the twelfth chapt. of S. Mathew.

[**Against thee.**] Thee onelie being priuy and conscious; or offended and scandalized, *Mat. 18, 15. If thy Brother trespass against thee.*

[**Ages.**] Times which are, or haue bene, or be to come, succeeding times, *Ephes. 3, 5, and 2, 7.*

2 Men which liue in these times, *Luke 1, 48. All ages shall call me blessed.*

[**Agony.**] Any fight, conflict, wrestling, or strife.

2 The deepe soule-sorrow, and extreame anguish of Christ, wrest-

wrestling and struing not onely with the terror of death, but with the infinite iustice and wrath of God highly displeased with our sinnes, *Luk. 22, 44 And hee was in an agony, &c.* If any thinke this agony did arise meerely from a feare of natural death in Christ, they think too vnworthily of Christ his excellent fortitude, of his Fathers infinite Iustice, of mans most horrible and execrable sins.

A.

H.

[**Ab.**] Indignation or griefe of one exclaiming for iniuries and abuses done against him. *Es. 1, 24. Ab, I will ease me.*

A.

L.

[**All.**] Euery one, and then it is put vniuersally, *Rom. 7, 12 Death went ouer all. 2. Cor. 5, 10. We must all appeare,* that is, all and euery one. It signifies whole. *1 Cor. 13, 2. 2 Tim. 3, 16.*

2 Some of all: and then it is put indefinitely. *1 Tim. 2, 2. GOD will haue all to be saved: Mat. 3, 5 & 4, 24. And hee healed all diseases:* that is, some of all sorts and kindes. *Iohn 6, 45 These & such like places therefore,* are euilly cited in fauour of vniuersall election, to proue that all and euery one were chosen, and that the cause of their damnation which do perish, is because they refused offered grace, which they might

haue receiued if they would.

3 Plentifull and perfect, *Ro. 15, 13. All Ioy. 1 Cor. 13, 2. All knowledge. All faith. 1 Cor. 13, 2. All men* signifies all the brethren, or al christians which knew him, *3. Iohn 12.*

This particle [*All*] is vsed by Scriptures in diuers sorts. First, most largely for euery one, as *Rom. 5, 12. All haue sinned. Al-* so *Rom. 3, 23.* and else-where often. Secondly, sometime it is put restrictiue with limitation and determination to certaine persons there meant, as *Rom. 10, 12. God is rich to all,* which hath his limitation added, *who call vpon him: and Ro. 11, 32. That he might haue mercy on all.* This is restrained, *Gal. 3, 22. That the promise should be giuen to all that beleene.* Thus restraine [*All*] in *Peter 3, 9. Would all men come to repentance?* that is, all vs, (*Peter* and other beleeuers) toward whom he is patient. Likewise, where Christ is often said to dye for all, take it restrictiue, spoken with reference to the chosen, according to that, *Rom. 8, 32. Who shall lay ought to the charge of Gods chosen?* It is Christ which dyed, rose againe, makes intercession for them. Thirdly, it is some-where vsed distributiue-

ly, and serues *ad tollendum delicta criminum, sexus, conditionis, &c.* as *1 Tim. 2, 4, 6. Who will haue all to be saved: that is,*

Note.

Mat. 11, 8.

Exod. 12, 3
compared
1 Corinth.
10, 7.

some

inward affection is more abundant towards you.

[**Affliction.**] Any trouble, griefe or euill whatsoeuer, that hapneth either to soule or body, name, goods, or estate, for correction of sinne, or for triall, as it doth to the godly; or for punishment and vengeance as to the wicked, *Rom. 2, 8. Anguish, Affliction. Also 5, 3.*

[**Afflictions of the Gospell.**] Persecutions raised against Christians for the profession of the Gospell. *2 Tim. 1, 8.*

[**To to me after one.**] To bee manifested and to haue his ministry or propheticall office made knowne in time after the baptism and doctrine of Iohn, *Math. 3, 11. Hee that commeth after mee.* Christ was before Iohn by his diuinity or Godhead, but hee was borne man; and shewed himselfe in his ministry after Iohn, who vvas both borne before Iesus, and began to preach and baptize some halfe yeare or thereabout before him.

A.

G.

[**Againe.**] As before, to wit, when by the preaching of the law the spirite wrought seruile feare in your hearts, *Rom. 8, 15 To feare againe,* *Hebr. 6, 6.* that is, the second time, or anie more.

2. Backward, whereas yee

ought to haue held on forward vnto the marke of perfection, ye haue stept backe from Christianisme to Iudaisme, *Gal. 4, 9. How turne ye againe to impotent rudiments?* This cannot bee meant in the former signification (but by an harde *Catacresis*) because the Galathians had bin conuerted from Paganisme, not from Iewish Pharisaisme.

[**Against Christ.**] Haters of Christ, and open blasphemers, *Math. 12, 30. He that is not with me, is against me.* They were not against Christ, which did think reuerendly of him, though they did not follow him, and make open profession of him; but such as reproached him, his doctrine and workes, are heere sayde to be against him. As appeareth by comparing together the 30, 31, and 32, verses of the twelfth chapt. of S. Mathew.

[**Against thee.**] Thee onelie being priuy and conscious; or offended and scandalized, *Mat. 18, 15. If thy Brother trespass against thee.*

[**Ages.**] Times which are, or haue bene, or be to come, succeeding times, *Ephes. 3, 5, and 2, 7.*

2 Men which liue in these times, *Luke 1, 48. All ages shall call me blessed.*

[**Agony.**] Any fight, conflict, wrestling, or strife.

2 The deepe soule-sorrow, and extreame anguish of Christ, wrest-

wrestling and struing not onely with the terror of death, but with the infinite iustice and wrath of God highly displeased with our sinnes, *Luk. 22, 44. And hee was in an agony, &c.* If any thinke this agony did arise meerely from a feare of natural death in Christ, they thinke too unworthily of Christ his excellent fortitude, of his Fathers infinite iustice, of mans most horrible and execrable sins.

A. H.

[**Ab.**] Indignation or griefe of one exclaiming for iniuries and abuses done against him. *Es. 1, 24. Ab, I will ease me.*

A. L.

[**All.**] Euery one, and then it is put vniuersally, *Rom. 7, 12 Death went ouer all.* *2. Cor. 5, 10. We must all appeare,* that is, all and euery one. It signifies whole. *1 Cor. 13, 2. 2 Tim. 3, 16.*

2 Some of all: and then it is put indefinitely. *1 Tim. 2, 2. GOD will haue all to bee saved: Mat. 3, 5 & 4, 24. And hee healed all diseases:* that is, some of all sorts and kinds. *Iohn 6, 45 These & such like places therefore, are euilly cited in fauour of vniuersall election, to proue that all and euery one were chosen, and that the cause of their damnation which do perish, is because they refused offered grace; which they might*

haue receiued if they would.

3 Plentifull and perfect, *Ro. 15, 13. All Ioy. 1 Cor. 13, 2. All knowledge. All faith. 1 Cor. 13, 2.* All men signifies all the brethren, or all christians which knew him, *3. Iohn 12.*

This particle [*All*] is vsed by Scriptures in diuers sorts. First, most largely for euery one, as *Rom. 5, 12. All haue sinned.* Also *Rom. 3, 23.* and else-where often. Secondly, sometime it is put restrictiue with limitation and determination to certaine persons there meant, as *Rom. 10, 12. God is rich to all,* which hath his limitation added, *who call vpon him:* and *Ro. 11, 32. That he might haue mercy on all.* This is restrained, *Gal. 3, 22. That the promise should be giuen to all that beleue.* Thus restraine [*All*] in *Peter 3, 9. Would all men come to repentance?*

that is, all vs, (*Peter* and other beleeuers) toward whom he is patient. Likewise, where Christ is often said to dye for all, take it restrictiue, spoken with reference to the chosen, according to that, *Rom. 8, 32. Who shall lay ought to the charge of Gods chosen?* It is Christ which dyed, rose againe, makes intercession for them. Thirdly, it is some-where vsed distributiue-ly, and serues *ad tollendum delictum nationum, sexus, conditionis, &c.* as *1 Tim. 2, 4, 6. Who will haue all to be saved:* that is,

Note.

Mat. 11, 8.

Exod. 12, 3
compared
1 Corinth.
10, 7.

some

some of all degrees, and of all languages, some both *Jewes & Gentiles*, as Rom. 10, 12. *For there is no difference between Jewes and Gentiles*; but as Acts 10, 35. *In every Nation, &c.* Therefore 1 Iohn 2, 2. Christ is saide to haue made propitiation or attonement for the sins of the whole world, which is expounded of some, out of euery Nation, and kindred, people and tongue. Reuel. 7, 9. Gal 3, 26. *Ye are all*: whether *Jewes or Gentiles* beleueing. *All*, may be vnderstood eyther simply or vniuersally for euery kinde, or person, but is to be often contracted and limited vnto the present matter, as 1 Cor. 1, 5. [*All knowledge*] is meant not skil in Mathematicks, Physick, Metaphisicks, &c. And in artes, not in all Grammar, Logicke, Rhetoricke: but the Apostle speaketh of all knowledge and speech needfull for Christians; so 1 Cor. 13, 2. [*All faith*] contains not euery kind of faith, but perfection of miraculous faith. And againe, 1 Cor. 13, 7. *Charity suffereth all things, &c.* It is to be thus restrained, all things which may be suffered, beleueed, hoped, and endured with truth & reason, and with a good conscience. See 1 Cor. 8, 1. and 9, 25. and 10, 33. and 15, 22. In all which places, [*all*] is restrained to the present matter and thing which is there

handled: also 1 Cor. 10, 23. 1. Cor. 6, 12.

[*All things.*] All creatures both reasonable and vnreasonable, in heauen and in earth, and sea. Col. 1, 16. *All things made by him.* Iohn 1, 3. where it signifieth such creatures as haue being onely.

2 All reasonable creatures onely, especially men. Prou. 16 4. *God made all things for himselfe.*

3 All persons, men and women, and whatsoever commeth from them. Gal. 3, 22. Ephes. 1, 10.

4 Those new works which God alone worketh in his Elect at their Regeneration or new birth. 2 Cor. 5, 18. *All things are of God.* These things here meant, bee a calling to Christ, Faith, Remission of sins, Iustification, Hope, Loue, Repentance, Peace of conscience, Ioy in the holy Ghost, Perseuerance in grace.

5 Both the workes of grace in the new borne children of God, and the workes also of creation and diuine gouernment. Rom. 11, 36. *All things are of him, by him, &c.*

6 Publike ministeriall duties of all sorts, both for teaching, ministring the Sacraments, prayer, censures by word and deed: all which must be directed to the building vp and furtherance of the faithful in godliness.

liness. 2 Cor. 12, 19. *Wee doe all things for your edifying.*

7 Priuate duties (as well as publike) both of generall and speciall vocations ecclesiasticall, ciuill; in performance whereof, Loue must gouerne vs, as Paul saith: *Doe all your things in Loue*; also matters propounded of their teachers, 1. Thess. 5, 21.

8 All people both *Jewes and Gentiles*, without difference of Nation. Ephes. 3, 9. *Who created all things by Iesus Christ.*

Generally obserue, that [*all things*] must be interpreted (*secundum determinatam materiam*) according to the matter handled in the place where it is read; or else to bee taken hyperbolically by an excess of speech, *in quo non est aliquid aliud*, as 2 Cor. 7, 12.

[*Allegory.*] A sentence consisting of sundry strange and borrowed speeches, which sound one thing, and covertly shewes forth another. Gal. 4, 24. Mat. 7, 6. and Mat. 3, 10, 11. afford vs examples heereof. Allegories be eyther continue. Metaphors, whereof many examples are in Scripture besides those heere named: or a drawing of some wordes plainly vttered at first, from their naturall and proper meaning, to a strange sense, for better instruction of our mindes, in some points of faith or manners, as that in Gal. 4, 24. Here

a bare history or plaine narration of a thing done, is vsed to shadow a great mystery, euen the two Couenants legall and euangelicall, of workes and of grace. Touching the latter kinde of Allegories, it is a safe thing to tread in the steppes of the holy Ghost, not making Allegoricall senses of Scripture, wher the Spirit hath made none.

[*Almes.*] A releefe giuen to the poore out of a pittifull hart, Mat. 6, 1. *When thou giuest thy almes, &c.* It hath affection of mercy, and effect of succour; the heart touched with pittifulnesse, and an hand reached out to giue if wee haue wherewith. See 2 Cor. 8.

[*Almighty.*] One of infinite power, able to do whatsoever he will, and to hinder whatsoever he will not haue done by his respectiue power, and by his absolute power able to doe more then he will; such a one is God onely, 2 Cor. 6, 18. *Saith the Lord God Almighty.* Rom 9, 19. *Who hath resisted his will?* The Papists reason foolishly from Gods Almightynesse, to prooue the reall presence of Christs body in the Supper: whereas they shoulde rather prooue it his reuealed will to haue it so, which they can neuer do. Wee may assure our selues that God is able to doe, and doth whatsoever hee is willing

Note, almes must bee giuen with discretion. 2. Iustice. Thirdly, compassion. 4. cherfulness. 5. simplicity.

Note, 1 Cor. 10, 23, 33. Phil. 2, 2.

willing to doe, but not on the contrary, that he will do whatsoever he can do. Note further, that if GOD could doe things against his Nature, or things contradictory, or against his word, it would bewray impotency and weaknesse, not Omnipotency and Almightinesse.

[*Alone.*] Either one which is safe without enemies, and so it is a blessing; see Deut. 33, 28 Numb. 23, 9, Psalme 4, 10. Or else one solitary left without friends, and then it is a note of affliction, *Psal. 102, 7. Lament. 1, 1.*

[*Allotted of God*] Esteemed & iudged meet of Gods meere fauour, 1 Theff. 2, 4. 2 Corint. 3, 5.

[*Alpha*] That which is firste amongst the Greeke Letters, as *Omega* is that letter which is last: whereby is meant that Christ is both beginning and ending, *Re. 1, 11. I am Alpha & Omega, the first and the last.*

[*All-sufficient*] One God; most able to performe all promised good things, & to keepe away all threatned evils. *Gene. 17, 1. I am God All-sufficient.* God is named thus, not onely of his power to goe thorough with all things, but for waiking his enemies at the drowning of the world, *Es. 13, 6. Joel 1, 15.*

[*Altar*] The Doctrine of free saluation by Christ crucified:

or the sacrifice of Christs death, *Heb. 13, 10. Wee haue an Altar, &c.* The meaning of this place is, that such as remaine (after due instructions) in the obseruations of Legall Sacrifices, shall not partake in the Sacrifice of Christs death, once offered on the Crosse. What is this to popish Altars, whereon to sacrifice Christ againe in an vnbloody manner for sinnes of the quicke in earth, and of the dead in Purgatory? Also the worship spirituall of the newe Testament, *Es. 18, 10.*

2 The Sacrifices and Oblations, slaine and offered at the Altar, 1 Cor. 9, 13. *They which serue at the Altar, are partakers with the Altar.*

3. Both the worship of the Altar, or there perfovrned to God; and also God, and Christ of whom the Altar was a token being consecrate to God, and appointed to bee a figure of Christ, 1 Cor. 10, 18. *Are not they which eate of the Sacrifice, partakers of the Altar?* that is, by that their acte of eating of the sacred things they all doe professe a society in the worship of God, yea with God, to whom it was dedicate, and to Christ, of whom it was a signe.

[*To offer, or bring our gift to the Altar.*] To do and performe the duties of godlinesse, which are vnto God as an Oblation or Sacrifice, *Math. 5, 23, 24.*

23, 24. *Therefore if thou shalt bring thy gift to the Altar, &c.* It is a speech borrowed from those times, when the Temple, and Altars, and Sacrifices were in vse. Therefore the papists deale absurdly, which vpon these words would build their Altars for Masses, & their Purgatory: wofull Interpreters of Scriptures.

[*To digge downe Gods Altars.*] To ouerthrow the true worship of God, and in steade thereof to bring in and set vp the seruice of Idols, an Idolatrous worship, *Rom. 11, 4. They haue digged downe thine Altars. A Synecdoche.*

[*Alwaies*] To the ende of the world, so long will Christ be present with faithful Pastors to direct and protect them, *Ma. 28, verse last: also Math. 26, 10.*

2 A very long time, euen some thousand yeares, though not for euermore and without an end. *Rom. 11, 10. Bow their backs alwaies.* The strength, and might, both spirituall and temporal, as touching power, will, and endeour to do good; and concerning the temple, religion, order and forme of the Church and ciuill gouernment, was taken away as the strength of ones back or loines for an exceeding long time, but not euerlastingly, for they must bee grafted into the true

Oliue, because God is able and hath promised it, *Rom. 11, 23, 24, 26, &c.* Howbeit without restitution of Israell to a Common-wealth, (for ought that I can see) though not without being restored to the common-wealth of Israell, that is, the Christian Church, from which the Iewes haue beene cast out now sixteene hundred yeares.

A.

M.

[*Am*] Existence or selfe-being, *Exod. 3, 14. I am that I am;* that is, I haue my being from my selfe, and from no other, & am the cause of being to all things that be.

[*I am*] I will be, so is the Hebrew Eheje, that is, I that giue being to all things, and to my promises, I will be to them in deed, what I am and was in promises. I will be their deliuerer out of Egypt and cruell bondage: I will be God manifested in the flesh, their great deliuerer from eternall wrath. In a small difference this name is repeated, *Reuel. 1, 4. & 11, 17 & 16 5. Hee wh. ch was, wh. ch is, and which is to come.*

2 Representing, or resembling, *Iohn 15, 1. I am that Vine:* that is, I represent, and am like vnto a Vine.

[*Amen*] In the end of prayer, a wishin, that it may be so,

withall, to signifie their reuerence to God before whome they minister, in consideration of his great maiesty, and their owne weaknesse compared with him, Iob 4, 18. and 15, 15. And also their readines to execute Gods Commandements.

[**Angels desire to looke into them.**] The greedy desire of Angels to knowe the mysterie of Christ, as it is in the Gospell reuealed, 1 Pet. 1, 12. *Which things the very angels desire to looke into.* This is an allusion to the propitiatory or mercy-lid vpon the Arke, wherupon two Angels, Cherubins, did abide with their faces one towarde another, and their eyes bent downe to the arke-ward, to signifie & figure, that in Christ (whereof the arke was a type) all the treasures of knowledge and wisdom should bee hid, to be manifested in the gospel, the very Angels coueting more and more to pry into such secrets. Such manifolde and admirable wisdom dooth the Gospell containe.

[**Angell of the Covenant.**] One sent with authority, to preach reconciliation with God, and to merit it, Mal. 3, 1. 2 Cor. 5, 19.

[**Because of the Angels**] That women ought to vse a decent habite vpon their head in the publique meetings of the Church, in respect and for re-

uerence sake toward the ministers of the word, and of God speaking by them; (as by his messengers) who be very often called Angels, both with addition of God or Iehouah, as Aggey 1, 13. Mal. 3, 1. 27. Eccl. 5, 5. Leuit. 27. (where it is giuen to the high Priest) and absolutely without such addition, as Reu. 2, 3. And here, where the plurall number is vsed [Angels] because through the abundance of gifts in the primitive church diuers Churches (as at *Corinth, Philippi*, and elsewhere) had diuers teachers belonging to one assembly, 1 Cor. 11, 10. Therefore a woman ought to haue power on her head, because of the Angels. Such as vnderstand this of bad Spirits. doe therein not well, without any good reason. With some more reason it may bee taken of good Angels, who are present with, and President ouer (as Countreies so) Churches beholding & liking the good order therein, disliking all vnseemlinesse and disorder: by the consideration whereof, it is likely *Paul* would perswade women to comely & reuerend behaviour, least they offended the Angels; but chiefly to shew feare to God, speaking in his Ambassadors.

[**Angell of Light.**] A good & holy Angell: or one, which doth counterfeite himselfe to be so, and is not. 2 Cor. 11, 14.

For

For Satan himself is transformed into an angell of Light.

[**If I or an Angel.**] Suppose or put the case, that I *Paul* or a coelestiall spirit should corrupt the doctrine of saluation neuer so little, a curse should hang ouer our head, Gal. 1, 8. *If I or an angell from heauen, &c.* All Ministers and others learne how holily and vniolably the Doctrine of the gospell is to bee kept, sihence God wil seuerely be reuenged vpon euen the least corruption thereof: therefore all are to beware of this sin and by teaching and professing the truth, sincerely, constantly, and throughout to glorifie God.

[**Anger.**] A desire of being reuenged vpon the person of our neighbour, either by our words or deeds, Mat. 5, 22. *He that is angry with his brother, &c.* Heere it is taken in ill part.

2 A displeasure not against the person, but against the sin of our neighbor, or against our owne finnes. This kind of anger if it be moderate, and ioynd with compassion, it is an holy affection, 2 Cor. 7, 11. *In that ye were godly sorry, what anger hath it wrought?* Ephe. 4, 21. *Be angry, and sinne not.* Here it is taken in good part.

3 In God, it is his iust displeasure against sinne and sinners: or the punishment which proceeds from him displeased,

Psal. 2, 12. *Least hee bee angry.* Psal. 90, 7, 8. God is angry, when hee doth such workes as angry men do: who punish and take away signes of fauor from such as they be angry withall. Anger in the Hebrew, cometh of a word which signifieth the [Nose] by which one breatheth, and it importeth Anger, which appeareth in the snuffing or breathing of the nose, as *Saul* is saide to breath out threatenings, Acts 9, 1. Psal. 2, 5.

4 The decree and threatening of God to punish men, Psalme 2, 16. *Least hee be angry?*

[**Anguish.**] A narrow strait or perplexity, when one knowes not what counsell to take, or which way to turne him: Rom. 8, 35. *Shall anguish, &c.*

2 Not only extreme paines which accompany sinners in this life, but eternall torments in hell, Rom. 2, 9. *Tribulation and anguish vpon the soule of euery one who doth euill.*

[**Annoyning.**] Annoyning. See in *Dyle*.

[**To Answer.**] To replie to some question propounded, Luke 2, 3. *Iesus answered them.*

2 To witnesse a thing, Gen. 30, 33. *My righteousness shall I answer for me.* and *an answer* is a thing which is said in answer to a question.

3 The hearing and granting our Prayers, Esay 58, 9. *Thou shalt call, and the Lord shall Answer.*

Note.

Note.

* This is an H. bra-
isme: the
reason
whereof
is, because
such as be
gin to
speake, doe
cyther an-
swere the
necessity of
the matter,
or the de-
sire of the
hearers.

4. The beginning of any speech, when no * Question or speech went before, *Math. 11, 25. At that time Iesus answered and said, Mathew 17, 4. Iohn 2, 13.*

5. The obedience yeelded to Gods commandment, whē that is done indeed which was giuen in charge, *Esay 55, 12. I spoke, ye would not answer: [that is] Ye would not obey.*

6 Any diuine oracie or direc-
tion, cyther by dream or other
reuelation, as *Math. 2, 11. Heb. 11, 7. Romanes 11, 4.* but more
especially and properly, the
Oracle of GOD giuen in the
Tabernacle, from the Mercy-
seat.

7. Lastly, such answers
whereby Couerts at their
baptisme witnessed their faith
in Christ, *1 Pet. 3, 21.*

[Not Any.] None of the
Elect and beleeuing persons,
whom *Peter* seuereth, and dis-
tinctly diuideth from these
scoffers, meant ver. 3. *2. Pet. 3, 9. Not any perish,* not any of
vs, the godly which feare his
word and looke for his com-
ming, all such hee will haue sa-
ued by repentance.

[Antichrist.] Euery one, who
is an aduersary to Christ, fight-
ing against his Doctrine by
mouth, pey, or sword, *1 Iob. 2, 18. Ye haue heard that Antichrist shall come: Euen now are there many Antichrists.*

Antichrist (if the notation
of the word be followed) sig-
nifies eyther the vicar of Christ
or one in stead of Christ.

Secondly, a false Christ which
boasteth himselfe to be Christ,
and is not an æmulus of Christ,
as many haue done, according
to that prediction, *Mat. 24.*

Thirdly, one that is an ad-
uersary to Christ, wherof some
bee professed enemies to the
name of Christ, as *Turks, Jewes, Pagans*: some secret aduersa-
ries couered with the name of
Christians, as papists and other
heretickes; among which there
is one chiefe one, not individu-
ally or personally, but by suc-
cession and order, hauing an
Vniuersality and Kingdome
whereof he is head successiue-
ly; and is called *the Man of sin, the sonne of perdition, the second beast, the apostata, the king of locusts, that Antichrist*, who vn-
der pretence of preaching
Christ, shall bee contrary vnto
Christ, so as Christ shall be de-
nied euen then when hee is be-
leeued to be preached, as saith
Hilarie.

[That Antichrist.] One sin-
gular and speciall enemy of
Christ, whose pretending him-
selfe to be Christs Vice-gerent,
doth in a notable, strange and
disguised manner, impugne &
strive against his Gospell and
glory. This is now reuealed
more fully then euer, to be the
Papacy

as the
first
part
of
the
137^p

Papacy (that is) the head and
body of that (commonly, but
falsely so called) Romish Ca-
tholique Church, *2 Thess. 2, 8, 9. 1 Iohn 2, 22. The same is that Antichrist.* All the marks
of Antichrist, as they are sette
downe, *2 Thess. 2.* and in the
Reuelation, do not agree vnto
any other, saue to the Bishop of
Rome and his Cleargy, who are
the Ring-leaders of that gene-
ral Apostacy & defection from
the faith which should raigne;
and now long hath reigned in
the kingdome of Antichrist.
How therefore bee Papists de-
ceiued, which will haue Anti-
christ to be one man; a Jew, of
the Tribe of *Dan*, and that he
shall come but three yeare and
a halfe before the ende of the
world, and shall kill *Henok* and
Elias, who should returne a-
gain to liue here in the world?
with innumerable other fabu-
lous and false things, where-
with their eyes being blinded,
they cannot perceiue the selues
to be Antichrist, though they do
all the parts and offices of An-
tichrist.

[Apostle.] One that is sent
as a Messenger about any af-
faires. In this large sense, *the*
papbrodime, is called the Apo-
stle of the *Philippians*, being
sent by them vnto *Paul* to car-

ry their beneuolence. *Phil. 2, 28*
Euen your Apostle: also *Chap. 4*
18. 2 Cor. 8, 23. Rom. 16, 7.

2 A Minister immediately
sent from Christ to preach the
Gospell in the whole worlde.
Heereof there were at first 12.
Mat. 10, 1. and 28, 19. Gal. 1, 1.
This is the strictest sense. *Paul*
and *Barnabas* were added vnto
the 12 Apostles, whose charge
was to plant Churches by prea-
ching Christ.

3 Any Messenger or Inter-
preter of Gods will vnto his
Church. In this large sense,
Christ is called an Apostle, *He. 3, 1. Consider the Apostle Iesus Christ.*

As the Tabernacle was a Fi-
gure of the publike assemblies:
so *Bezaleel* and *Aholiab*, two
chiefe workemen about it, fil-
led with wisdom and vnder-
standing, the one to finde out
curious workes to worke in
gold, and to carue in timber:
the other to make the rest of the
parts of the Tabernacle, *Exod. 31, 1, 5, 6, 7, 8, & c.* did figure the
Prophets & Apostles of Christ,
as arch-builders and Maister-
workemen, *1 Cor. 3, 10.* vpon
whose foundation the Church
is said to bee built, *Eph. 2, 20*
21 [Commandment of the A-
postles]. The Doctrine of re-
pentance and remission of sins
committed to the Apostles of
Christ to teach the Church,
which in *Chap. 2. verse 21.* is

Note.

called a Commandement deli-
uered, viz. a written tradition.
2 Pet. 3, 2. *The commandement of
vs the Apostles.*

[Apostleship.] Not onely the
function of an Apostle, but the
ability from God, worthily to
execute it to the edification of
the Church, Rom. 1, 5. *By whom
we haue receiued grace and Apo-
stleship:* that is, the free giuft of
being an apostle, and of ability
to discharge it.

[To appeare.] To come be-
fore one, to be present, to an-
swere vnto matters objected.
Thus men appeare before men.
2 Not onely to be present,
but to bee enquired into, and
laide open, and made manifest
to our selues and others, what
we haue beene, and what wee
haue done. 2 Cor. 5, 10. *Wee
must all appeare.* Thus wee shall
appeare before God.

3 To present ones selfe as
an Aduocate or spokel-man,
by his intercession to appease
God for vs, so often as we doe
any sinne of weaknesse, Heb. 9,
24. *He is entred into the heauens,
to appeare in the sight of God for
vs.* Thus Christ daily appeares
before his Father, for the elect
beleeuers.

4 To shew a thing that it
may be seene, Acts 2, 3. *There
appeared vnto the clown tongues.*
Thus things visible and sensible
appeare to our eyes and senses.

5 To come vnto Gods pre-

sence in his Temple to worship
him. Ex. 23, 15, 16. *None shal ap-
peare before me empty.* ch. 34, 23.

[As the appearance of a man]
One in shape and forme of a
man, Dan. 8, 15. *stood before me
as the appearance of a man:* this
was Gabriel the Angel. See ver.
16. and chap 10. verse 16.

[Appearance of euill.] That
which in it selfe is not euill, yet
beareth a shew of euill, & see-
meth to be a sinne, 1 Theff. 5,
22. How much more ought
Christians to auoide euill in
itselfe, when they must shun the
very shaddow of sinne?

[Appearance of Christ.] The
manifestation of Christ, either
at his first comming in the flesh
2 Tim. 1, 10. or at his seconde
comming in glory, Titus 2, 13.

[To appoint.] To decreet,
wil, or purpose a thing certain-
ly from euermoring, 1 Theff. 5,
9. *We are appointed not to wrath,
but to obtaine saluation.*

2 To set apart to some Of-
fice, as Deacons. Acts 6, 3.
Which we may appoint, &c.

[To appoynt.] To declare &
shew himselfe indeede to bee
such an one as hee is taken for
and should be, 2 Cor. 6, 4. *In all
things wee appoynt our selues as
the Ministers of Christ.*

[To approach to none neere
of kinne.] To marry or take
to wife none which are within
the degrees expressely forbiiddē,
or by comparison and propor-

tion

tion from them bee found vn-
lawful, Leuit. 18, 6. *None of
you shall approach to any neere of
kinne to him;* whether Cousin-
germaines be of that kin which
one may not approach vnto, it
is a question which hath not
onely exercised the pens of the
learned, but the consciences of
the vnlearned and weak: for
my part, howsoeuer I cannot
see it to bee prohibited eyther
expressely or by analogy, and it
seemeth to bee warranted by
that example of Zelophebads
Daughters marrying the vnclen
sonnes by Gods appointment,
Numb. 36, 11. Also sundry lear-
ned men iudge it lawfull, and
godly persons haue done it as
a thing lawfull: yet it were ex-
pedient to keepe further off, &
to lanch our ship into the cha-
nell, where there is sea-roume
enough: for it is *vicinum ma-
lo.*

August.

Anam; *Gen 22*

[Are] Representing, or be-
tokening, or being like, Gen.
41, 26, 27. *The seauen good Kine
are seauen yeares of plenty, &c.*
the like phrase in Reuel. 17, 10.
and Reuel. 1, 20.

[Archangel.] Prince of An-
gels (as Archipomen the Prince
of Pastors.) *Inde 9. Pet Michael
that Arch-angel.* This is Christ
Iesus, who is strong as God: as
also, the doubling of the Greek

Article doth declare.

[Arke.] A Chest or Coffer,
wherein to keepe thinges sure
or secret.

2 The great vessell or ship
wherein Noah and his family
liued safe, during the floode,
Heb. 11, 7. *Gen 14*

[Arke of the couenant, or Te-
stimony.] A Chest, wherein
were put the two Tables of the
Law, containing the articles of
the couenant betweene God
and his people, Exod. 26, 33. al-
so Exod. 25, 21. This Arke with
the Mercy-seat vpon it, did re-
present Christ, beeing made
man: both because the God-
head was after a sort enclosed
in him (as in an arke,) and at the
beholding of him, God is be-
come propitious to vs: & last-
ly, by him, the Couenant with
all the articles thereof are es-
tablished.

[Arme.] That part & mem-
ber of the body, which is stron-
gest and readiest to doe things
withall. It signifies also great
warlike forces, as in Daniel 11,
22, 31. *His arme shall be strong,*

[Arme of the Lord.] The
mighty power of God especial-
ly working in the Gospell, for
the conuersion of the elect, E-
say 53, 1. *To whom is the arme of
the Lord revealed?*

2 The great power of God
generally vttered, eyther for
sauiug the good, or destroying
the wicked, Psal. 83, 13. *Mighty*

C 4

*Arke of the Lord
Gen 14
Heb 11
Exod 25, 26, 33
Exod 25, 21
Daniel 11, 22, 31
Esay 53, 1
Psal 83, 13
Mighty*

is thine arme, and strong is thy right hand, 1 Kings 8, 42.

[Arme of Flesh.] Most feeble and weake helpe, such is all helpe from man without God: 1st. 17, 5. *Cursed be he that makes flesh his arme.*

[Armour.] Weapons or warlike furniture for our owne defence, and offence of our enemies: 1 Sam. 17, 38. *David put on Sauls armour.*

2 Those strong and powerfull lusts of sinne, whereby Satan conquereth naturall men, & holdeth them fast vnder his Banner and Dominion, Luke 11, 21. *When a strong man armed keepes his Pallace, &c.*

[Armour of God.] Spirituall furniture or weapons, giuen vs of God alone for our defence, against our spirituall Enemies, Eph. 6, 11. *Put on the Armour of God.*

[Armour Compleate.] All manner or kindes of spirituall weapons, seruing to fence the Christian souldiour on al sides, and to all purposes, Eph. 6, 11, 12, &c.

[Armour of Light.] The graces of the New man, such as accompany the effectuall preaching of the Gospell (which is like vnto light) and these graces are called [Armour] because they are our defence against the assaults of sinne and Satan, Rom. 13, 12. *Put on the armour of Light.* What these

graces bee, and what defence they affoord vs in our spirituall battell, See Eph. 6, verses 11, 12, 13, 14, 15, & 6, 17.

[Armour of Righteousnesse.] Vprightnesse or integrity of conscience, which is like armor or weapons, where-with the godly Apostle Paul and other his companions in labour, did defend themselves, and their functions against satans malice: 2 Cor. 6, 7. *Armour of righteousness on the right hand and on the left.*

[Arrows.] An instrument of warre, which shot out of a bow, wound and pierce deepe into the body: and generally the instruments of Gods wrath and iudgement, eyther to afflict his children, or to wound his enemies, Psal. 38, 3. Job 6, 4. Psal. 45, 6. and 64, 8.

2 Deepe and most greivous calamities, which like sharpe Arrows, pierce euen the godly to the quicke, for the probation and triall of their faith & patience. Also for chastisement, Job 6, 4. *Thy arrows are in me.* Expounded, verse 2. Psal. 38, 3. *Thine arrows light up on me.*

3 The effectuall working of the Gospell, piercing mens consciences, either to their killing, or quickning spiritually, Psal. 45, 5. *Thine arrows are sharp, piercing to the heart, &c.* Reuel. 6, 2.

4. Mali-

4. Malicious. slanderous tongues, which woundeth and pierceth like Arrows, Psal. 120 3, 4. and 64, 3. *And shot for their Arrows bitter words.*

5. The heauy iudgements of God vpon the wicked for their destruction, Psalm. 64, 7. *But God shall shooe an Arrow at them, &c.* There be arrows of pestilence, Psal. 91, 5. and of famine, Ezek. 5, 16.

A.

S.

[As.] Likenesse in qualitie, and not in quantity, Mar. 5, 48 *Be perfect as your Father is perfect.*

2 Equality, John 5, 21. *All should honor the sonne, as they honor the father.* This particule [As] signifieth: 1. the likenes of a thing, but not the truth of that thing, Math. 26, 5, 5. 2. the truth of a thing, but not the likenesse, John 1, 14. Ephe. 5, 8. 3. both the likenesse and truth of a thing, Hebr. 2, 7. 4. the quality but not the equality, Luke 6, 36. Mar. 22, 39.

3. Because, John 15, 22. and 17, 2.

[Ascension.] Christs going vpe into heauen in his manhood; or an action of Christ as he is God, removing his manhood vp into the thirde Heavens, where he reigns in most excellent glory and power; for the good of his Church, Ephe.

4, 9, 10, 11. *Being ascended, he sitteth at the right hand of the Father.*

[Angels ascending and descending.] The Angels ministering to Christ in his dooing of strange workes; and vnto the Church for Christ his sake, Job. 1, 51.

[To Ascend into heauen.] To go vp into heauen bodily and visibly, Acts 1, 9, 10. Eph. 4, 9, 10. *When he ascended.*

2 To bee perfectly indued with light of spirituall vnderstanding, John 3, 13. *No man ascendeth vp &c.*

[Ashes] A thing vile & brittle; beeing the remainder of some better matter, as wood or other stufte consumed by fire, 2 Per. 2, 6.

2. The frailty and extreme valenesse of man, beeing considered in comparison with his Creator, Gen. 18, 27. *And behold I am but dust and ashes.* Job. 13, 12. Your memories may be compared to ashes; that is, they shall be most vile, neuer to bee remembered but with loathing.

[To eate Ashes.] To be cast downe into a base and miserable condition, so full of sorrow as for excessive mourning bread did relish no better the ashes, Psal. 102, 9. *I haue eaten ashes &c.*

[To repent in ashes.] To mourne and lament grievously in the sense of some sinnes against

Note, graces of the Spirit are offensive & defensive both, as weapons & armor be.

gainst God, and for some de-
served Iudgement, Ionas. 3, 6.
the King of *Ninive* sat in ashes,
Math. 11, 21. they had repen-
ted in sackcloth and ashes. It
was the custome of Iewes and
Gentiles in any deepe heau-
nesse to declare their griefe by
putting on sackcloth & sprink-
ling of ashes on their heads, or
sitting in them; and after this
fashion Gods people did wit-
nesse their great abiection and
vilenesse, when by fasting and
prayer they extraordinarie
humbled themselves before
God to turne away some ven-
geance, which of some was
done in truth and sinceritie, as
Dan. 9, 3. and of others in shew
onely, and in Hipocrisie, as *A-
chab*.

[*to Aske.*] To put a question
Luke 20, 8. *I also aske you, &c.*

2 To moue a petition, or
to desire something in prayer.
Math. 7, 7.

[*to Aske amiss.*] To pray they
knowe not what, nor as they
ought, without referring their
prayers vnto Gods glory, and
charity toward their neigh-
bour, Iames 4, 3. *Ye aske amisse.*

[*Ashamed.*] Abashed, or one
which is waxen pale and wan,
as when the colour fadeth and
withereth: it noteth both dis-
appointment of hope, & con-
fusion or destruction, Psalm. 6,
10. *Let mine enemies be ashamed
&c.* See Iob 6, 20. and Ier. 48,

1, 20. Esay 1, 29. When wee
looke for helpe from whence
we obtaine none, then follow-
eth shame: as Idolaters from
their Idolles, and superstitious
formes of worship: which in
the euil day being not only vn-
able to help, but pulling downe
much hurt and punishment, it
caused such persons as trusted
therein, to be ashamed of their
temerity, impiety, and obstina-
cy, especially if they haue bin
fore-warned.

[*To consume to Ashes*] That
the Sacrifice which Christ of-
fered of himselfe, prefigured
in those of the Law, was most
gratefull and acceptable vnto
God, Psalm. 20, 4. *And sturue thy
burnt Sacrifices to ashes*, Leuit.
6, 10. The turning of the sacri-
fices to ashes, Leuit. 6, 10. was
a signe of acceptation, that it
had a sweet smell, as turning of
the sacrifices to aour vs.

[*Assembly.*] A place for so-
lemne meetings, either Ciuill,
or Ecclesiasticall, Math. 23, 6.
The cheefe seate in assemblies.

[*Paistors of assemblies*] Pa-
stors or teachers which gouern
assemblies, Eccles. 12, 11.

[*To assist.*] To minister aide
or helpe, as it were, to stand to
one in his danger, 2 Tim. 4, 16,
17. *No man assisted yet the Lord
assisted me.*

[*Assurance.*] That infallible
certainty which an ele& soule
hath by faith of her owne sal-

ua-

uation, and of the promise of
grace, that it is true, and be-
longeth to her selfe. Heb. 10,
22. *Draw neere in assurance of
Faith*. Rom. 4, 21. *Being assu-
red, &c.* The Papists are ene-
mies to this assurance: they
grant a probable and coniec-
tural, but deny infallible assu-
rance; because mans will (say
they) is mutable, whereas our
assurance depends vpon the
vnchangeable will of God.

2 Charitable perswasions of
other mens saluation, 2 Tim. 1,
5. *I am assured it is in thee.*

[*Full assurance.*] A certaine
and strong perswasion of our
owne saluation by Christ, Rom.
4, 21. *Being fully assured*. Col. 2
1. A speech borrowed from
ships which be carried with ful
sayles.

A. T.

[*To attaine.*] To lay hold
on, or receiue, Rom. 9, 30. *They
attained righteousness*; a Meta-
phor or a speech borrowed
from a bodily hand, apprehen-
ding a giust offered, so faith
apprehends Christ as he is gi-
uen of the Father.

2 To hold out till one come
to the marke or goale, Rom. 9,
31. *They attained not the law of
righteousnesse*: a Metaphor or
speech borrowed from such as
runne in a race, and faint or
faile in the middle course ere

they come to the end; so did
these Iewes faile of righteous-
nesse, whereunto they stroue
(as runners) to come, because
they coule not exactly keepe
the Law, and withall contem-
ned the grace of Christ, being
puffed vp with pride of their
owne good workes.

[*To Attend.*] Earnestly to
bend the minde vnto a thing
taking great care of it, & heed
vnto it. Acts 20, 28. *Attend
therefore to all the Flocke, whereof
the holy Ghost, &c.*

[*To make Attonement.*] To
declare one to be purged from
his sins, & reconciled to God,
Leuit. 5, 10. *The Priest shall
make an attonement for him.*

A. V.

[*Author.*] The beginner, or
first Inuenter and maker of a
thing, Heb. 12, 3. *Iesus the au-
thor of our Faith.*

[*Authozity.*] Good estimati-
on & opinion, gotten by wise-
dome and well-doing.

2 Lawfull power enabling
to do some publike works, Lu.
20, 2. *Tell vs by what authori-
ty thou dost these things*, Mat. 20,
25. Luke 7, 8.

3 Maiesly, power, and effi-
cacy, Marke 1, 22. *Hee taught
them as one that had authority.*

4 Iurisdiction, dominion,
or power, both lawfull and vn-
lawfull. 1. Cor. 15, 24. *All rule,
and*

Note.

and all authority, and all power. Some interpreters doe largely construe these wordes of all good and lawfull degrees, distinction of orders, dignities and authorities in this world, whether oeconomicall, politicall or ecclesiasticall: all which shall cease at the last resurrection; and be wholly abolished; there shall be no more any difference of husband and wife, maister and seruant, father and children; King and subiects; doctours, pastors, shal no more beare such office as now they do in the Church: like is to be said of all officers and gouernours, of all honors and powers, which serue onely for the preseruacion of this life, and therefore be temporarie. Yea, it may reach vnto the principality of the good Angelles and their office, so farre soorth as they be our ministers to looke vnto priuate persons, or whole states; yea the powers of heauen, to wit, Sunne and Moone, and Stars, and other celestially creatures, at the ende of the world shall lose their functions which now they haue, as to chase away darknesse, to cherish and comfort inferiour bodies, to expell colde, &c. Howbeit (though all this be true, and the place by this generall exposition may comprehend all lawfull powers & authorities ordained of G.O.D.)

the fittest interpretation is to vnderstand it more strictly of all rule, authority and power which is contrary to Christ; namely, of tyrants, persecutors, wicked enemies, yea of sinne, sathan, death: all which now wrastle and rise vp in armes (as it were) against the kingdome and glory of Christ, at whose comming (their substances still remaining) yet their power & authority shall bee quite taken away, as they shall neuer be able any more to assaile & hurt the people of Christ: and thus to expound it, I am induced by comparing the verse 24, with verse 25, 26. where *Paul* limiteth these authorities & powers to the enemies of Christ, naming death as the last, either for that at the fall of *Adam*, death came in the last of all, sathan tempting, man consenting, sinne acted going afore, and death following after, as a ripende of sinne: or, else it is said to be last, because of his continuance and durance in respect of the rest of the external enemies of Christ, who by raising vpp the bodies of the Saints from bodily death, did so ouercome death in the last place.

[To Awake.] To come, or get out of a sleepe, Mat. 8, 25, 2 To

2 To come out of the sleepe of sinne by repentance, as hee that comes out of bodily sleepe by awaking, Eph. 5, 14. *Awake thou that sleepest, and arise from the dead.*

3 To bee prompt and ready with a godly watchfull minde to performe good duties, *Psal.* 108, 2. *I my selfe will wake right early.* *Psal.* 139, 18.

4 To minister and giue present succour after it hath been long kept from vs, as though God had beene asleepe, and forgotten vs. *Psal.* 7, 6. *Awake for me O Lord.*

5 To rise from death as from a sleepe, *Psal.* 17, verse 15. *Daniel* 12, 2.

[To stand in Awe.] To be moued with the feare of the anger of God, who is wrathfully displeased with all vniust dealers, *Psal.* 4, 4. *Stand in Awe.* Some Interpreters thinking this to be spoken to the godly Israelites, thinke this to be the meaning, that in their anger against his wicked persecutors they should not exceede measure least they sinned, and indeede the translation of the Septuagint is, *Be angry and sin not*; which *Paul* followed, Eph. 4, 26, following not the genuine sense, but the common Greeke version, as *M. Piscator*

iudgeth vpon this reason, because the course and order of *Dauids* words shew this speech to be directed to the counsellors and Courtiers of *Saul*.

A.

X.

[Axe.] An instrument to hew or cut downe trees withall.

2 The word of God, which (as a spirituall Axe) cutteth downe spirituall wicked men and hypocrites, like rotten & barren trees. This is it which is elswhere meant by plucking vp, destroying, hardning, binding, retaining sinnes, making the cares heauy, and the heart fat, &c. *Math.* 3, 10. *None is the Axe laide to the roote of the trees, &c.* Some expound this, not of spirituall iudgements threatened in his worde against vnrepentant sinners; but of the power of the Romanes, which were the instruments of God, to destroy viterly the vnfaithfull and wicked generation of the Iewes, with a worldly destruction. The former is the better exposition.

3 King of *Assyria* who was an axe in the hand of God, to vse as he would, yet was stout and spake proud things against God, *Esay* 10, 14. 2 *King.* 19, 22.

B. A.

[**Baal.**] A Lord, Maister, Husband, or Patron: it was a common name whereby the heathens called their Gods, 2. Kings 1, 2. Iudg. 8, 33. and to Israel also called the true God Hof. 2, 16. But for the shameful abuse of Gods worshipp, the Scriptures turne (*Baal*) a Lord into (*Bosherb*) a shame, *Psalm* 106, 28. Hof. 9, 10. and to *Ieremy* calleth Idols a shame, or confusion, Ier. 3, 24, and 11, 13.

[**Baldnes.**] All tokens of mourning, *Elay* 15, 2 and *Elay* 3, 24.

[**Babes.**] Infants, whilest they be young and tender, vnweaned from the breast, *Mar.* 2, 20.

2 Such as be weake in faith and knowledge, whether they be newly regenerated, or long since, 1 *Cor.* 3, 1. *Euen as vnto Babes in Chr st.* *Heb.* 5, 13. *Eue-ry one that useth Milk is a Babe;* that is, one who is not ripe in knowledge.

3 Insolent, reprochful, and scornfull men, *Esay* 3, 4.

[**Babylon.**] A famous City in *Assyria*, whence *Peter* wrote his first Epistle, 1 *Pet.* 5, 13.

2 *Rome*, euen the Ecclesiastical *Rome*, where the Pope sits as head. *Renel.* 18, 2. *It is fal-*

len, Babylon that great C try. In *Rome* are found the vices which were in *Babylon*: Therefore by resemblance beares the name of *Babylon.* *Metaphor.* *Sa fals-ten.*

The Papists in their *Testa-ment* printed at *Rheimes*, (to proue *Peter* to be at *Rome*) doe take *Babylon* in 1 *Pet.* 5, 13. to be *Rome* (mystically) for resemblance to *Babylon* in Idolatry and cruelty; yea, and confesse also, that *Rome* is meant by *Ba-Bylon*, in the 16, and 17, of *Re-nel.* Therefore must needs bee the Sea of Antichrist, euen by their owne confession.

[**Backe**] That part of mans body wherein consists the chief strength, especially in his thighes and loynes adioyning to the backe.

2 The spirituall might of the soule, the power of GOD, enabling both reason and will to conceiue and choose good things; also the temporall strength of good lawes, Magistrates, ciuill authority, and whatsoeuer else is famous, or flourishing, or of force in the Common-wealth, to make it glorious & strong or vnconquerable: al this the Iewes lost for their vnbeleef & contempt of Christ. *Rom.* 11, 10. *Bow their backe alwaies,* *Psalm.* 69, 23.

[**Back parts.**] So much of Gods glory, as in this life wee are able to see, *Exod.* 33, 23.

Thou

Thou shalt see my back-parts, but my face thou shalt not see; that is (*saith Luther:*) Here we behold God in his words, and in his creatures, and in the face of Christ Iesus our Mediator: *But when this body is dissolved by death, then we shall see him face to face, and know him as wee are knowne.* 1 *Cor.* 13, 9, 10, 12.

[**Backbiters.**] Them which by tale, or true reports, hurte the credite of their Neighbor in his absence, and behind his backe, *Rom.* 1, 30. *Backbiters,* &c.

[**Bagges which were not o'd**] Heauenly treasures which perish not as earthly goods doe, but endure alwaies, *Luke* 12, 31.

[**To put wages in broken Bags**] To be vnable to keep what one eames or gets, no more then one can keepe what he puts into a bag which wants a bottome, or is full of rents & holes. *Hag.* 1, 6. *Ye put your wages in a broken bag.* It is a proverbiall speech to signifie that ones substance wasteth suddenly, in a moment.

[**To be baptized with the holy Ghost.**] To receiue the gifts of the holy Ghost, which sometime were in a visible manner bestowed in the primitiue Church, before or after baptism, *Acts* 1, 5. *Acts* 10, 44. and 19, 5.

[**To Baptize.**] To dippe in-

to Water, or to plunge one into the water.

2 To plunge into afflictions or dangers (as it were into deepe waters.) *Math.* 20, 22. *Can ye be baptized with the Baptisme wherewith I am baptized?* that is, Can yee suffer afflictions?

3 To sprinkle or wash ones body Sacramentally. Thus the Minister baptizeth, *Math.* 3, 11. *I baptize you with water,* that is, outwarde Sacramentall washing.

4 To wash the Conscience spiritually, purging it from the guilt and corruption of sinne, by Iustification and Sanctification, that it neyther reigne nor be imputed. Thus Christ baptizeth, *Math.* 3, 11. *Christ shall baptize you with the holy Ghost, and with fire.* This is inward spiritual washing.

Christ is said to baptize with the holy Ghost generally, because Baptisme is made effectually by his holy Spirit: but more specially these two waies both by the extraordinary gifts of his Spirit, which he miraculously in a visible manner powred downe vpon his Disciples on the day of Pentecost, *Acts* 2, 2, 3, 4. and vpon others, as *Acts* 10, on *Cornelius*, and *Acts* 19. Also by effectually regeneration of the Spirit in the ordinary ministry of the Church, whereby the Father and

Note.

and the Sonne by the Spirit, which proceedeth from them both, doth work effectually to the saluation of the elect.

Note.

The Minister baptiseth by sprinkling with water, God baptiseth by bestowing the gifts of his Spirit. The baptisme of *John* and *Christ* were all one for Ceremony, Action, Substance, and effect: difference was in the persons; *Christ* being man and God, who could from himselfe giue the thing betokened in baptisme; so could not *John*, to whome did appertaine the administration of the outward signe.

Note.

Where the worde is truly preached, and baptisme purely administred, wee may bee sure there is a Church, there is also *Christ*, remission of sinnes, the holy Ghost, and eternall life; and none of all these be where the purity of the word and Sacraments be not, for *Christ* and his things are no where to bee sought or found, but where he doeth manifest himselfe in his word and Sacraments. To say there is no Church where these bee received, is to say, it is not day where sun shineth, or no man where the body is quickened with a soule. For baptisme is a Simbole and pledge of *Christ* and his benefices, remission of sinnes, regeneration, & eternal life. *Marke* 1.4. Therefore *Ioh.* saith that he came bap-

tizing, to manifest *Christ* to *Israel*, viz. to the lost sheepe of *Israel*. *Iohn* 1, 31.

[To be Baptized for dead.]

Not for the dead; or ouer the graues of the dead, but as dead, euen to destroy & mortifie sin, which is the true end of baptisme, and necessarily proueth the hope of the resurrection; for it were lost labour to crucifie sin if no resurrectio. *1. Cor.* 15 29. Which are baptized for dead.

There is another significati- on, as if washing or ablution of dead bodies were here meant: it is certaine that baptizing is put generally for washing. *Mar* 7.4. And that mortuall abluti- on was common to *Iewes*, of charity and hope of resur- rection, and *Gentiles* out of super- stition; yea, and that it was already receiued of *Christians*. *Acts* 9.37. Now if no resurrec- tion, this ceremony and labour had beene in vaine; the opini- on of baptisme ouer the graues of *Martirs*: also that it is vnder- stood of such as were baptised at the point of death, or instead of the dead; or vpon professi- on of the article of the resur- rection of the dead, bee not to bee liked of; lesse for mortall sinnes, or prayer for the dead.

[To bee Baptized into the death of *Christ*.] To receiue Baptisme as a Testimony of mortification, and as an instru- ment of the Holy-ghost, for the

Theodore
Beza.
Parent.

Luther.
Epiph.
Ambro.
Aquina.
Scapula.

the extinguishing, and the kil- ling of sinne by the death of *Christ*. *Rom.* 6, 3. *Have been bap- tized into his death.*

[Baptisme, what it is:] The Sacrament of our Initiation or first entrance into the Cou- enant of grace: not that then we first begin to be of the Co- uenant, but our being in it, is thereby sealed and assured. *Ro.* 4, 11. Circumcision as a seal of the righteousness of faith. It is an error in Popery, to holde, that in Baptisme wee are first made partakers of the Couenant, or that naturall concupiscence is taken away, not only touching guilt, but touching corruption too, to be no sinne.

More fully thus: It is the so- lemne dipping into, or wash- ing in water at the commande- ment of *Christ*, in the name of the blessed Trinity; by this out- warde signe of washing with water, to assure vs of our en- trance into fellowshipe with *Christ*, for our Iustification and Sanctification by his death & spirit, vnto eternall saluation in heauen. *Ro.* 6, 23. *1. Cor.* 12, 13

Baptisme, without faith in y party baptized, doth not work faith, *Acts* 8, 36, 37. Neither doth it become effectually by any vertue inherent in y signe, or action, or Minister, but by y power of *Christ*, who is made all things to the true beleeuers euen without Baptisme as wel

as by Baptisme; for *Christ* be- ing a most free agent, is not ty- ed necessarily to his owne or- dinance, which we haue neede of, & may not contemne vpon paine of damnation, but hee may giue grace by it or with- out it as he pleaseth.

[Baptisme.] Dipping into water, or washing with water, *1. Pet.* 3, 21. Wherof Baptisme &c 2 Pouring out, or shedding abroad the gifts of the spirit, *Acts* 11, 16. Ye shall be baptized with the Holy Ghost.

3 Ministry and Doctrine of *John*, *Act.* 19, 3. Vnto *Iohns* Bapt.

[To be baptized in the Cloud and in the Sea.] Their commu- nion with *Christ* sealed to the *Israelites*, by that extraordina- ry Sacrament of beeing vnder the Cloud, & passing through the sea, as the same grace is sea- led to *Christians* by baptisme. *1. Cor.* 10, 1, 2. &c. See *Exod.* 13 21, 22. *Numb.* 9, 19, 20, 21, 22. [Barbarian.] One rude and vnlearned, *Rom.* 1, 14. To the *Grecians* and *Barbarians*.

2 One which so speaketh, as he is not vnderstood, *1. Cor.* 14, 11. Shall be a barbarian to me.

[barren] Either a woman w hath no husband nor childe, or a forsake city without a Prince and inhabitant: or the church of the *Iewes*, being lesse fruite- full in begetting children to God, then the Church of the *Gentiles*, *Gal.* 4, 27, *Esay* 54, 1.

D

To

B.

E.

[**To be**] To be made. *Math.* 19, 5. *Shall be one flesh.* *Icr.* 32. *They shall be my people.*

2 To be knowne and apparently seene, *1 Corinth.* 15, 28. *That God may be all in all.* *Lu.* 6. 35. *Ye shall be the children of the most high:* that is, made known to be so: *Rom.* 14, 9. *Might be:* viz. manifested and knowne to be; then a thing is said to be, when it is made manifest.

3 To be esteemed and accounted some thing; as not to be, signifies to be vile, & to be had in no account, *1 cor.* 1, 28. *And things which bee not, to bring to naught things that are, or be.*

[**To be the Lords**] To consecrate or set apart as holy to the Lord, *Ind.* 11, 31. So was *Iephthe* his daughter dealt withall, as appeareth by ver. 39. & not slaine which the Law forbade.

[**To be with one**] To be present, not onely in generall, but with special presence of fauor, for assisting & prospering one in the work of his calling, *Iosh.* 1, 9. *For the Lord will bee with thee whither soeuer thou goest.* *Gen.* 39, 2. *The Lord was with Ioseph, and he prospered.*

[**Not to be in the wind, earthquake, fire.**] *Iehoua* not to haue appeared and shewed his presence vnto *Eliab*, vntill the

Earthquake, winde, & fire were ceased; to teach that weake me cannot abide the presence of God in his full strength & maiesty, *1 Km.* 19, 11. 12. *And Iehouah was not in the fire.*

[**Beame.**] Either some crime and great sin; or some lesser sins, neglected, oft gone ouer, and long dwelt in, *Math.* 7, 4. *And hast a beame in thine owne eye, first cast out the beame &c.*

[**A Beare**] The kingdom of *Persia*, called (a Beare) for the barbarous and sauage cruelty exercised in it, whence it is said to be like siluer, as beeing of lesse esteeme then the *Babylonish* Monarchy, w is likened to gold, *Dan.* 2, 32. This kingdom is said to raise it selfe, *Da.* 7, 5. because out of ambition & restless desire to rule ouer others it vnited to it selfe, first y kingdom of the *Meds*, and then of the *Babylonians*, forraging and ranging into the three coasts of the habitable world, as *Da.* 8, 4. which are teamed 3 ribs, in *Dan.* 7, 5. *Like to a Beare.*

[**To beare**] To take away sins, by suffering the punishment of them, *2 Pet.* 3, 24. *Hee did beare our sins in his body upon the Tree.* *Esay* 53, 4. *He did beare our infirmities.* *Math.* 8, 17.

2 To stay and keepe a sinner from falling, louingly supporting his weaknesse by Prayers, Counsels, and Exhortations, *Gal.* 6, 2. *Beare ye one anothers burden,*

burden. *Rom.* 15, 1. It is a Metaphor or speech borrowed from a burden or waight sustained by pillars or supporters.

[**To beare his Judgement.**] To haue punishment certainly and iustly laid on him by God, *Gal.* 5, 10. Iudgment or punishment for sin, is often in Scripture compared to a load or burden, heauy and weighty, pressing downe him that beareth it as many sheaues presse a Carte, or as a weight presseth downe the ballance. See *Esay* 13, 1. & 15, 1. and oftentimes also *Danid* in the Psalmes complaineth heereof, especially *Psal.* 38, 4. The reason is, because afflictions beeing grieuous in themselves, *Heb.* 12, 11. they also draw with them the conscience and remembrance of sin committed, (as in *Iosephs* brethren) which is an heauier burden then the paine which commeth of it, as *Heb.* 12, 1.

[**To beare their names before God**] That Christ alwaies hath in remembrance his Church and all the members of it, euer appearing for their sakes before God, *Exod.* 28, 12. *Heb.* 7, 25, 26, & 9, 24. the same thing signified by setting vs as a seale on his heart, *Can.* 7, 1. and by setting *Zerubbabell* as a signet, *Hag.* 2, 23.

[**Beast, or beasts**] All wilde creatures which are vpon the land, *Psal.* 8, 7. *And the beasts of*

the field.

2 Some one rauenuous or cruell beast, *Gen.* 37, 33. *Some euill Beast hath deuoured him.*

3 One of brutish vnderstanding, hauing no more reason then a beast, *Psal.* 73, 21. *I was a Beast before thee, &c.*

4 Men of brutish & beastly qualities, like vnto beasts for fiercenes, vncleannes, and obstinacy. *1 Cor.* 15, 32. *I haue fought with beasts at Ephesus.* Some expound this place literally, that *Paul* for defence of his life did encounter with wilde beasts, as Beares, Lyons, &c. by the sentence of the Magistrate to satisfy the cruelty of the people: for vnder y *Romans* as some were cast to beasts naked, *Daniel* by the Persians, *Ignatius* by tyrants; so others were condemned to fight armed with Wolves, &c. Howsoeuer the text be taken (figuratively or literally) it signifieth the extreame difficulties which *Paul* did vndergo for the hope of a blessed resurrection, otherwise hee had lost his labour in struing. See *Acts* 19, 9. *Titus* 1, 12. A Metaphor.

5 Fierce, sauage, and vnpure Heathens and Nations, *Psal.* 80 13. *The wilde beasts of the field hath eaten it up.*

6 Ciuill Rome, cruelly persecuting the Saints: also Ecclesiasticall Rome, treading in the steppes of that barbarous cru-

city, Reuel. 17, 18. *The Beaste which thou hast scene, was, and is not.* Reuel. 13, 14, 17. In which place, it signifies Rome as it is restored by the Pope, vnto the Idolatry and Tyranny of the superstitious persecuting Emperors, and made the seate of Antichrist.

7 Empires and kingdoms, raised vp and maintained after a beastly manner, with oppression, cruelty, warre and bloodshed. Dan. 7, 3, 17. *And foure great Beasts came vp, &c.*

[before God, or in his sight.] In his presence, 2 Cor. 5, 10. *We must all appeare before Christ.* Re. 20, 13. *I saw the dead stand before God.* It signifies before the Cloud, a token of Gods presence, Exod. 18, 12. 2 Kings 22, 19. Eph. 1, 4.

2 Sincerity, so as God doth allow of vs in mercy, Luke 1, 6. *They were both iust before God:* that is, vp-right, thogh not perfect, Ge. 7, 1. *Noah an upright mā.*

3 Perfectly, so as God may allow of vs in his strict Iustice. Psal. 143, 2. *None living shall be iustificed before thee, or in thy sight* Rom. 3, 20.

4 As God can witnesse. Here it is the forme of an oath. Gal. 1, 20. *Before God, I lye not;* that is, I call God to witnesse that this is truth. See God.

[before one.] Without him, Job. 10, 8. *All that come before mee are Theeues;* that is to say, with

out me, or not by me, who am the onely doore: also in presence, Dan 5, 1. *alson coming alone*

2 First, in order of time, Job. 8, 58. *Before Abraham was, I am* Rom. 16, 7. *And were in Christ before me.*

3 Of greater dignity & more honourable place, then in time he be after me, Job. 1, 27, 38.

[To beget.] To performe to his childe all things belonging to his education, Gen. 25, 19. *Abraham begate Isaac:* see the like in Gen. 50, 2, 3, also in Gen. 3, 16. Conception (by a Synecdoche, the parte put for the whole) the whol care of a mother in bearing, birth, bringing vp is contained.

[beginning] The time whence any thing hath his first beeing. Gen. 1, 1. *In the beginning God created the heauens and the earth* John 1, 1. that is, from the first point or instance of the creation (to wit) from before the creation, and therefore eternally.

2 That is chief or most excellent, as Prov. 1, 7. *The feare of God is the beginning of wisdom.* Prov. 4, 7. *Wisdom is the beginning,* that is; the cheefe thing. Psal. 105, 35. *Even the beginning of all their strength,* that is, their cheefest strength.

3 A principle of Religion, or Catechising Doctrine, He. 6, 1. *Leaving the beginning of the doctrine of Christ,* that is, y^e plain familiar maner of teaching christ

4 An

4 An entrance into a thing. Gal. 3, 3. *Are yee so foolish that after you haue begun in the spirit? &c.*

[In, or from the beginning.] Euerlastingly, before all time, Ioh. 1, 1. See Prov. 8, 22, 23, 24, &c.

2 From the first creation of man, Iohn 8, 7. for before the time that mā was, Satan could not be a man-killer.

3 From the time that marriage was first ordained, Math. 19, 8. *From the beginning it was not so.*

Note.

This phrase or kinde of speech when it is referred cyther to Gods ordinances or creatures, doth include time and doth point out the verie point of time when such things did begin, as Math. 19, 8. Ioh. 8, 7. but when it is applied to God, or any person in the Deity, then it doth exclude all moments of time, and leade our thoughts backe vnto eternity, beyond the world and all space of time, as Iohn 1, 1. 1. Ioh. 1, 1. which places are by Paul and Peter expounded, to note euerlastingnes. Ephe. 1, 4. 1. Pet. 1, 20. Therefore Seruetus, Arius and other heretickes, which appoint vnto Christ a beginning in time, and will not haue him to bee eternall, or more ancient then the world, or the Mary (as Ebion & Cerinthus thought) they doe great

wrong to the Sonne of God, who was, and had a being, ere he did appeare in his worke of creation, or was manifested in the wombe of his Mother; he was alwaies (*Intus*) in the Diuinity (as in a bosome, Iohn 1, 18,) before hee shewed himselfe (*Extra*) in his operations or Incarnation.

[To behold.] To looke vpon a thing with our fleshly or bodily eye, this is the proper signification.

2 To thinke vpon a thing, with consideration and due regard, Rom. 11, 22. *Behold therefore the beautifulnesse and severity of God.* Looke (*See*.)

[Behold.] A wonder worthy the beholding (as some thinke) or (as others thinke) a thing commonly knowne, well may be, or should be knowne. Psal. 51, 5. *Behold, I was borne, &c.*

[To Behold.] To consider diligently: and is referred cyther to God or men, Rom. 11, 22. Psal. 10, 14.

[To Beleue.] To know the Scriptures to be true, barely and speculatiuely, Iam. 2, 19. *The Diuels beleue and tremble,* Exod. 4, 31. *Thus Diuels beleue.* Also it fig. to know a thing experimentally, Iohn 17, 21, 23.

2 To assent willingly, & with some kinde of Ioy to the truth of the Scripture, when we read or heare it, because it comes

D 3

from

from God, and brings glad tydings. *Acts 8, 13. He beleueed & did cleane vnto Philip. Acts 28, 27. Math. 13. 20. They receiued the word with Ioy.* Thus Hypocrites beleuee.

3 To put confidence in the
Doctrīne which we know and
assent vnto, making applicati-
on of it vnto our selues. *Marke*
16.16. He that beleueth shall be
saved. Iohn 3.18. He that beleu-
eth in the Sonne, shall neuer bee
condemmed. Thus the regene-
rate beleuee. *Gala. 2.20. Christ*
loued mee, and gaue himselfe for
me. Papists deny application of
the Doctrīne, to be any part of
beleefe in God.

In holy Scripture, true be-
liefe or faith is put two wayes;
first, absolutely as it is occupied
about the word of God in ge-
nerall; or in particular (accep-
ting the word of promise tou-
ching forgiveness of finnes for
the merit of Christ:) and being
considered as it is absolute, so
there are three things belon-
ging vnto it. 1. Knowledge.
2. Assent. 3. Perswasion, and
certainty, as appeareth by *Rom.*
14. where that which is called
belceuing, in verse 2. *One bal-
ueth &c.* is in the verse 14. of
the same Chapter, expounded
by these two words, of (Know-
ledge and Perswasion) *I knowe
and am perswaded.* Therefore in
the language of the Apostle,
such doe truly belceue as vn-

to knowledge of the thing be-
leeued, doe ioyne assent with
perswasion.

Secondly, true beliefe or faith is put and vsed with relation to the promise of Saluation by Christ, as in the Epistle to the Romanes, chap. 3. 4. & 5. and often elsewhere; and then it is by Diuines called Iustifying faith, which beside the 3. former, hath a fourth thing belonging vnto it, & that is Confidence (*πείθεισις*) *Ephes. 3. 12.* Hereof it is plaine, that corrupt and false is that definition of *Bellarmine. lib. 1. cap. 5. de Iustif.* defining Faith to bee an assent onely to the word written, (and to the word vnwritten, traditions of the Church) vnto Apocryphal word, as well as to Canonically, denying knowledge and full assurance to appertaine to faith; so as with Papiists hee is a beleeuer which only assenteth to the doctrine of the Church though he be ignorant of it, whence ariseth their implicit faith.

To beleue, signifieth either
to begin to beleue, *Rom. 13.*
11. or to grow in belife, *Iob. 2.*
11. Here the increafe, not the
beginning of faith is meant : &
in the former place beginnings
of faith be compared with the
increafings. *for Job 11:45*

[Belial] Wicked *Deut.* 13.
 13 *Ind.* 19. 22. Men of Belial, or
 wicked men. The word in the
 He-

Hebrew noteth extreame wickednes, and most mischieuous wicked men: 1. *Sam.* 1. 16. and 25. 25. *Nahn.* 1. 15. It is also applied to speciall sinners and sinners. *Pro.* 19. 28.

2 The Diuell, that wicked
one. 2. Cor. 6. 15. *Christ with Be-
liall. With Satan*, saith the Sy-
riacke.

[**Beloued.**] One most deare to God, by a most special loue, for whose sake others be loued of God also: thus is Christ only beloued. *Matt.* 3. 17. *1. Pet.* 2. 17. *Col.* 1. 13. *Ephes.* 1. 6. Also very deare to his seruants. *Esay* 5. 1.

[Belly.] Carnall pleasures,
and all lawfull honest pleasures
of life, being inordinately lo-
ued. Phil. 3. 19. *Whose belly is
their God.* So are all pleasures,
when men too much loue them
and with immoderate affectiōs
follow after them, as if all their
felicity were placed in enioy-
ing of them. 2. *The heart is 319 p.*
207 fol 7. 38

[Beneuolence.] Good will,
or readines of wil, to help such
as we may helpe. 2. Corint. 9. 5.
*And come as of beneuolence, nor
of niggardnesse.*

2 The gift or Almes which comes of beneuolence, and is freely bestowed. 2. Cor. 9. 5. *To finish your beneuolence appointed before.*

3 All Coniugall or Marriage duties, but especially bed-company between man and

wife for iust ends, in chaste and
sober manner. 1, Cor. 7, 3. Let the
husband giue vnto the wife due
beneuolence, &c.

[Besidethee.] Not after that
forme & manner of gouerne-
ment which God had prescri-
bed in mercy and trueth; but
with cruelty and iniustice. *Esay*
26, 13. Other Lords beside thee
haue ruled ouer vs.

[Better.] Lesse vnconuenient. 1. Cor. 7, 28. Better to marry, then to burne.

2 More comenient. 1, Cor. 7, 38. He that giueth not his Virgin in marriage, doth better.

3 More good and profitable. *Phil. 1, 23. Having a desire to depart, and to be with Christ, which is much better.*

[To Bewitch]. To kill and
destroy with the cast of the eie.
That some witches haue such
force in their eyes to kill, both
Virgil Georgicks. 3. and Pliny lib
7. cap. 2. witnesseth; and by ex-
amples proues.

2. To deceiue and beguile the soules of men by cunning, that they should beleue lyes in stead of truth, to their spiritual destruction. Gal. 3, 1. *Who hath bewitched you?*

(Binding on earth) A solemn denunciation of judgement by the Minister, against impenitent sinners, according to

Nescio quis
teneros ocu-
lus mihi fas-
cinat agnos.

the worde of God; which is as a binding him in the fetters of his finnes. *Math. 16, 19. What-soeuer thou shalt binde on earth, shall bee bound in heauen.* And *Math. 18, 18.* Papistes by binding, vnderstand not only censures of the Church, but corporall paines and corrections, the inflicting wherof, belongs not to Ministers, but to Magistrates *Rom. 13, 3.*

[**Binding the broken.**] The whole cure or healing of sorrowfull sinners, both by forgiveness of the guiltines, and mortifying their corruption. *Esay 61, 1. He hath sent me to binde up the broken hearted.* In *Luke 4,* it is called; *The healing of the broken hearted.*

[**Bishop, or Bishops**] Any that hath the charge to oversee and provide things necessary. [**Surueieur.**] It was a name at first, given to Clearkes of the Market, to such as were overseers of thinges to bee bought and solde, as *M. Done* writeth, 4.

2 A spirituall overseer, or one that hath charge and oversight of soules, by the word to instruct and rule them. *1 Tim. 3, 1. If any man desire the office of a Bishop, he desires a worthy work;* See *Acts, 20, 28.* The inspection into, and charge over the flock for Doctrine and maners; doth (by Gods commaundement) belong to a Bishoppe, whereof

the Greek name [*Episcopus*] doth admonish vs. It is the name of a function and office, ioyned with care of inspection and visiting.

3 Pastors, Teachers, Elders, euen whosoeuer had in the primitive Church any Ecclesiasticall power, either for Doctrine or regiment of the Church. *Phi 1, 1. To the Bishops and Deacons of Philippi.*

4 Christ Iesus, who because he hath chiefe care, charge, and oversight of the Church, for feeding and ruling it, and hee only hath vpon him the charge of sauing soules by his Mediation, is therefore (by an excellency) called the Bishoppe of our Soules. *1 Pet. 2, ver. last. Ye are returned to the Bishop of your soules.*

B.

L.

[**Blacknesse**] Afflictions, or Persecutions, which diminish the outward beaurty and glory of the Church. *Cant. 1, 4. I am blacke o Daughters of Ierusalem.* See blacknesse in Canticles.

[**Blasphemy**] An hurtfull word, or any euill speech.

Albeit the word [*Blaspheme*] in the vsuall acception of the word with approoued Greeke Authours, doe signifie any euill speech or calumination (as *M.*

Beza

Beza noteth,) yet by a phrase peculiar vnto sacred writers, the penmen of the holy Ghost, it importeth alwaies an vn godly speech, which though it bee vttered against men, yet reacheth and is carried to the contempt of God himselfe, as in *Rom. 14, 16. Math. 9, 3. Tit. 3, 2.* and it is twice vsed by *Plato* in this ecclesiasticall sense, first in *Alciadiade posteriore. 2. in libro de republ. secundo.*

2 Euery reprochfull worde, tending to the hurt and disgrace of any other mans name and credite. *Titus 3, 2. Speake euill of no man.* In the Original, it is [*Blaspheme no man.*] Likewise in *1 Pet. 4, 4. Therefore speake they euill of you.* This is blaspheming of men, *Marke 3, 2. And blasphemies where-with they blaspheme.*

3 A word vttered vnto the reproach of God, of his Religion, of his Word, Ordinances, Creatures, or Workes. *Rom. 2, 24. For the name of God is blasphemed amongst the Gentiles through you. Tim. 6, 1.* Examples of this kinde of blasphemy, we haue in *Acts 14, 11.* and *25, 19.* where *Festus* called Gods religion, Superstition, *2 Kings 18, 35.* This is the blaspheming of God.

4 A malicious reproachfull word, vttered against y known truth of the Gospell. This knowledge of the Gospell, be-

cause it is had by the effectuall enlightening of the Spirit: therefore the sinne of one who maliciously reproacheth this truth once knowne, is named blasphemy against the Spirit, that is, not against the person, but against the worke of the Spirit in man, illuminating his soule to see the truth of Saluation. *This is blaspheming against the Spirit.*

*A more ample description
of the sinne against the
Holy-ghost, for help
of weak tempted
Christians.*

Blasphemy against the Spirit, it is a Sinne not in deedes & actions, but in a reproachfull word (*Mark 3, 30.*) vttered not out of feare, nor other infirmity, as *Peter* did, and sicke and franticke persons may doe; but out of a malicious hatefull heart. *1, Corinth. 16, 22. and Hebr. 10, 26.* Not by one that is ignorant of Christ, as *Paul* was being a blinde Pharisee; but by one enlightned thorough the Holy-Ghost with the knowledge of the Gospell (*Heb 6, 4*) Not of rashnesse, but of set purpose, to despise Christ his knowne Doctrine & workes, *He. 10, 29.* Being accompanied with an vniuersall defection

or

the *Galatians* once tooke and said themselves to bee, by the comming & preaching of *Paul* the Apostle. *Gal. 4. 15.*

[**Blessing.**] Gods prospering of vs, and of our affaires & labours, when all haue good successe, and turn to our good. *Psa. 3. 8. His blessing is upon his people.*

2 All good things, be they spirituall or bodily, earthly or heauenly: They are in Scripture phrase called Gods blessings, euen euery good giuft from God to men. *Ephes. 1. 4. Blessed be God who hath blessed vs with all spirituall blessings. Deut. 28. 2. All these blessings shall come upon thee; blessed shalt thou be in thy Cattle, &c.*

3 A gift from man to man. *Gen. 33. 11. I pray thee take my blessing.*

[**Spirituall Blessings.**] Such giufts as come from the Spirit of God, and doe belong not to this earthly, but to our spirituall celestiaall life. *Ephes. 1. 3.*

[**To Blesse the seauenth day**] To Sanctifie and ordaine it to an holy vse, euen for Diuine worship by meditation of his works and wordes, & by other godly exercises; also by ceasing from seruile and sinnefull workes. *Gen. 2. 3. God blessed the seauenth day & sanctified it. The sacred rest of a seauenth day, both in olde & new Testament is of Diuine institution. Acts 1.*

3. & 20. 7. 1 *Cor. 16. 2. Rem. 1. 10* Elle there were not tenne but nine Commaundements, if it were but a bare policy, or humane constitution, or Ecclesiasticall tradition, as *Rhemists* say.

[**Cup of Blessing.**] Cup of Thankesgiuing, which we take with giuing of thankes to God for the giuft of his Son. 1. *Cor. 10. 16.*

[**Blinde**] Such as by birth or casualty lacke their naturall sight.

2 Such as be ignorant and lacke knowledge, which is the eye of the minde. *Rom. 2. 20. A guide to the blinde. Math. 15. 14. The blinde leade the blind. 2 Pet. 1. 9. One w^{ch} perceiueth earthly things which bee neere him, but not heauenly which are out of this world and far off.*

[**To make Blinde**] To keep men from seeing the trueth, when the light of it is set before them. *Psal. 69. 23. Let their eyes be blinded.*

2 To increase Ignorance for the abuse of former knowledge, as happended to them spoken of. 2 *Thes. 2. 1. and Esay 6. 10.*

[**Blindnesse**] Want of knowledge; or ignorance in matters of Saluation, either in whole, as in all naturall men. *Ephes. 4. 18. Thorough the ignorance that is in them: or in part, as in men regenerate, who doe see & know but*

Rhemists on Mat. 15. 6.
3.

Blouds in the plural number sig. slaughter with cruelty, as *Gen. 4. 10. Psal. 57. & 51. 6. Ekd. 26. ve. last. Bloudy and fierce slaughter.*

but in part. 1 *Corinth. 13. 12. We know in part, wee see as in a glasse.*

[**Bloud**] Death or slaughter, *Psalme 51. 14. Deliuer mee from bloud. Math. 27. 24. I am innocent of the bloud of this man. Gen 4. 10. Will I requir his bloud.*

2 Reuenge or punishment due for the shedding of bloud. *Math. 27. 25. His bloud be upon vs and our children.*

3 Cruelty. *Habak. 2. 12. Woe unto him that buildeth a City with bloud. Esay 1. 5. Your handes are full of bloud. It sig. oppression of poore. Es. 4. 4. Ch. 1. 15.*

4 The slaine man *Iosh. 20. 5. If the auenger of bloud pursue after him.*

5 The price of bloud. *Acts 1. 13. The fide of bloud, that is purchased with the price of bloud.*

6 Cause of their owne destruction, *Acts 18. 6. Your bloud be upon your owne heads, Acts 20. 26.*

7 The vnpure beginnings of our birth and conception. *Iohn 1. 13. Not of bloud. Ezek. 16. 6.*

In the place of *Iohn*, chapter 1, verse 13, it is (Bloods) in the plural number; and besides y^e beginning of our Conception, which is vncleane; it reacheth further, and importeth the order of nature, or naturall generation, together with the force of stocke and kindred, wherein the *Jewes* gloried much: especially in their long continued

succession, y^e they could fetch their pedigree from the Patriarkes, *Mat. 3. Vnto which Iohn* had respect, when he saith, wee are not borne Gods Children of bloods: as by the will of flesh and of man he vnderstandeth whatsoever in nature is most strong or excellent, most desired, or desirable, it no whit conferres or helpes to newe birth; be it strength, beauty, riches, prudence, morall vertues, good inclinations or good nature (as wee speake) or power of will, our regeneration is not from them in whole or in part; but from God alone: causing it (by his Spirit according to his good pleasure.

Note further, that when (Bloods) is vsed in the plural number, it vsually noteth murder or slaughter with the guilt following. As *Gen. 4. 11. 1 Chr. 22. 8. Psal. 9. 13. and 106. 38. & 51. 16. Sometime it signifieth naturall vncleannes, as wee are borne in sin deserving death. Ezek. 16. 6. 7. as Iohn 1. 13.*

[**A man of Blood**] One defiled with much bloud: and many slaughters, or giuen thereto, as 2 *Sam. 16. 7. Psal. 26. 9. and 55. 24. and 59. 3. and 139. 19.*

[**To sprinkle bloud**] To giue force and power to y^e bloud of Christ from his Godhead for purging of finnes. *Leui. 1. 5. 11. 15. 1. Peter 1. 2. Acts 20. 28. 2. Cor. 5. 19.*

8 The first man, of whom al mē came as of the first stock. *Acts 17, 26. God hath made of one blood, all mankind.*

9 The iuice of the Grape, *Gen. 49, 11. And his Cloake in the blood of Grapes.*

[*To betray innocent blood.*]

To deliuer by Treason, an innocent person vnto death, *Ma. 27, 4. Betraying the Innocent blood.*

[*Bloud of Christ.*] The death and whole sufferings of Christ. One part of his sufferings being put for all. *Eph. 1, 7. By whom we haue redemption through his blood.* And often in the *Romanes* and *Hebrewes*, and throughout *Pauls* Epistles, is the bloud of Christ (one part of his sufferings) put Synecdochically for the whol sufferings visible and inuisible. Therefore it is absurd to sticke to the Letter, concluding frō thence, that Christs outward visible suffering were sufficient. For from the Letter of Scripture, it wil follow, that if this blood shedding was enough, therefore his flesh might be spared, and all the paines felt therein; also his soule, with the heavinesse & sorrow thereof, whereof there was as great need as of the rest. For Christ suffered nothing in vaine, & our soule hauing sinned, yea, and that principally, it was therefore to bee redeemed no lesse then

our bodies, euen by the proper soule-sufferings of Christ, else the accessory had bin more hardly handled then the principall.

[*Blood of the Couenant*] The blood of Beasts sacrificed vnder the Lawe, as a signe and pledge of the olde Couenant, which was admaistred in figures, prefiguring or beeing a type of the bloode of Christ, wherewith the New Couenant is ratified, *Exod. 24 8. Then Moses said, Behold the blood of the Couenant.*

[*To blow vpon*] To scatter and driue away, as a thing that is driuen away by a violent winde, *Hag. 1, 9. I did blowe vpon it.*

B.

O.

[*Body.*] That part of man which is made of flesh & bones *1 Cor. 15, 43. The body is sowne in weaknesse.*

2 The whole man, *Rom. 6, 12. Let not sinne reigne in your mortall bodies, that is, in your selues which be mortall. A Synecdoche. Rom. 12, 1.*

3 Pith and substance, *Col. 2, 17. But the body is in Christ.*

4 The vnregenerate part of man, *1 Cor. 9, 27. I beat downe my body, that is, the Old-man.*

[*Against the body.*] The body not onely to be the Instrument in committing fornicati-

on

on (as it is in theft, robbery, murther, &c.) but the object of this sinne; whereas other sins haue an object without, which is abused, as the theefe abuseth other mens goods, a drunkard, wine; a glutton, meate; a murtherer, the person of another; but a fornicator abuseth his owne body, which also contracteth a blemish and speciall spot by the acte of this sinne, *1 Cor. 6, 10. A fornicator sinneth against his body.* Learned *Parau* well addeth another cause why fornication is said to bee against the body. Because it coupleth the body to an Harlot, as in ver. 16. whereas theft doth not couple the stealer to the thing stollen: nor murder ioyneth the killer to the person slaine, &c.

[*Without the body*] The object of other sinnes (beside fornication) to be put without or external; as the good name of another is the object of slander, prosperity, of enuy, goods, of theft, &c. *1 Cor. 6, 18.*

[*Bodily*] Substantially, or personally, *Col. 2, 8. In him dwelleth the God-head bodily.* Note, God dwelleth in Saints by the operation of the Spirit, working in them sundry gifts: but in the man Christ, by hypostaticall vnion of the humane nature vnto the diuine, to become one Christ.

[*Body of Christ.*] The one

part of Christs man-hood, distinct from his soule, *Heb. 10, 5 A body, &c.*

2 Whole Christ with al his good things, *Mat. 26, 26. 1 Cor. 10, 8. This is my body;* that is, a Sacramentall signe of me, and of all that is mine. Christs body is not made of bread, as Romanists dreame.

3 His Church, which is his mysticall body, consisting of the faithfull onely, *Eph. 1, 22. Head to the Church,* which is his body, *Col. 1, 18. He is the Head of the body of the Church.* The wicked are not of this bodye. Also it signifies a visible Congregation which outwardly professeth Christ, as *1 Cor. 10-17 Rom. 12, 5.*

4 The man-hood of Christ onely, *1 Pet. 2, 24. Who bare our sinnes in his body.*

Paul according to the common speech of men, calling assemblies of many a body, as a company of Citizens in a City, or Students in a College, or Souldiours in a Campe, or Subiects in a kingdom: in like sort doth he very often call the Church, or company of Christians a body, as *1 Cor. 12. Eph 4. Rom. 12, 5.* By which comparison the Apostle admonisheth vs of three things: First, that in the Church, the same gifts are not granted to all men, as in the natural body the selfesame strengths are not granted

*Eph. 2, 15.
1 Cor. 12, 17
Eph. 3, 23.*

Note.

Because the bloody sacrifices of the Iewes figured Christ his death, hence so much mention of blood in the new Testament.

granted to euery member.

2 That no man ought to thrust himselfe into another mans calling; for no member of the body taketh vpon him the office of another member.

3 Whatsoeuer bodily members doe, they doe it all to the common profit: so Christians must referre their actions to the vtility of all. The obseruation of these things in the Church, would haue held out all ataxie and confusion, euen that Babilonish confusion and Romish tyrannie, which grew vp to this height by neglect or contempt of these things.

[Body of death, & body of sin] Sinne being (as it were) a body hauing many lustes as members annexed to it, and a deadly thing, deseruing and leading to death such as serue it. *Rom. 7, 24. Who shall deliuer me from the body of this death. Ro. 6, 23. The wages of sin is death.*

[Body of flesh] The humane nature of Christ. *Col. 1, 22. That body of his flesh.*

2 The Old-man, and masse of corruption. *Col. 2, 11. Putting off that sinnefull body of the flesh.*

[Same Body.] The most streit or neere communion and fellowship of beleeuing Iewes and Gentiles, which thorough Christ beleeued in, are become not onely sonnes of one father, ioynt heires of one celestial in-

heritance, but members of one and selfe same body mysticall, (to witte the Church of Christ vnder him their head) *Ephes. 3, 6. That the Gentiles should be fellow heires of the same body.* This was not reuealed to 5 old Prophets (who did very obscurely fore-tell the vocation of the Gentiles) as touching the time when, the maner how (to wit) without being Circumcised; yet to bee one body with the Circumcised beleeuing Iewe. In this knowledge, the Apostles and Prophets vnder the Gospell, had the prerogative aboue the ancient Prophets.

[Booke] The whole Scripture, or some part of it, written together in one Volume. *Reue. 22, 18. The booke of this Prophecie. Luke 4, 17. He tooke the booke, The Booke of Scriptures.*

2 The rehearfall of ones Pedigree, or off-spring. *Mat. 1, 1. The booke of the generation, &c.*

3 Euery mans conscience or knowledge that hee hath of his owne doings, good or euil. *Reuel. 20, 12. Then the Books shall be opened. Booke of conscience.*

4 Gods prouidence, or his fore-appointment of all things. *Psa. 139, 6. For in thy Booke were all things written. Booke of prouidence.*

[Booke of life] The decree of Gods electio, chusing some men freely to life eternall in Christ. This is called a Booke, be-

be-

because the elect are as certainly knowne to God, as if he had their names written in a Book. *Reuel. 21, 27. In the Lambs booke of life. Phil. 4, 3. Booke of Predetermination. Exod. 32, 32. Esay 4, 3.*

[Booke of Remembrance] A Chronicle or Booke of story, wherein the names and acts of men are remembred. *Ester 6, 1. The King commanded to bring the Booke of Remembrance, and the Chronicles.*

2 The speciall loue and care of God, minding such as feare him in such sort, as if hee had their names before him in a Booke. *Mal. 3, 16. A Booke of Remembrance was written before him.*

[Books opened] Acts and deedes wrought and done by the fourth beast, brought forth to bee knowne, examined and iudged of God. *Dan. 7, 10. The Bookes were opened. Reu. 20, 12.*

[By the Books] By the prophesie of *Jeremy*, where the yeares of captiuitie were mentioned by other Chronicles & records. *Dan. 9, 2.*

[Boldnesse] Courage or liberty of speech or of action. *Acts 4, 13. When they saw the boldnesse of Peter. Acts 28, 31. With all boldnesse.*

2 Authority which made *Paul* bold & free to commaund *Philemon*, verse 8, of his Epistle to *Philemon*.

[Bondage] Slavery & thraldome vnder some Tyrant outwardly oppressing. *Exod. 20, 2. The house of bondage:* thus is the land of Egypt called, because there the Israelites were intreated cruelly like seruants and bondmen.

2 Subiection vnto the Ceremoniall law, to be obliged and bound to the obseruance thereof, is called bondage, as *Paul* termeth the freedome from the same, liberty. *Gal. 2, 4. And surely it was no small bondage to be tyed (as the Iewes were till the time of 5 Gospell) vnto Ceremonies and rites so many in number, so diuers for variety, so chargeable for cost, so full of painful labour in performance: but thus it seemed good vnto God, for wise and iust endes to traine vp his people by such meanes, till the time of reformation came, as the Scripture calleth the daies vnder Christ.*

[Bonds or bands] The Crafty deuices and mischieuous plots of wicked men, where with (as with bonds) they hold 5 righteous. *Psa. 116, 16. Thou hast broken my bonds assunder.* Here it is taken in ill part.

2 Sin, which is a spirituall bond to tye men to Satan. *Acts 8, 23. Thou art in the bonds of Iniquity,* that is, held fast of Iniquity, which is like a bonde. Here it is vsed in euill part also.

E

3 GODS Ordinances and Lawes, which are (as bonds) to tye vs to our duties, and to fasten vs to God. *Psalm 2, 3. Let vs breake their bands.* It is the speech of Gods enemies, scoffingly speaking of Gods Statutes.

Bandes were signes of subiection. *Jeremie 27, 2, 3, 6, 7.* and thus in *Psalm 2, 3.* Kings and nations speake of Gods doctrine & lawes, refusing to be subiect vnto & to serue Christ, though his yoke be easie. *Math. 11, 29.* 30.

4 Gods benefits (which are also as bondes and cordes of loue) to linke vs to himselfe. *Hosea 11, 4. Euen with bonds of loue.* Heere it is put in good part.

5 Imprisonment, or other afflictions, suffered for the name of Christ. *Acts 26, 29. Except these bondes.* *Hebrewes 13, 3. Remember them that are in Bonds.*

[**Unto bonds**] So greatly afflicted as he was cast euen into bondes for Christ. *2, Tim. 2, 9.* Yet hee preached freely to such as were with him and did visit him.

[**Bondman**] One taken prisoner in war, or bought with money. to serue and bee at the wil of him who took or bought him: this is the proper signification.

2 One cast out of Gods fa-

mily & inheriſſe, being slaues to Satan and sin. *Gala, 4, 24, 25.*

[**Bones**] A mans chiefe bodily strength, or that wherein his chiefe outward strength lyeth.

2 His inward spirituall courage and comfort of mind. *Psalm 51, 8. That the Bones which thou hast broken may reioyce:* that is to say, that so much comfort may bee restored to me, as I haue lost by my fall. *Lament, 3, 4. Pro. 14, 13.*

[**Bone of bones**] The nearest coniunction that may be, as of Kinsfolkes. *2 Sam. 5, 1.* Also of the husband and the wife. *Gen. 2, 23.* Of Christ & his Church, *Ephes. 5, 30.* The two former be naturall coniunctions; y third is mysticall.

[**Bosome**] Lawfull company with a woman, *Gen. 16, 5, 2. Sam. 12, 8.*

[**In the bosome of the Father**] That Christ is priuy to al Gods secrets (not as a peece cut off fro the substance of the father) but as one that is in the inward part of his Father, or as one in him. *Ioh 1, 18. Which is in the bosome of his father, &c.* *Iohn 17, 21. As thou (a Father) art in me, and I in thee.* A threefold most neere coniunction of the Father and the Sonne, is signified by this being in his bosome.

First, of persons in one Nature.

Secondly, the infinite loue of the

the Father towards Christ his Sonne.

Thirdly, the communication of his secrets to him: for seeing hee doeth exist together with his Father in one and the same essence, hee must be priuy to all his counsels. *Mathew 11, 27.*

[**Abrahams bosome**] The most blessed comfortable life, which they (that die in that faith that Abraham did) shall enioy after this life in heauen. *Luke 16, 21, And was carried by the Angels into Abrahams bosome;* Or it is the society and communion which the faithfull (who beleeue as Abraham did) shall haue in the kingdome of heauen. A Metaphor or speech, borrowed of the Easterne people, which at their repast leaned each on anothers breast, or bosome. *Iohn 13, 23.*

2 Abrahams Bosome, is interpreted by Papistes in Rheimes Testament, to be a part of hell, called *Limbus Patrum*, wherein such as dyed before Christ his time, did rest, feeling no paine, nor yet any ioy and pleasure, (contrary to the 25. vers. of the sixteenth Chap. of Lukes Gospel *New Lazarus is comforted*) from whence Christ deliuered them after his death, when hee went downe into Hell to harrow it, and to pull soules out of it into Heauen; which (they saigne) to be shut against men,

during the time of the Old Testament, contrary vnto that Scripture: *Eccle. 12, 9. The spirit returns to God who gave it:* and to plaine reason; for such as were beleeuers in Christ to come, they had saluation of their soules as the end of their faith.

[**Bountifullnes**] The infinite clemency of God, and his exceeding great readinesse to pleasure and doe good vnto men. *Rom. 11, 21.*

2 The faith of the elect springing from Gods bounty and goodnes, & relying thereon: *Rom. 11, 21. If thou continue in his bounty:* A Metonymie of the cause.

[**To bow**] To bend the body in token of ciuill reuerence *Gen. 23, 12. Then Abraham bowed himselfe before the people of the Land.* *Gen. 18, 1, 19,* that is, *He bowed himselfe to the ground.*

2 To giue care vnto our prayers by granting what we aske: *Psa. 116, 2. He bowed or inclined his care.*

3 To shew submission and religious reuerence, in the offering vp of our prayers. *Ephes. 3, 14. I bow my knees, &c.*

4 To reſiſſe by this outward gesture, our inward piety and worshipping of God: *Exod. 4, 31: Or of Idols, Rom. 11, 5.*

[**To bow the back**] To breake or diminish the strength of the body, minde, and estate. *Rom.*

11, 10. Thou shalt bow their
backes, or thighes and loynes;
the chiefe strength lieth in the
loynes or backe; the breaking
of the backe is the spoile of all
might, that they should not be
able to attaine what good
things they choose and desire.

[To Bow under the prisoners]
To become more miserable & submisſe, then prisoners vſe to be to their Lords and conquerours, and more vile then dead rotten corpes. *Eſay 10, 4. They ſhall bowe vnder the Priſoners, and fall vnder the ſlaine*. Some thinke this fulfilled in *2 Kings 18, 4.*

[To Bow himselfe vpon the
beds head] That old feeble *Ia-
cob* leaned and layed himselfe
vpon the top of his staffe till he
might erect & settle his body
vpon his bed more commodi-
ously. *Ge. 47, 31.* Thus expound-
ed in *Heb. 11, 21.* How then
doe the Papistes, imagining
some Image at his beds head,
to which hee might bow, in fa-
uour of their Idolatry? &

[To Bowe himselfe in the
house of Rimmon] In officious
sort and civill duty, to bend his
body that his Lord might lean
vpon him when hee went into
the Temple of the Idoll Rim-
mon to adore; hercof *Naaman*
craueth to be pardoned, of zeal
without knowledge, as *M. Ia-
ninus* sayeth, it being no such
thing as shold trouble his con-

science. 2 Ki, 5, 18. Some reade
it in the preterperfectense, *Wke*
he had bowed and gone, &c. it no
way fauoureth time-feruers &
neutrals.

[Bowels] The most secret thoughts and cogitations of the mind. *Pro. 20, 27. The light of the Lord searcheth all the bowels of the belly.* A Metaphor, or speech from the body to the minde.

2 The most feeling compas-
sions of the heart. *Colos. 3. 12.*
Bowels of mercy, that is, most
tender mercies, *Luke 1. 78.*

3 Inward deepe griefe and
heavinesse. *Lame. 1.20. My bow-
els are turned within me.*

[A Bow] An Instrument of warre; and sometime is vsed to signifie the whole furniture and force of warre. *Psal.* 44, 6. *I do not trust in my bow.* *Gen.* 48.

2 The strength of the wicked, which they use to the hurting of the godly. *Psal. 7, 12. He hath bent his bow and made his arrowes ready. Psal. 11, 2.*

3 The tongues of the Ministers, whence proceed wordes (like Arrowes) to strike the very harts of men, either for their conversion if they be [*Elect*] or hardening if they be [*Reprobate.*] *Rue. 6, 2. Hee that sate on him, had a bow.*

[To break the Bow] To destroy and bring to nothing the greatest strength & power of the enemies of the Church. *Ps*

76, 2. There he brake the Bow, the
Sword, &c.

[Bow of Steele or brasse] Singular and very great strength. Psal. 18, 34. *A bow of brasse is broken with my armes.*

[Deceitfull Bow] False help,
which faileth in time of need;
or vnfaithfull men, in whome
there is no trust. *Hos. 7, 16. They
are as a deceitfull bow.*

B

R.

[**Brasen serpent**] Christ strong, mighty, able perfectly to deli-
uer his. *Iohn 3, 14, 15, 16.* The
lifting vp of this Serpent by
Moses, fig. Gods giuing of his
Sonne to death of the crosse, as
it is expounded. *Iohn 12, 32, 33.*
The biting of the Serpent, fig.
the deadly sting of the Diuell.
And they looking vp to the
Serpēt lift vp vpon the pearch,
fig. their belieuing in Christ
crucified, y so by faith in him,
confessing their sinnes, they
might be healed to euerlasting
life.

[Branch of the Lord] Christ, whom the Lord brought forth of the royal stock almost dead, (as a branch springeth out of a dead rooe) *Isay 11, 1, A branch shall grow out of his rootes.* *Ier. 23, 5. and 33. 15. Zacha. 3, 8, and 6, 12.* The trueth of Christes humane Nature, budding (as a

braunch) out of the family of *David*, who was the Sonne of *Iesse*.

2 The remainder of the Jewes which should escape out of the Babilonish captiuitie and banishment, of whome God promisseth to gather a greene and flourishing Church. *Esay 4.2. The brauncs of the Lord shall be beautifull, &c.* Some expound this of Christ; but the 4. verse will not suffer that sense.

[**B**eauch of righteousness]
Christ that iust one, and iustifier
of the faithfull, which keepeth
promise with his people, & ex-
ecuteth righteousness and iudg-
ment. *Iere. 33. 15.*

[132eab] Food made of corn,
as of wheat or any other corne
to nourish this Naturall life.
This is materiall bread. In this
sense *Manna* is called bread. Ex
164. *Psal.* 78. 10.

2 All things necessary for
this life (by a Senecdoche) as
in the Lordes prayer, and else-
where very often in Scripture,
as *Exodus* 23, 25. *I will blesse thy*
Bread. Which commeth hence,
because (of all necessaries for
life) bread is most common &
most needfull. *Math.* 4. 4. *Mat.*
6, 11. *Give us this day our daily*
bread. *Proverbs* 20, 13. *Gene.* 3,
19. *And for flesh & 31/200 pum 28*

3 Christ himselfe, who to
thē that eat him by faith, he is
to their soules, the same y^e bread
is to their bodies; bread being

no more needfull to our bodies, the Christ is to our soules for spirituall strength, comfort, and refreshing, Iohn 6, 50. *I am that bread that came downe from heauen.* This may be called celestiall and spirituall bread. A Metaphor.

[**Their owne bread**] Bread and other victualles gotten by their own labour. 2, Thes. 3, 12.

[**bread broken**] Our Communion or fellowship which we haue with Christ crucified, and with all his merits. 1, Corin. 10, 16. *The Bread which wee breake, is it not the Communion of his Body?* That is, Doth it not signifie and seale this vnto vs?

[**One bread**] The vnion and society of the faithfull, which partake in one bread. 1 Cor. 10, 17. *Wee that are many, are one Bread.*

[**Staffe or stay of bread**] The strength which the bread hath to feede vs, by the blessing of God. Esay 3, 2. *Stay or staffe of bread & of water, &c.* This threatened Leuit. 26, 26. example of it in Hag. 1, 6.

[**Unleauened bread**] Bread which is without mixture of Leauen, or sweet bread. Ex. 23, 15.

2 Sincerity and trueth, without mixture of iniquity and hypocrisie. 1 Cor. 5, 8. *Let vs keepe the Feast with unleauened bread of sincerity, &c.*

[**To eat bread**] To celebrate

or keep a Feast, as was wont to bee at offering of Gratiatorie Sacrifices. Exod 18, 12. *Came to eate bread with Moses Father in Law.* 1 Sam. 1, 9. 12, 10, 23

2 To take meat or eat ordinarily. Acts 2, 46.

[**Common bread**] Bread appointed to vse of common life, and not to holy vse. 1 Sa. 21, 5.

[**Shew-bread**] Sacred and Holy bread, set forth and shewed vpon the Table before the Lord. 1 Sam. 21, 7. Marke 2, 26. *How he eat the Shew-bread.*

[**bread of Deceit**] Substance or goods gathered by craft or wile. Pron. 20, 17. *The bread of deceit is sweet to a man.*

[**bread of teares**] Teares were instead of bread to feed on, Ps. 80 6. *Thou hast fed vs with the Bread of Teares.* Ps. 42, 3. *Teares haue bin our bread to eate.*

[**bread of sorowes**] Sustenance & foode either got with sorrowfull labour, as it is enioyned, Gen. 3, 19. or eaten with griefe, as is the fashion of frugall men and great sparrers, which by parsimony & paines looke to grow rich, yet all in vaine without Gods benediction, Psal. 127, 2.

[**to breake in peeces**] Vtterly to destroy one without hope of recouery (as a vessell of earth, or glasse) which beeing once broken, cannot be made whol, Psal. 2, 9. *Thou shalt break them in peeces like a Potters vessell.*

[to]

[**to breake off sinnes**] To repent and change his life by becoming iust and pittifull, whereas he had beene vnrighteous and cruell, Dan. 4, 27. see chap. 5, 19. Heere is no footing and strength for their popish merits, by almes and works of mercy, which be the meet fruits of repentance, but not meritorious causes of pardon & gods fauour.

[**breaking bread**] Participation and fellowship in Gods Lords Supper, Acts 2, 42. *And breaking of bread.* The Iewes made their bread thin, and therefore they did but breake it.

[**To make a breach**] To part or cut the kingdome in 2 parts the one (king of Syria) to haue the one halfe, and the king of Israel to haue the other halfe, Esay 7, 6. *Let vs make a breach, &c.*

[**To breake vp the fallow ground**] To repent and amend, Ier. 4, 3. Mans heart is like to ground vntilled and thorny: & repentance is like an harrow and hooke to grub vp.

2 Participation and fellowship, in common repast, and eating their meate at home. Acts 2, 48. *And breaking bread at home, they did eate their meat together, &c.*

[**Breath.**] A liuing soule by the vertue of the eternall spirit, inspired into an elementary body, to vse it as an instrument

Gen. 2, 7. Psal. 150, 6. *Whatsoever hath breath, viz.* Let euery person which liueth, praise God with the whole soule.

2 The effect of the soule, to wit, power to breathe or to draw in winde, and to puffed it out againe. Acts 17, 25. *Which giueth life, and breath, and all things.*

3 Infirmity and great weaknesse of mans life, & is quenched by stopping the breath, Esay 2, 22. *Whose breath is in his Nostrils.*

4 The great easines wherewith Diuine power worketh vpon his creatures, in water and land, Psal. 18, 15. *At the breath of thy nostrils;* as if he should haue said, O God, there was no need thou shouldst command, when thou diddest but breathe vpon them, it was enough to make the dry land appeare.

[**Broad way**] The way of sinne, or a sinfull course of life, such as most men walk in, Mat. 7, 13. *Broad is the way that leadeth to destruction.*

[**Bruise**] Rumor, fame, or report of a matter, Mat. 9, 26. *This bruise, &c.* verse 31.

[**Bride**] The Church or company of true beleeuers, spiritually ioyned in marriage with Christ, as a Bride-groome and Husband, Reuel. 21, 9. *I will shew the Bride the Lambes wife.* Reuel. 22, 27. Iohn 3, 29. *He that hath the Bride, is the Bridegroom.*

E 4

Christ

[**Bridegroom.**] Christ betrothed spiritually, & ioyned to the Church, as to his Bride or Spouse, Mat. 25, 5. Marke 2, 20. *While the Bridegroom is with them.*

[**Bridegrooms Friend**] One who is ioyned with the Bridegroom, to see that all be well done at the keeping of the wedding. Iudg. 14, 11. Such were *Sampsons* Companions.

2 *John Baptist*, who by his Ministry and life did greatly further the spirituall wedding or conjunction between Christ and his Church. Iohn 3, 29. *The friend of the Bridegroome reioyceth greatly, &c.* See Luke 1, 16, 17. Euery faithfull Minister & helpeth forward this mysticall marriage, is the Bridegrooms friend.

[**Brother**] One who is born of the same parents, as *James* the brother of *Iohn*, Mat. 10, 2. This is a naturall brother.

2 One which marrieth our Sister, or our wiues Sister: thus was *Isaac Labans* brother, Gen. 24, 29. This is a legall brother.

3 A neere Kinsman, Gen. 13, 8. *Let vs not strine, for wee are brethren.* Rom. 9, 3. *For my brethren that are my Kinsmen according to the flesh.* Thus Nephewes and Cozen-Germaines are called brethren. Thus Christs kinsmen are called his brethren, Esay 3, 6.

5 Euery one that knoweth

and professeth together with vs the same Christian Religion, holding the same god for their Father, and the same Church for their Mother, Rom. 12, 1. *I beseech you Brethren.* And in most places where Christians are called brethren. This is a Christian Brother.

[**Brethren**] Sonnes of the same Father or Mother, as *Ruben* and *Iudab*, *Isaac* and *Ismael*, *Iacob* and *Esau*.

2 True belecuers, they that be such indeed, & before God, not in name and profession only, euen Christs whole spiritual kindred, which are knit to him by the bond of Faith, and amongst themselues with vnfaigned loue, Heb. 2, 11. *Therefore he is not ashamed to call them brethren.* Col. 4, 9. Mat. 12, 50. Ro. 8, 29. This is an inward spirituall Brother-hood.

3 Ministers of the word, who for their common function and worke sake, are called brethren 2 Cor. 8, 23. & else-where of c.

4 Such as with one minde agree together in any act, good or euill, Gen. 49, 5. *Simeon* and *Leui* Brethren. They were so called heere, not for their common parents sake, but for that they did consent in an euill act, the killing and spoiling of the *Sichemites*. They were companions in a wicked work.

5 Such as partake with vs in common Nature, beeing men

as

as we are, Gen. 29, 4. *My brethren, whence be ye?*

[**Brotherly kindnesse**] That inward affection of loue, whereby wee embrace the Christian Brethren, more neerely then we do al others, 2 Pet. 1, 7. *And vnto loue ioyne brotherly kindnes.* Lone reacheth to all men to who it may doe good, but brotherly kindnesse onely to christian brethren. Lone is as the Hall, whereinto all commers are received; but brotherly kindnes is as the Parlor, whereinto more neere friends & speciall acquaintance are receiued and admitted.

[**Brotherly Fellowship**] The society which the Brethren haue amongst themselues, communicating their gifts for mutual strength & comfort, 1 Pet. 2, 17. *Loue brotherly fellowship.*

Brotherly fellowship, is the Communion of brethren, w^h al Gods blessings, both inward and outward, as occasion and need requireth, are communicated by charity, to the mutual helpe one of another. It consists not onely in reioycing and being merry together (though in a religious manner) much lesse in such worldly mirth as they delight in, which are commonly called good fellowes: but in the right vse of all good gifts, being applied to good of the brethren absent from vs, as well as present with vs, ac-

cording to our opportunities and meanes.

[**Briers and thornes.**] Malicious and wicked deeds, such as offend and displease God, as briars doe sting and pricke those which touch them, Esay 27, 4. *Who would set briars and thornes against me, &c.* Esay 5, 6 and chap. 9, 18. also it signifies *Assyrians* pricking the *Israelites* like thornes, Esay 10, 17.

[**Bricks, between stones.**] Houses made of bricke, or hewen stone, of Syccamore tree, and houses of Cedar: thus the wicked Iewes boast against God; Wee will restore our ruines, and what God hath wasted, we will euen in despight of him repaire it, and that more magnificently then before, Esay 9, 10. *Bricks are fallen downe, &c.* Compare it with Mal. 1, 4.

B. V.

[**Buckler**] A weapon for defence, in time of fight.

2 The mighty defence of God, which is a Buckler to the that trust in him, Psal. 18, 1. *Thou art my Buckler (or shield.)*

[**Bud**] Christ, in respect of his meane estate amongst men, Esay 11, 1. *A graft or a Bud shall grow out of his root.*

2 The Church of Christ, springing vp out of the remnant of *Israel*, as a bud out of the earth, Esay 4, 2. *In that day the bud of the Lord shall bee beautifull and glorious.*

Some

Note.

Brotherly
Fellowship
what is it?

7 C. 2. 1. 16

[**Buffeting**] Some shameful temptation inward or outward as a buffeting to abase vs, 2. Cor. 12, 7. *The Messenger of Satan to buffet me.*

[**Buggery**] Vncleanness a. gainst nature about generation, 1 Cor. 6, 10. Leuit. 18, 23.

[**building**] Making, framing, Gen. 2, 23. *He built woman of a Rib, 2 Cor. 5, 1.*

2 Teaching and instructing: hence, Ministers, called builders, 1 Cor. 3, 10. *How hee buildeth.*

[**To build the house**] To maintaine the family, with encrease of the good estate of it, Prou. 14, 1. *A wise woman buildeth her house.*

2 To increase the family in number of children and largeness of issue, Ruth. 4, 11. *Thus men build the house.*

3 To preserve and prosper all affaires priuate and publike of family and kingdome, Psal. 127, 1. *Except God builde the house: this is the building of the house by God.*

[**built together**] Christians knit together by the Spirit, & laid as liuing stones vpon christ the head-corner stone to be an habitation of God, Ephe. 2, 22. *In whom ye are built together.*

[**burden**] Some heavy thing, which doth load or greeue vs with the weight of it, Ier. 17, 27.

2 The Doctrine or Com-

mandements of Christ, Mat. 11 30. *My burden is light.* So it is to the regenerate, to whom commandements of Christ are not greuous, because they are led by the Spirit, & haue their sinnes forgiven them; but to the vnregenerate, they are as a greuous burden.

3 Prophecies, and fore-telling of greuous calamities (as it were) heavy burdens to coe vpon a people for sinne, Es. 13, 1, *The burden of Babel.* The burden of Egypt.

4 All heavy and hard things, Psal. 55, 24. *Cast thy burden vpon the Lord.* Esay 9, 4. Mat. 23, 4. Acts 15, 28.

5 Imperfections and wants which appeare in our duties, Gal. 6, 2. *Beare ye one anothers burden;* that is, seeing ye are all subiect to infirmities, support & vphold one another through loue. All sinnes are burdens, Ps. 33, 4. *For with their weight they presse vs downe,* Heb. 12, 1. and are greuous and burdensome to others which know and dislike them.

[**To bee burnt without the Campe**] That Christ shoulde suffer without the Citty, bearing his reproach as vnworthy to liue in the company of men, Heb. 13, 10, 11, 12. The bodies of beasts were burnt without the campe: wherefore euen Iesus suffered without the gate.

2 That Christians must bee ready

ready to beare their reproach, willing for his cause to be cast out of their earthly dwellings, seeking an heavenly and better. Heb. 13, 13, 14. *Let vs therefore go out of the Campe, bearing his reproach, for we haue heere no continuing City.*

6 Euery trouble or greefe, euen to the least. Eccles. 12, 5. *Grasshoppers shall be a burden.*

[**To beare his owne burden**] To giue account to God of his owne deeds, Gal. 6, 5. It beho- ueth euery one to bee much more carefull to get his owne workes approued of God, then condemne others: because euery man must reckon for his owne deeds.

[**Bulls of basan**] Strong, powerfull, and cruell enemies, 1 s. 22, 12. *Many young Bulls haue encompassed me.*

[**buriall**] The putting of a Corpes into the graue, to bee couered with earth, which is the proceeding of natural death Acts 8, 2. 1 Cor. 15, 2, 3. *Dead, buried:* also preparation of the corpes for buriall. Iohn 12, verse 7.

2 The wasting of sinne by mortification, as a dead corpes wasteth in the graue. Rom. 6, 3. *We are buried with him.* This is the proceeding to the death of sin, which is one part of our sanctification, and is effected by the vertue of Christ buried.

[**To be buried with Christ**] To

be partaker of Christ his death and buriall, for a further mortification of sinne. Col. 2, 12. *In that ye are buried with him.*

[**Burning**] Earnest desire & lust after Sexe, which is, when one hath an vnconquerable army of vnruely and vnchast desires and thoughts in him, dishonouring him and his body, 1 Cor. 7, 9. *It were better marry then burne.* Rom. 1, 27.

[**burnt offering**] A Sacrifice wholly giuen vp to God by fire; therefore by the Greekes called (*Holocautoma*) that is, an hole burnt offering. Leu. 1, 3, 9, 13. It cometh of an Hebrew worde which signifieth an Ascension.

[**Spirit of burning**] An hostile and angry minde, desirous to take out of the way & consume the enemies which hurt the saluation of Gods elect, & fought to hinder the glory of his mercy. Esay 4, 4. *By the spirit of burning.* This is it which elsewhere is called the zeale of the Lord, and the indignation of God, his Iealousie.

[**To build**] To set vp or make an house where none was before, Mat. 7, 26.

2 To increase, or to enlarge a family and stocke by multitude of children, Ruth 4, 11. *Rahel & Leah did build the house of Israel.*

3 To strengthen and encrease others in the know- ledge

ledge and faith of Christ, 1 Co. 3, 10. *I have laid the foundation, and another buildeth thereon.* 1u. 20.

4 To prosper and blesse the Gouvernour and government of a family. *Psal. 127, 1. Unless the Lord build the house, &c.*

[Building] A material house set vp with hands.

2 The Church and people of God heere on earth, 1 Cor. 3, 9. *Ye are Gods building.*

3 A place of eternall blisse and glory, 2 Cor. 5, 1. *We have a building giuen of God.*

[Builder] One which of nothing maketh something to be. He. 11, 10. *Whose builder is God.*

2 A faithfull Minister of the Gospell, who doth lay the elect vpon Christ (as builders do lay one stone vpon another) 1 Cor. 3, 10. *As a skilfull maister builder.*

3 Any Gouvernour of Citty or family, *Psal. 127, 1. The builder buildeth in vaine.*

[Wise builder.] One who layeth a sure foundation; that is, one who beleuing the promises concerning Christ, endeouoreth to doe his commandments, Mat. 7, 24.

[Foolish builder] One who neglecteth a good foundation, hauing the knowledge & profession of Christ, without faith and repentance. Mat. 7, 26.

[To buy] To get some commodity, by giuing the due price of it. *Gen. 49, 30. Ruth. 4, 5.*

2 To obtaine, or get a thing by our endeouour, prayer, or other good meanes. *Prou. 23, 23. Buy the truth. Esay 55, 1. Come and buy without moneys.*

[By which] After or according to *1a. 2, 7. That worthy name by which ye are called.* As wiues are called after names of their husbands, and children beare the names of their fathers. *Gen. 48, 16. Esay 4, 1.* So Christians beare the name of Christ.

C. A.
[To Call.] TO Inuite Sinners vnto Repentance, by the outward preaching of the word, or otherwise by afflictions and benefits. Mat. 2, 16. *Many called, few chosen.* Prou. 1, 24. *I have called, but you haue refused.* A common and outward calling, Gal. 5, 13.

2 To draw effectually the elect vnto Christ to beleue in him, by the inward worke of the Spirit, through the word, Rom. 8, 28. *To them which are called of his purpose.* An inward and special calling, 2 Thes. 2, 14.

3 To appoint and chuse vnto some worke, and to giue fitness thereunto, Exod. 31, 2.

A speciall and free worke of Gods Spirit, singling & drawing the elect from amongst the Reprobates; making them to become that which before they were not, euen true beleeuers, members of Christ, Saintes, Sonnes, and Heyres of GOD, Rom. 8, 30. *Whom hee predestinated, them he called.* 1 Cor. 1, 2. *Saints by calling.* Rom. 4, 17. *God calleth those things which be not, as though they were.*

[Called a Nazarene] Christ so to be named, not of the rite and order of Nazarites, and by vow after the Law, but of the City Nazareth where he dwel-

led for a time, Mat. 2, 23. *Hee shall be called a Nazarene.* If Christ had beene thus called of the rite, then should it haue bin written by *(Zaitu)*, whereas it is in the *Syriack* written by *Tsadi*. There is a double *Nazarit*, one by vow, as *Sampson* the type: another by perfect holinesse, as Christ the truth of that type, & not the type it selfe; as it must be, had he by the order beene a *Nazarite*.

[To call his Son out of Egypt] That God in the person of the Melsias had now the second time begotten a Church: for out of Egypt the Church came in her Head Christ; as the whole body was tofore thece brought forth and deliuered. Mat. 2, 15.

[Calling] A lawful and warrantable estate of life, 1 Cor. 7, 10. *Let every man abide in his calling.*

2 The estate and condition of Christianity, Eph. 4, 1. *Walke worthy of your calling:* also the glory of heauen to which we are called, 2 Thes. 1, 11.

3 The action of God translating men into this estate, 2. Pet. 1, 10. *Make your calling sure.* [Calling vpon the name of Iesus] Eyther the whole worship of God by a Synecdoche of part for the whole; or else it signifieth prayer vnto Christ, for necessary graces, Acts 9, 14. *To binde all that call on thy name.* Acts 7, 50. *Stephen called on, & said; Lord Iesus receiue my spirit.*

[**To call upon the name of Jehovah**] Publikely and solemnly (not priuately as before in the family of *Adam*) but in open assemblies, after the birth of *Sherb*: Gen. 4, 26. *Then began men to call upon the name of the Lord.* Some (as *Luther*) reade, by the name of the Lord they began to be called: but it is all one in sense and scope, which is, that *Adam* obseruing the manners of the world, corrupted much by *Caines* posterity, and the worship of God also, from that time began to gather the godly into a Church (as into a fold) and collected men thither by preaching the word, holy prayers and exercises of religion, to preserve them unspotted of common and grosse corruptions of the world; thereby getting to themselves the name and appellation of the Sonnes of God, Gen. 6, 1. Such as translate the name of GOD began to be prophaned, do erre from the nature of the phrase: see Gen. 12, 8. and 13, 4. and consider not, that nor a Nowne but a Verbe followes γ Hebrew Parlicle.

[**Called**] As much as named, or one knowne by such a name, as Christ called *Peter*, *Cephas*: and Luke 1, 60. *He shall be called Iohn.*

2 One partaker of an effectuell vocation, when the mighty God (as it were) by the spea-

king of a word, doth make one to be that, which hee is named and called, (to wit) a Saint, and holy, as God the caller is holy. Rom. 1, 7. *Called to be Saints.*

3 To be γ in deed and truth, which one is said and named to be, Esay 1, 26. *Thou shalt be called a faithfull City.* Luke 1, 23. *He shall be called the Sonne of the most high*; that is, be so indeed, and declared to the world to be so, Rom. 9, 25, 26.

[**Candle**] A materiall light, shining in the darknesse of the night. Luke 15, 8.

2 The light of knowledge, or the word of GOD rightly knowne, seruing as a Candle to shew vs our duties and our sins, and to direct both our selues & others. Math. 5, 15. *No man lighteth a Candle to put it under a Busshell, but on a Candlestick.*

3 Gladnesse and Ioy, by benefits or deliuerances out of trouble. Psal. 118, 28. *God will light my Candle.* Prov. 13, 9.

The word and Scripture of God is the onely and all-sufficient Candle and Candle-light of the Church. 2 Tim. 3, 16, 17. It teacheth all truth of saluation; it conuicts all error; it instructs in all righteous workes, it reprobates all sins. The Church and Doctors are but the Candlestick, nor that neyther, except they beare out this light.

[**Candlestick**] A frame of wood Iron, or Brasse, or other mettall,

Note.

tall, wherein to sticke a Candle being lighted, to giue light to them who are in the house.

2 Some particular Churches or company of men, professing Christ, and bearing out the truth of the Gospell in theyr Doctrine and liues, as the Candle is set forth and shewed by the Candlestick. Reuel. 1, 20. *The seauen Candlesticks which thou sawest, are the seauen Churches: the Church holds forth the Lanterne of the worde, as Psal. 119, verse 105.*

[**Captiue**] One taken Prisoner and held in bonds. Captiui-ty is the estate of such persons, 1 King. 8, 26, 47, 48. *In the Land of their enemies, which led them away captiue.*

2 One who is bound or become prisoner to Sathan and sinne. So are the regenerate in part, & the vnregenerate wholly. Rom. 7, 23. 2 Tim. 2, 26. *In which they are held captiues at his pleasure.*

[**Captiuitie Captiue**] A multitude of prisoners, which in *Dauid* the type, were the Philistines and other enemies of the people of Israel: but in γ time of Christ (the truth of that tipe) they were sinne, death, graue, diuell, hel and damnation (spirituall enemies) which held others captiues, and by Christ, themselves are subdued, Psal. 68, 18. how captiuitie is put for captiues, see Psal. 147. It set-

teth forth [*Dauid* his victories by foure effects: 1. Demonstration of diuine Maiesty. 2. Captiuation of his conquered enemies. 3. Spoiling of them. 4. The collection of Rebels to the people of God: see the application of this to Christ, Eph. 4, 11. Where the Apostle changing the wordes, reciteth the sence, putting *Giuing of gifts* for receiving; because Christ receiued gifts to this end, to giue them to his members. See *Iohn* 1, 16.

[**Captiuitie of Syon**] The Church and people of God, (meant by *Sion* the most eminent place in Ierusalem, where the Temple was built, & God worshipped) being Captiues and prisoners in Babilon. Psal. 126, 1. *When the Lord turned againe the captiuitie of Syon.*

[**Care**] A taking thought to please God in our owne persons, by doing his will. 2 Corin. 7, 11. *Tea, what care?*

2 A thought-taking, & study for the welfare of others. 2 Corin. 8, 6. *The same care for you.* Phil. 2, 20. *Who will care for your matters.*

3 A taking thought for the things of this life. Which when it is moderate without distrust of God, it is good & commendable; if it bee otherwise, it is euill, and forbid. Math. 6, 34. *Care not for to morrow.*

[**Carnall**] A fraile and transitory

fitory thing, which vanished at the coming of Christ. *Heb. 7, 16. After the Law of the carnall commandement.* Thus he calleth the Leuiticall Law.

2 One wholly infected with sin. *John 3, 6. That which is berne of the flesh is flesh, or carnall; that is, fleshly, and sinful.*

3 One, who hath more sin then grace; more flesh then spirit. *1 Corint. 3, 1. But as vnto carnall, euen as vnto Babes, &c.*

4 One, who is in part corrupted by sin, yet hauing more grace then sinne. *Ro. 7, 14. The Law is spiriual, but I am carnal.*

[Cartrope] See Cards.

[Catholike] Signifieth Vniuersall or generall, that which concernes not one person, or place, or people, but reacheth vnto all people, of all places, times, ages, sex and conditions. Thus the Church of Christ in our Creed, is entituled [*Catholicke*]. And the Epistles of *Iames, Peter & Iohn* be so called, [*The Epistle Catholike of Iames, &c*] Because they were sent not to one Church, as that to *Corinth*, to *Philippi*, &c. or to one person, as to *Philemon*, to *Titus*, &c. but to all Iewes beleeuers, eue-ry where dispersed, or to al (be-leeuing) both *Iewes & Gentiles*, in the world. How this Title can agree vnto the *Romayne* Church, being but a particular Church (if thee were as sound, as she is rotten) let reasonable

men iudge. To say, the *Romish* Catholike Church, is, as much as to say, the whole English-British-Nation, which were an absurd speech.

[Caution forged, or false accusation] False and vniust accusation, a malicious inuention to trouble a man. *Luke 19, 8. If I haue taken from any man by forged Caution Zacharias* being a Publican, or Collector of Tribute, and hauing wronged many, vnder pretence and colour of the Weale-publicke; did therefore charge all such for enemies vnto the Commonwealth, whosoever found fault with his robberies & harmes. This was his forged caualation. A speech borrowed from such, as told out who transported Figs from *Athens* (contrary to a Lawe made in that behalfe) to scrape some money from such as (being accused by them) were found guilty.

[Cause] Suite, action, contro-uerfie. *Esay 1, 23. The widdomes cause comes not before them.* *Pf. 43, 1.*

2 The matter or crime wherewith one is charged. *Acts 25, 27. And not to shew the causes which are laid against him.*

C. E.

[Centurion] A captaine, set ouer an hundred souldiors. *Act 10, 1 Mat. 8, 5.*

[Cephas]

[Cephas.] A Stone or Rock, *John 1, 42.* Note that the hebrew (*Cephas*) and the greeke (*Petros*) and (*Rupes* or *Saxum*) in Latine be al one in signification: also that this name was put vpo *Peter* the Apostle, not for this cause to teach that *Peter* should be the rock & foundation on which the Christian Church must be builded; as papists grossely suppose, who to that end expound those words in *Math. 16, 18.* of the person of *Peter*, which are necessarily to be vnderstood of his worthy confession of faith which he had made, vpon which the Church indeed was to be founded, euen vpon Christ whom he confessed, there being laid of God, none other fundamentall Stone then he. *1 Cor. 3, 11* But hee was called (*Cephas*) therefore, that by this new name (as a token) Christ might seale and assure vnto him the better that promise which is hidde and couched vnder the imposition of this name, to wit that hee should bee stable and firme in faith, like a Rocke & cannot be removed out of his place; which promise was in part fulfilled before, but more fully after Christ his death and ascension into heauen. See *Acts 4, 8, 9.*

C. H.
[Chaffe] A Reprobate, like vnto Chaffe for his vilenesse, vnconstancy, and barrennesse.

Mat. 3, 12.

2 False Prophets, with their false Doctrine, *Ier. 23, 28. What is the Chaffe, &c?*

[Chaine] A Collar of Siluer or Iron, to weare about ones necke, eyther for ornament or punishment.

2 The grace of heavenly wisdom, which is as a chaine, to decke and adorne one withall, *Prou. 1, 9.*

3 The crosse, or afflictions for the Gospell. *2 Tim. 1, 16. He was not ashamed of my chaire.* Whereof one end was tied to the right hand of the prisoner, and the other to the left of a Souldior.

[To binde in Chaines.] Victory & dominion which the Church should get ouer her greatest enemies, euen kings & Princes, not by a temporall sword (as some think) but by force of that spirituall sworde ruling both high & low, according to the word, without adding or taking away, as in *Pf. 149, 8. To binde their Kings in chaines, &c.* The lawes of Christs kingdome are like bands, fetters and chaines, to subdue, and hold to his obedience.

[Euerlasting Chaines] 1. The power of God holding downe the wicked Angels and men.

2 Their owne guilty consciences vexing and tormenting as heavy chaines: which are called (Euerlasting) because
F of

of their torment there shal neuer be any end, nor their tormentors (diuels and consciences) shall neuer be weary, Iude. 6. *Reserued in euertlasting chains vnder darkenesse.*

[Chambers] Some secret place in an house, Mat. 6, 6. *Enter into thy Chamber.*

2 The protection of God, Esay 26, 20. *Enter into thy chamber, viz. rest quietly on Gods promises by faith, and in his gracious protection.*

[Chambering] Vncleane & wanton behauiour, Ro. 13, 13. *Not in chamb. ring and wantonnesse.*

[Chaire of Moses] The doctrine which God deliuered to *Moyes*, and was taught by the that succeeded him in the office of teaching, Mat. 23, 1. *The Scribes and Pharises sit in Moyes Chayre, heare them: that is to say, so long as they teach Moyes Doctrine, obey them. Papists are heerein deceived, interpreting this, of place and succession of persons, and not of truth and doctrine.*

[To be changed] To be translated from mortality and corruption, to immortality and incorruption of a sudden, 1 Cor. 15, 51.

[Charge] Commandement, Mat 9, 30. *Iesus gaue the charge* 2 Tim. 4, 1. Gen. 26, 11.

2 Co. 2 Thess. 3, 8. *Because we would not be chargeable to o-*

thers.

3 Gouvernement or function, 1 Kings 2, 3. *And take heed to the charge of the Lord thy God.*

[Charity] That affection of loue which moues vs to holde our Neighbors deare, and to desire and seeke their good in euery thing which is deere vnto them, and that for Christ his sake, according to the will of God. 1 Cor. 13, 4, 5, 6, 7. where you haue the properties of Charity, at large described. The habite of Charity infused, is not the iustification of a sinner before God: first because one vertue cannot be our whol righteousnesse: secondly, because it is a fruite of iustification.

Whereas Charity is said, Ro. 13, 10. to be the fulfilling of the law, it is to bee vnderstood of perfect and compleat Charity, which is contained in all parts and precepts of the law, as appeareth by Rom. 13, 9. but it will not follow in any good consequence, that because perfect Charity is commanded in the whole Law, therefore it is perfourmed perfectly by the Saints: for as our knowledge is in part, so is our Charity: we can loue no further then wee know.

Note also that Charity is put not alwaies for the affection of loue, but for the actions and duties of loue, as 1 Tim. 1,

5. accor-

Note this
against the
Papists.

Note.

5. according to that in 1. John 3. *Let vs loue not in word, but in deed and truth: see also Iames 2, 15, 16.*

[Chariot] A carriage wherein were fighting men of war, Iudg. 1, 19. *Because they had chariots of Iron.*

2 Capitaines and strength, 2 Kings 2, 12. *Chariots of Israel.*

3 Angels, 2 Kings 6, 17. *Mountaine was full of Chariots.* Hereof Angels be called Cherubins, betwene which and the Hebrew word which signifies Chariot there is great affinity, Psalme 104, 3. 1 Chron. 28, 18.

[Chaste] One borne with some natural impediment. This is naturall Chastity.

One gelded or made chaste by the art of man. This is artificial Chastity.

One fitted by God, for the guift of continency. This is Christian Chastity. Math. 19, 12. *See Geld.*

[To Chasten] To correct in loue for our profite, as a father doth his childe. Heb. 12, 6. *Whom the Lord loues, he chasteneth.*

[Chastity] An abstinence and forbearing, not from marriage, but from al strange and rousing lusts, about the desire of Sexe. Titus 2, 5. *To be wise, chaste, &c.*

[Cheerfulness] A readines and willingness of minde, in the doing of any good thing.

Rom. 12, 8. *Hee that sheweth mercy with cheerfulness,* 2 Cor. 9, 7. *God loues a cheerefull giuer.*

Cheerfulness in giuing eyther generally by all Christians, as 2 Cor. 9, 7. or particularly by Deacons (the Steward of the common almes of the Church, as Rom. 12, 8.) doth containe hilarity or gladnesse of heart, gentlenesse in words, pleasantnesse in countenance; also it ariseth from respect of God who loueth a cheerefull giuer, 2 Of the poore, who being afflicted haue need of being heartened by cheerefull giuing, the contrary adding griefe to griefe. 3 Of the common condition of man kinde, all beeing subiect to the same miseries, and as we would bee done to, so wee must do to others. Lastly, of our selues, whose workes of mercy cannot please God nor profite vs, if they be seuered from willing cheerefulness.

[Cherubims] Properly Images of men with wings & comely faces, such as young men haue, or any figure of man, ox, or birde: see Ezek. 1, 9, 10. But improperly it noteth Angels represented by such winged shapes at the Ark of the Couenant, whereunto *Moses* had relation, Ge. 3, 24. And he placed Cherubims: for these were knowne to the people, but invisible Angels were not.

F 2

Cha-

Note.

[*Chiefest of these three.*] Charity to excell faith and hope in three respects: 1 For continuance, because it remaineth in heaven, where the other two graces depart; seeing there the things beleeued & hoped for, are fully enioyd. Thus *Chrys.* 1 *Cor. Hom.* 34. Faith and Hope passe away at the ende of this life, Charity continueth, therefore is greatest. So *August. de doct. Christ. Lib.* 1. *Chap.* 39. Charity shall continue in heauen more encreased, and more certaine. Secondly, the fruite of Charity reacheth to the Saints with whom welive; but the benefit of faith and hope resteth in the beleeuing and hoping person; thus *Mr. Beza.* Thirdly, the object of Charity is larger, even God, Christ, Angels, Saints, whereas our faith and hope lookes onely to God in Christ. In these respects it is chiefest; and not as papists affirme, because it iustificieth vs before god as well, or rather then faith, whereas faith it selfe iustificieth not, but in regard of Christ our Iustice, whom it apprehendeth; and so cannot loue, which being a consequence and fruite of Iustification, cannot be any cause thereof, it surely serueth as a signe onely to know a iustified person, as 1 *Iohn* 3. 14. *Heereby we know we live, because we loue the Brethren.* Thus is Iames to be vnderstood, chap.

2. 24. *By works a man is Iustified.* viz. declared to be iust before men.

[*Children*] Young ones, as Infants or others which bee of tender yeares. *Marke* 10. 13. *Forbid not children to come vnto me.* Also men who bee vn-skilfull and ignorant, like children. *Esay* 3. 4. and *Eccle.* 10. 1. 1 *Cor.* 14. 20.

2 All inferiors, which loue and obey their Superiors, as Fathers. *Prou.* 4. 1. *My children hearken.* Thus in Hebrew, their seruants were called children. *Gen.* 18. 7. And often elsewhere.

3 All truly humbled christians. *Math.* 18. 3, 4. *And become Children.*

4 Such as take themselves to bee very weake and vnable to do great things, *Ieremy* 1. 6.

5 Rude as yet. *Galathians* 4. 3.

6 Such as descend and come of the Kings Linage and stock, and belong to his family, *Mat.* 17. 27.

[*Children of God.*] The Elect before their new birth, because God hath purposed to make them his children, which by Nature are not so; they are therefore called his Children, as if they were already; as in *Iohn. chap.* 10. verse 16. they are called Sheepe, whom God before appointed to call

to

to the fold. *Iohn* 11. 52. *To gather together into one fold, the children of God.* Children by grace of election.

2 Such Elect, as beeing begotten anew by the immortall seede of the worde, doe beare Gods Image in holinesse, endeavouring in all things to doe their Fathers will. *Luke* 6. 35. *And you shall bee the Children of the most high.* *Ephe.* 4. 24. 1. *Pet.* 1. 14. 15. Children by grace of regeneration.

3 The Holy and Elect Angels, which are the children of God by creation. *Iob* 1. 6. *The children of God came and stood before the Lord.*

Note.

There be children of God by vocation onely. *Esay* 1. 1. also by diuine election and regeneration. *Iohn* 12. *Rom.* 8. 16. 17.

Again, the word children or sonnes is put sometime for the elect onely, as in *Iohn* 8. *The Sonne abideth in the house for ever.* Sometime for the whole body of the Church, consisting of good and euill, as *Exod.* 4. *Israel is my first borne child:* and sometime for the wicked alone, and hypocrites, which bee the greater number, as in *Esay* 1. 1, and in *Math.* *The children of the kingdom shall be cast out.*

[*Generation of Gods Children*] The succession and race of the godly, continuing successiue from age to age, by

the mercifull prouidence of God preserving them. *Psal.* 73. 15.

[*Children of wisdom*] Wise children; that is, all the godly which are taught, hauing wisdom from aboue, and are studious of that true wisdom reuealed in the word, louing & practising it. *Luke* 7. 35. *Wisdom is Iustified of her Children.*

[*Children of the day, and of the light.*] All such as are enlightened by the Spirit, to the sounde & distinct knowledge of God in Christ, through the Gospel. 1 *Thes.* 5. 5. *You are the Children of the light, and of the day;* that is, such as know God soundly.

[*Children of Abraham*] Them that came of *Abrahams* loyns, though they did not beleeue. *Iohn* 8. 37. *Math.* 3. 9. *To raise up Children vnto Abraham.*

2 Them that beleeue & liue as *Abraham* did, treading in the steps of his faith and loue; such be the children of *Abraham*, though they be no Iewes, but Gentiles. *Galath.* 3. 7. *They which are of faith, the same are the Children of Abraham.* *Iohn* 8. 37. *If you were Abrahams Children, ye would do the works of Abraham.* *Romanes* 4. ver. 11. 12.

[*Children in Maliciousnes*] Such as be like little Children voyd of malice, and vnharmsul, 1 *Corinth.* 14. 20. *But as concerning*

cerning maliciuſneſſe be yechil-
dren.

[Little children] Lowly per-
ſons, which be little in their
owne eyes, like vnto children.
Math. 18, 4. *Whoſoeuer ſhall re-
ceiue one ſuch little child.*

[Children of Iſrael] The Iſ-
raelites, which ſprung and came
out of Iacob, who was called
Iſrael, Exod. 14, 1. *Speake to the
children of Iſrael.*

[Child of promiſe] One that
is born by vertue of Gods pro-
miſe, & not by ordinary courſe
of generation, as Iſaac was,
Rom. 9, 8. *The children of the
promiſe are counted for the ſeede.*
[Note] that all ſelect which be
born anew by faith, in the pro-
miſe of grace, they are the chil-
dren of the promiſe, to whom
alone belongeth the promiſe
of Chriſt, Gal. 4, 28.

[Children of the fleſh] Such
as are borne by naturall gene-
ration, as Iſmael was of Abra-
ham, Rom. 9, 8. *Which are the
children of the fleſh.*

[Children of the Diuell.] Such
as beare the Image of the Di-
uel, and reſemble him in ma-
lice and ſubtilty, as children
do their father, in al things do-
ing his will, Iohn 8, 44. *Ye are of
your father the Diuell, and his will
ye will do.* Acts 13, 10. *O thou
childe of the Diuell, full of all ſub-
tilty.*

[Children of Diſobedience]
Diſobedient children, which

are giuen to diſobedience, Ep.
5, 6. *The wrath of God commeth
upon the children of diſobedience.*

[Children of the night, and
of darknes] Such as remaine
in ignorance and ſinne, 1 Theſ.
5, 5. *Ye are not children of the
night, neyther of darkneſſe.*

[Children of Fornication.]
Eyther Baſtards, to wit; chil-
dren begotten in fornication;
or Idolaters, which imitate o-
thers in falſe worſhip, Hoſe. 2,
4. *They are the children of forni-
cation.*

[Childe of perdition] A loſt
perſon, appointed to deſtruc-
tion, and running head-long
thereunto. So is Iudas called,
in Iohn 17, 12. *None of them is
loſt, but the childe of perdition: ſee
Acts 1, 16. and 4, 27, 28. Iudas
not onely deſtroyed, but or-
dained to deſtruction in Gods
eternall counſell.*

[Childe of wrath, of death, of
hell] One guilty of, & throug
deſert of ſin ſubiect to wrath,
death, and hell, Eph. 2, 3. 2.
Sam. 2, 5. Mat. 23, 15.

[Chriſt] One annointed with
materiall Oyle, by the com-
mandement of GOD: as the
High-prieſtes, Prophets, and
ſome Kinges were vnder the
Law. 1 Sam. 16, 13.

2 One annointed of GOD
with the Holy-Ghoſt, and po-
wer; that is, with ſpeciall gifts
about meature, and authority,
to execute for vs men the Of-
fice

fice of a perfect Mediator with
God: that is, of a Prieſt, Pro-
phet, & King. Acts 10, 38. *Him
haſt God annointed with the Ho-
ly-Ghoſt, and with power.* And ve.
36. Papiſts robbe him of all his
Offices, eſpecially of his Prieſt-
hoode, by the abhominable or-
der of Sacrificing Prieſtes, and
Prieſt-hoode, as of his Kingly
Office, by giuing Lawes which
ſhould binde the Conſcience;
and of his Prophet-ſhip, by vn-
written Traditions, Chriſt, al-
ſo ſignif. the Doctrin concer-
ning Chriſt. Ephes. 4, 9. Acts 8,
35.

3 The whole myſtical body
of the Church, comprehēding
both head and members. 1 Cor.
12, 12. *As all the body is one and
haſt many members, euen ſo is
Chriſt.* Here (Chriſt) by a Sinec-
doche of the chiefe part for the
whole, is put to ſignifie the ho-
ly Catholick Church, that my-
ſtical body, conſiſting of head
and members, whether Iewes
or belieuing Gentiles. as Gala.
3.

[To put on Chriſt] To bee
through faith ſpiritually cloa-
thed and covered with Chriſt,
his perfect Innocency and Ho-
lineſſe of nature and actions,
(as with a Garmēt) to become
holy and vnblameable before
God, without ſpot or wrinkle.
as Ephes. 5, 27. Of this our moſt
neere myſtical coniuñction
with Chriſt, Baptiſme is a Sa-

Note.

cramēt or pledge, not to work
it by force of the sacramentall
action, but to confirme, en-
crease, and continue it accord-
ing to the ordinance and pro-
miſe of Chriſt, faith being the
inward instrument to knit vn-
to Chriſt. Gal. 3, 27. *Allye that
are baptiſed into Chriſt, haue put
on Chriſt.*

2 Not only our incorpora-
tion into, and poſſeſſion of
Chriſt, to be covered with the
long white robe of his righte-
ouſneſſe, but to be decked and
adorned alſo with the guiſts &
fruits of Sanctification, as with
rich Iewels & ornaments, ſuch
as be reckned vp, Gal. 5, 22, 23.
Coloſ. 3, 10, 11. Eſpecially with
charity, ſobriety, chaſtity, and
peace. Rom. 13, 14. *Put on the
Lord Ieſus Chriſt.* This place
would rather be expounded of
the workes of Sanctification,
(becauſe of the oppoſition be-
tweene the vices named in ver.
13. and ſetting on of Chriſt)
then of putting on Chriſt to
Juſtification, whereof Paul
doth not purpoſely intreate
heere, but of ſanctity and holi-
nes of life.

[As Chriſt Ieſus] In ſtead
and place of Chriſt, whole
Minister and Ambaſſador Paul
was, Gal. 4, 14.

[Chriſts thinges, not their
owne.] The glory of Chriſt,
not their owne glory & gaine,
Phil. 2, 21.

Note.

[**Worke of Christ**] The duty which was done to Christ being bound and poore in the person of *Paul*, Phil. 2, 30. and 4 18. which expounds the former Text.

[**Christians.**] Persons spiritually annointed to be members and worshippers of Christ, Acts 11, 26. *The Disciples of Antioch, were first called Christians.* 1 Iohn 2, 20. *Ye have an oymment.* This is the best and ancient name, James 2, 7. The Iesuites renounce the name of Christ, as they do the doctrine of Christ.

What a christian is.

A Christian is one, who becoming sometime both most base and prophane, a vassall to Satan, and seruant to sin, through *Adams sinne*, and his owne; is annointed now, and endowed through Grace, with faith and the Holy-Ghost, that hee may become a Priest, and a King vnto God, to serue him in righteousness and true holinesse all his dayes, as a person dedicate to Christ, Rom. 5, 6, 7, 8. 1 Pet. 2, 9. *Ye are a royall Priest-hood, Ephes. 2, 3. Children of wrath.* Or thus: A Christian is one whom Christ hath loued and washed in his blood, making him a King and Priest vnto God, Reuel. 1, 5.

[**Christ to be made to vs, wise-dome, righteousness, sanctification, and redemption**] Christ to be giuen to the faithfull, not

empty, but with most large treasures of wisdom, by being teacher and maister to vs of celestiaall wisdom, wiping out and curing our foolishnes: which floweth out of his Propheticaall function, of righteousness and sanctification, by iustifying vs through his obedience actiue and passiue, and by sanctifying vs to a new life through his Spirit: which benefits spring from his Sacerdotaall office: lastly of redemption by a perfect freedome from all sinne and misery, and restoring to life eternal; which commeth from his regal office, and is named last because it is in the last place conferred after all the rest.

[**Chronicles**] A briefe note of things done, with the time expressed, 2 Kings 24, 5. *Are they not writtten in the Booke of Chronicles?*

[**Church**] A company of me, selected, gathered, and called out of the world, by the Doctrine of the Gospel, to know & worship the true God in Christ according to his word, 1 Cor. 1, 2. *To the Church of GOD at Corinth, Reuel. 2, 3. Heare what the Spirit saith to the Churches.* This is the visible Church, which is not alwaies eminent and glorious to the eye of flesh, as our Papists do auouch too confidently: the Church being like the Moone subiect

to

Of this Church, vnderstand these following places, Cant. 4, 12. Reuel. 3, 12. Heb. 11, 10. Reuel. 12, 17. Can. 5, 2. & 6, 8. 1 Cor. 5, 15. Mar. 7, 25. & 16, 18. 1 Tim. 3, 15

to mutations, Reuel. 12, 1.

2 The whole company of the elect, which in all ages and places, haue, or do, or shall beleeue in Christ, through the calling of God the Father, by the operation of the holy Spirit. This is the inuisible Catholicke Church, Col. 1, 18. *He is the head of the body of the Church:* which comprehends the faithfull of all times, countries, conditions, yeares, and sexe. How then can the Romish Church, which began but since Christs time, be the Catholick?

3 The faithfull of some one family, Philem. 2. *And to the Church that is in thy house.*

4 The lawfull gouernours of the Church, to whom the censures of the Church doe of right belong, Mar. 18 17. *If he will not heare them, tell it to the Church.* This is the Church representatiue.

5 A material Temple, 1 cor. 14, 34. *Let women keepe silence in the Churches,* 1 Cor. 11, 18.

[**Before the Church.**] In the sight, presence, and knowledge of the Church and company of Christian professors, where *Iohn* the Apostle then liued, when he wrote this Epistle, 3. Iohn 6. *Which haue witnessed thy loue before the Church.*

C.

I.

[**To Circumcise.**] To cut off,

or to pare away the foreskinne of the flesh, to witnesse thereby an entrance into the Couenant of mercy with God, for forgiveness of sin, and newnesse of life, Gen. 17, 10, 11. This is to circumsise Sacramentally.

2 To mortifie and subdue the flesh, with the lusts thereof, Ier. 4, 4. *Be circumcised to the Lord, and take away the foreskin of your hearts.* This is to circumsise spiritually; and thus much is meant in all places where circumsision of the hart is called for: euen a correcting of sinfull nature, and the corrupt desires thereof.

3 To haue the foreskin of the flesh cut or pared away, with this opinion of obtaining righteousness and eternall life by Circumsision, being yet in force as some Iewes thought, Gal. 5, 2. *If ye bee Circumcised, Christ shall profite you nothing.* There be two reasons giuen in Scripture, why Circumsision could not iustifie sinners: one because Christ is the end of the Law for righteousness to the beleuer, Rom. 10, 5. The second because *Abraham* was in order of time iustified, long before he was circumsised, Rom. 4, 10, 11. And these reasons are strong against Iustification by al works of the law vniuersally; for a man must first be iustified, ere he can doe a good worke:

also

also the perfect righteousness commanded in the law, is no where inherent or subiective, but in the manhood of Christ, who imputeth it to all such as beleue in him, without any workes required therunto, but only that faith which worketh by lone, Gal. 5, 6.

[*Open of circumcised eares, lips, and hearts.*] Such as haue the inward spirituall effect and grace of circumcision, together with the signe: as on the other side, vncircumcised lips, eares, and heart, be affirmed of such as haue the outward signe onely, without the signified grace, Acts 7, 51.

[*Circumcision*] A person circumcised, or a Jew; as vncircumcision signifieth a person vncircumcised, a Gentile. Ro. 2, 28, and Acts 15, 1. Where Christ is called the Minister of circumcision: that is, of a people circumcised, and in Couenant with God; to wit, of the Iewes, Gal. 2, 7, 9. Tit. 1, 10.

2 The whole legall ceremonious worship of God, by a Synecdoche of the part for the whole, Acts 15, 1. *Except ye be circumcised, ye cannot be saved* Gal. 5, 2.

3 Those which bee truly godly persons, spiritually circumcised in their heart, forsaking their owne corrupt reason and will, Phil. 3, 3. *Wee are the circumcision, which worship God*

in the Spirit. This is *Circumcision made without hands, of the heart, and in the Spirit, not in the Letter*, Rom. 2, 29.

Circumcision assured to the Iewes (as Baptisme doth to vs) their engrafting into Christ, & therefore the forgiveness of the guilt, fault, and punishment of their sinnes, yea the putting off the sinfull body of the flesh: at a word, it signified and sealed their regeneration, iustification, and sanctification thorough Christ. See Gen. 17, 10. Rom. 4, 11. Col. 2, 11. Deut. 30, 6. This Sacrament being set vpon the shamefullest part of the body, where lust rageth most, did liuely represent the whole naughtinesse of our nature, that it is pardoned through Christ: and that by him the Elect are sanctified from theyr fowlest and most vncleane offence.

[*Circumcision made without hands*] Sanctification or renewing of the minde, which because Christ alone worketh inwardly by his Spirit, thence called Circumcision of Christ, and without hands, as Iewish Circumcision was not, Col. 2, 11.

It is a Sacrament of the olde Testament, signifying and sealing vp to the people of ȝ Iews their entrance into Couenant with God, for the remission of their sinnes, and mortification

Note.

Circumcision what it is.

of their lusts by faith in Christ to come, Rom. 4, 11. *They received the signe of Circumcision*, Gen. 17, 10, 11, 12.

[*City*] A place compassed with wals for people to dwell in, Math. 9, 35. *And Iesus went to all Cities and Townes*, Gen. 19 25. *And overthrew those Cities and Inhabitants.*

2 The people which dwell in such a place, Act. 19, 29. *And the whole City was full of Confusion.* A Metonymie. Esay 14, 31.

3 The Church of God vpon earth, Cant. 3, 2, 3. *The Watchmen which went about the City.*

4 Heauen, Heb. 11, 16. *Hee hath prepared for them a City.* Eph. 2, 19. A Metaphor.

5 Publike administration & gouernement, Psal. 127, 1.

[*A city of righteousness*] A people which loueth and practiseth righteous and faithfull dealing in administration of Iustice, doing that which is iust and in commerce or bargaines embracing fidelity and equity with incorruption, Es. 1, 26. *A City of righteousness, a faithfull City.*

[*City of God*] Ierusalem, whither the people of God, citizens of Gods Church came to worship him, according to his law, Ps. 46, 4. *Whose streames make glad the City of God*, Psal. 48, 1, 8. Hence called the City

of the great King, viz. of God, who was solemnly worshipped there: and holy City, because it was the seate (as it were) of diuine worship, Mat. 5, 35. and 27, 53.

[*They cannot goe into the city*] Such extreme folly to be in some inconsiderate persons (whose danger he shewed in v. 8, 9, 10, 11. by foure excellent similitudes) as they canot rightly moue one foote, or direct themselves the high way into their owne City, Eccle. 10, 15.

C. L.

[*To clap hands*] To reioyce and be glad, whereof clapping of hands is a signe, Psal. 98, 8. *Let the floods clap their hands, & let the hills reioyce.* Προσποποια.

[*Piry clay*] Great distresse and dangers, which must presse a man as clay and myre which be waightry, and sticke fast to one, Psal. 43, 2. *He brought mee out of the miry clay.*

[*To cleanse*] To pronounce one cleane, from legall pollution, Leuit. 13, 7. *And cleanse him.* Thus Priests cleansed.

2 To take away guilt and corruption of sinne, 1 Iohn 1, 7. Thus Christ cleanseth.

[*Cleansing*] Outward ceremonious washing of things or persons, as a Type of the Inward, Marke 1, 40, 41. *Bee thou cleane.*

2 Spirit-

2 Spirituall and inward holinesse, when the heart is kept cleane from the spot of sinne. Mat. 22. 26. James 4. 8. Of this cleansing the Spirit is Author, the Worde is the Instrument, Iohn 15. 3. *Ye are cleane, thorough the word.*

3 Forgiuencesse of sinnes, by the imputatiō of Christs blood to the beleuer. *Psalm. 51. 2. And cleanse me from my sinne.*

Vessels and other things vnder the Law, being legally vn-cleane, must be broken, if earthen vessels; or bee cleansed by putting in water till the euen-ing. *Leuit. 11. 32. 33.* which figured that we must cast from vs all instruments and prouocations of sinne, and to haue speciall care that they doe not defile vs: whereunto belongs that in Iude. verse 23. and in Math. 5. 29. 30.

[Cleane] One who is holy and pure, free from the power of sinne, by the grace of sanctification. *Iob. 13. 10. Yet are cleane.*

2 One free from the guilt and curse of sinne, by the grace of Iustification. *Psalm. 51. 7. Purge me with Hyssope, and I shall be cleane.*

3 That which is lawfull to vse, Tit. 1. 5. That meat which is in it owne nature cleane, becommeth vn-cleane two waies: first by error, whereby meate is thought to be vnlawfull. Se-

condly, by offence to the weak conscience of our Brethren.

[To Cleane] To sticke fast, and be neerely and straightly knit vnto God by the affections of the heart. *Deut. 11. 22.*

2 To be glued vnto one, or ioyned together most straightly, as man and wife. *Mat. 19. 5. And cleane to his wife. 1. Cor. 6. 16. Ro. 12. 9.*

3 To continue with one. *Acts 11. 23. Acts 8. 13. And did cleane to Philip.*

[Cloake of Couetousnesse.] The doing of something out of Couetousnesse, with desire of lucre, yet setting a fair shew and face vpon that couetousnesse to cloake and dissemble it. *1 Thess. 2. 5. Neyer yet wee euer vse a Cloake of Couetousnes, or coloured Couetousnesse.*

[Cloake of Maliciousnesse.] A pretence or colour (by the liberty which the Gospell taught) to hide and couer sin and wickednesse. *1 Pet. 2. 16. Not hauing your liberty as a Cloake of Maliciousnesse.*

[Clouds of witnesses] An heape or great number of witnesses, or holy examples. *Heb. 12. 1.*

Heere is an allusion to the Cloud that did in the day time guide Israel through the Wilderness. As that bright Cloud did leade them to the Land of Canaan, so should the examples of the faithfull, leade vs to the heauen-

heauenly Canaan: and this honour we confesse to belong to the Saints departed, as *Augustine* saith. *Honorandi propter imitationem, non adorandi propter religionem.* Not to be religiously adored, but godlily imitated. They also are reuerently to be esteemed and remembered and God is to bee praised for them, but no prayers to bee made vnto them to be our Intercessors to God; for they doe not know our desires and affaires particularly. *Esay 63. 16. Iob. 14. 20. 2 Kings 22. 20. Si tanti Patriarcha, et rex tam pius fuerunt ignari nostrarum rerum, quanto magis ceteri mortui?* saith *August. in lib. de cura pro mortuis.* That they generally pray for our deliuerance, we haue warrant for it in *Reuel. 6. 10.* also that they thank God for theyr owne and our Redemption, *Ruel. 4. 9. 10. and 5. ver. 9. 12. 13. 14.*

[Clouds without water] Hypocrites, which make a faire shew, and yet are empty & barren of all goodnesse, *Iude 12.*

C. O.

[Command] To enioyne, require, appoint, and send with power and authority, *Psalm. 42. 8. and 148. 5. Acts 1. 2. Forbidden by commandment. Gen. 2. 16.*

[Commandement] Something giuen in charge: or the knowledge of the Law. or the doctrine of Christ, *Rom. 7. 8. 9. Iohn 12. 50.*

[To Commend.] To praise another for vertue, and commit them of trust to be pleased, *Rom. 16. 1.*

[Cold] Such as be scarce indifferent, but meere carelesse in matters of God, and of their owne saluation. *Reuelat. 3. 15. I would ye were eyther hot or cold.*

[Coming of Christ to vs] The presence of his Spirit to conuert vs, that our hearts may be made his dwelling-place. *Reuel. 3. 20. I will come in to him. Eph. 3. 17. also the time of his coming. 1 Thess. 2. 13.*

2 Giuing new tokens of his spirituall presence, by comforting and strengthening vs, and encreasing his graces in vs. *Ioh. 14. 18. I will not leave you Fatherlesse, but will come vnto you. Also verses 23. 28. This is a coming in mercy and fauour.*

3 Executing his Iudgments against Sin and Sinners, *Reuel. 2. 16. Repent or I will come vnto thee, and fight against them. This is a coming in wrath.*

[Coming of Christ from the Father.] Christ his beeing borne man, that he might liue, here, and doe the worke of a Mediatour, by his obeying of the Lawe, and suffering the shamefull death of the Crosse.

Iohn

god, (reent hand of god) is in you
ding, ordain, sending to the sea.
holy is called a commandment
2. am 1611 1/2 12311

Ioh. 15, 27, 28. *I am come out from the Father*, 1 Tim. 1, 15. This is a coming in infirmity and weakenesse.

[**We cometh**] Hee shall come, after the manner of the Prophets, which for certainty vse the present time whe they speak of things to come, Iud. 14.

[**Comming of Christ to the Father**] His leaving the world and going vp to his Father, Ioh. 17, 13. *And now Father I come to thee*. This is a coming in glory; as also his coming at the last day will be glorious.

[**Comming of his kingdome**] The erecting, enlarging, establishing, and continuing of Gods kingdome here on earth Math. 6, 10.

[**Our comming to Christ**] Our beleeuing in him, Iohn 6, 36. *He that cometh to me, shall neuer hunger, &c.* Faith, as it is the mouth, hand, and eye; so it is also the foote of the soule, wherby we come vnto Christ.

[**Comming of Satan**] His setting vpon Christ with great power and subtilty, Ioh. 14, 30. *The Prince of this world comes, & hath nought in me.*

[**Comming of Antichrist**] His effectuall and mighty presence and working, for some great hurt vnto others, 1 Ioh. 2, 18. *Ye haue heard that Antichrist shall come.*

[**Comming vp to Heauen.**]

The following of sinnes one after another, and arising one of another in such sorte, that they at length grow to such a heape, that they came vp euen to Heauen, Reue. 18, 5. *Her sins are come vp to Heauen*. Ionas 1, 2.

[**To come.**] To vse, or to be wont to come, Eph. 5, 6.

2 To returne, as Iesus did to Iohn, after Satan had tempted him, Iohn 1, 19.

[**To come out**] To forsake all fellowship with the vngodly, in their wicked manners, but especially with Idolaters, and Idolatry, 2 Cor. 6, 17. *Come out from amongst them, and separate your selues. Reue. 18, 4. Come out of her my people.* This is a spirituall separation onely, when the bodily and locall separation cannot be had.

[**To come into the world**] To be born of a woman, & by naturall birth from his mother to enter into this world, Iohn 1, 9, thus expounded by Christ in Iohn 18, 37. *For this cause was I borne, and for this cause came I into the world.*

[**That which is committed to one**] A gage, stake, or pledge put in trust to be kept sure and safe, cyther on Gods part to men: thus is the Doctrine of the Gospell committed to the credite and trust of Pastors, 1 Tim. 6, 20. 2 Ti. 1, 14. 2 Or our part to God, as the Saints by faith

faith and hope, trust God with their saluation, 2 Tim. 1, 13. *He is able to keepe what I haue committed to him.*

[**To commit the Gospell**] By authority and commandement to charge and enioyn the preaching and publishing of the Gospell to Iewes and Gentiles two seuerall people, but one Gospel to be declared to both, Gal. 2, 7. *The Gospell of vncircumcision was committed to mee.* 1 Tim. 6, 20. *The Doctrine of Christ as a gage or pledge is delivered to Ministers.*

[**Comelinesse**] That which hath in it gravity and modesty, and stirreth vp to godlinesse, 1 Cor. 14, 40. *Let all things be done in comelinesse.*

[**Common**] That which is common for the vse of it, and not in possession. Acts 4, 34. *They had all things common, and gave to euery man as he had need.*

2 Vnclean, polluted, vnholly, and prophane, Math. 15, 11. Acts 10, 14. The word in the original Text, is κοινος, & κοινος: Common, or to make common. Meates forbid by Leuiticall Law, be therefore called common, because the prophane Gentiles commonly eat those meates which the Iewes being an holy people might not eat.

[**Common-wealth**] Ciuill society ruled by the same laws, and one common gouernment tending to the weale & good

of all the members of that body politike.

2 The Church and people of Israel apart for God by an holy couenant, Eph. 2, 12.

[**Common hands**] Vnwashed hands, Mark 7, 2.

[**Common saluation**] That safety and freedom from sinne and eternall death, purchased by Christ; which is called, *Common Saluation*, because all the faithfull haue equall interest in it, Iude 2. *To write vnto you of the Common saluation*, that is, (saith the Bible note) of the things which belong vnto the saluation of vs all.

[**To Commune.**] To talke together of some matter, Gen. 34, 6. *To Commune with him.*

[**Communion**] A fellowship or agreement, when quierie ioyne and partake together in one thing, 2 Cor. 6, 14, 16. *what Communion? What fellowship? What agreement?*

2. A Sacrament or sacred signe of our spirituall Fellowship with Christ, 1 Cor. 10, 16. It is a Sacramentall *Metonymie*.

[**Communion with Christ**] Our fellowship and partaking spiritually, and indeede, with Christ himseife, and all his merites by faith vnto saluation 1. Cor. 10, 16. *The Bread which we breake, is it not the Communion of his body?* No wicked haue communion with Christ, (whatsoever our papists affirme) other-

therwise then Sacramentally, by profession, or in the opinion of the Church.

[**Communion with God**] Our being one with him, or being vnted to him, as a childe to the Father. 1 *Iohn* 1, 3. *If ye walke in the light, ye haue communion with God.*

[**Communion of the Spirit.**] The fellowship which y^e faithfull haue in the same graces & workes of the Spirit. *Phil.* 2, 1. *If any fellowship of the spirit.* 2 *Co.* 13, 13. *The communion of the Holy ghost be with you all.*

[**Communion of Saints**] The fellowship which the Saints haue with Christ and all his benefits by faith, and among themselves by loue, which makes all their guists touching the vse, common to euery one. 1 *Iohn* 1, 4. *That yee may haue communion with us, and that also our communion may be with the Father, and with his Sonne Iesu Christ.* The Papists doe vtruelly restrayne this cōmunion to society with their Church, which is no true Church.

[**Communication.**] Speech, or talke, whereby we make our priuate thoughts common to others. *Eph.* 4, 29. Good communication sig. such talke as is wholsome and bringeth benefit to others.

[**Comparison.**] The putting or setting together in one sentence, two equal or like things;

by the one, to manifest & make plain the other. *Marke* 4, 30. *With what comparison, &c.*

2 Applying the wordes to the matter, that things taught, and the kinde of teaching may be like. 1 *Corin.* 2, 13. *Comparing spiritual things, &c.*

[**Compassion.**] Suffering together, when two or three feele the same griefe: and properly, it is that motherly compassion, pittifulnes, feeling, & grieving for the misery of her childe. *Esa.* 49, 15. This is naturall compassion.

2 [**Being referred to God.**] The mercifull Nature of God, infinitely enclined to pity and succour the miseries of his creature, namely of his elect. *Psal.* 103, 13. *The Lord hath compassion on them that feare him.* 2, *Corin.* 1, 4. *God of all compassions.* This is diuine compassion.

3 [**Being referred to Men.**] That mutual pittie, or fellow-feeling which Christians haue of each others misery, as if they suffered together. *Luke* 10, 33. *When hee saw him, he had compass on him.* *Heb.* 13, 2. *Remember them that are in bonds, as if your selues were in bonds.* This is Christian compassion.

[**To Compell.**] To enforce or offer bodily violence. *Lu.* 14, 23. *Compell them to come in.*

2 With vehement and earnest perswasions to overcome one. *Luke* 24, 29. *They compelled him.*

him, saying.

3 By ones credite and authority to draw others to doe as he doth, *Gal.* 2, 14. *Why compellest thou the Gentiles?*

4 By pretext of publike authority and power to driue and constraîne some to doe somewhat which is not equall and reasonable. *Math.* 5, 4. *If any compell thee to go a mile, &c.* Of the originall word (*αγγαρεω*) came the Latine word (*Angari*) who among the Persians (as *Erasmus* and *Budaeus* note) were such as Postes be here in England; sauing that the Persian *Angari* were not limited to states and stations as ours be; also they might take either men, or shippes, or horses for dispatch of publicke businesse, to beare burthens, or to runne in hast about errands and messages. These vnder colour of their office, and in the name of the Prince would wrong & vex men; wherupon by a Synecdoche, any vniust vexatiō by shew of authority, is heere meant.

[**Compleate.**] Full, whole, or perfect, *Eph.* 6, 11. *Put on the compleat or whole Armor, &c.*

[**To comprehend**] To reach vnto a thing, to lay hold on it, to perceiue or acknowledge. *Iohn* 1, 5, 10. *They comprehended it not.* *Phil.* 3, 12. *That I may comprehend that, &c.*

2 To containe or holde all, this is the primary sig.

[**To bee comprehended of Christ**] To be laide hold on by Christ, shewing vs the way to heauen, and giuing strength to walke in it. *Phil.* 3, 12. *I am comprehended of Christ.*

[**Concord**] Agreement of heart and affections, when being many, we haue one hart, & the same loue, 2 *Cor.* 6, 17. *What concord, &c.* 1 *Cor.* 1, 10.

[**Concision**] Those false teachers (whom he called Dogs for barking against the truth of the Gospell) to bee of the circumcised Iewes, who boasting of circumcision, and the law, made a Concision, or a gent and schisme cutting them selues & others from y^e church, whilest they ascribed saluation vnto Circumcision and workes of *Moses* Law. *Phil.* 3, 2. *Beware of Dogs, beware of Concisiō.* *Paul* writeth thus by an elegant allusion vnto Circumcision.

[**Concubines**] Women, which were as it were halfe wiues, as the Hebrew word signifies, 1 *Ki.* 11, 3. And 300. Concubins.

[**Concupiscence**] The prauity or naughtinesse of our nature lusting after things forbidden of God. *Iam.* 1, 14. *But euery man is tempted when he is drawne away by his owne concupiscence.* This is our originall Concupiscence, which is the fountain and roote of all wicked lustes and desires, and of all sinnes whatsoeuer, beeing it selfe

1. Original.

also a sinne properly, euen after Baptisme, in the regenerate; contrary to the Papists, who deny this. See Rom. 7, 7. Also Rom. 7, 14, 15, 16, 17, &c.

2 Euill desires and motions, pringing from the roote of this Natural concupiscence, whether they be consented to, or not. Rom. 7. 8. *Wrought in me all manner of Concupiscence.* This is Actuell Concupiscence which is eyther vnnoluntary, as the first motions before consent of will; or voluntary, when consent of will commeth to y motion. Both the one & the other, be properly sinne, because they be the transgressiō of the Law, hindering that perfect loue of God and of our Neighbour, commanded in y Law, and drawing vs to things contrary to the Law, Rom. 7, 15, 16, 17, 22, 23, &c.

[**Condemnation, or condemning.**] The pronouncing of the sentence of punishment vpon any malefactor by some Iudge Iohn 8, 10. *Hasb no man condemned thee?* This may be done either iustly or vniustly. Prou. 17, 15.

2 A pronouncing of sinners guilty, and adiudging them to punishment vpon the conuiction of a fault. Rom. 8, 34. *God iustificeth, who shall condemne? Ro. 8, 1.* *There is no condemnation to them which are in Christ;* that is, they are freed from the dam-

natory sentence of the Lawe, pronouncing a curse to euery sinne: also the cause and matter of damnation, Ioh. 3, 19.

3 The punishment it selfe, whereunto one is adiudged & condemned, 1 Cor. 11, 32. *Because we should not be condemned with the world.*

4 The abolishing a thing, and vtterly taking it away, as if it were not. Rom. 8, 3. *Condemned sin in the flesh.* 1 Pet. 4, 6.

5 Pronouncing of a sentence or censure, vncharitably, or rashly of other mens persons & doings. Luke 6, 37. *Condemne not, and ye shall not be condemned.* Rom. 14, 4.

6 The conuicting or reproofe of ones wickednesse and fault, by the good example of another, or by words. Thus the *Ninivites* shall condemne the obstinate Iewes. Math. 12, 41, 42. Rom. 2, 27. *Shall condemne thee, &c.* Thus *Paul* condemned not *Peters* person eternally, but his sinful fact in dissembling, Gal. 2, 11.

[**Great condemnation.**] More seuer punishment to belong to seuer arrogant censurers of other mens faults, neglecting their owne. Iames, 3, 1. *Wee shall receiue great condemnation.* Marke heere that there is difference of punishments as ther is an inequality of faults. Secōdly, wheras he takes himself into the number of the proude repre-

2. Actuell.
1. Vnnolū
tary.
2. Volun-
tary.

reprehenders: (*We*) It is first to shew, that hee would not set a Law to others, to which hee would not binde himselfe: and secondly, because no man is wholly free from this disease of iudging others: vnto whose arrogancy the Apostle in vers. 13. opposeth meeknesse of wisdom.

[**To Confesse.**] To acknowledge vs as his owne; Thus Christ will confesse the faithfull at the day of iudgement. Luke 12, 8. *Him shall the sonne of man confesse before the Angels.*

2 To testifie, or beare witness of one, plainly and sincerely. Ioh. 1, 10. *Iohn* confessed and denied not, saying, *I am not that Christ.* Luke 12, 8. *He that confesseth me before men.* Thus we confesse Christ.

3 To vtter and speak foorth ones praise, or to giue thanks. Heb. 13, 15. *Offer to God the Calues of your lips, confessing his Name;* that is, acknowledge his benefits, & giue him thanks for them. And in the Psalms very often, to confesse God, is put for to praise God: Psal. 6, 5. Esay 12, 1.

This duty of confessing God, was figured by the shaking (of things offered) too and fro before the Lord, which signified the shaking of our lips in confessing and giuing of thanks; as appeareth by the wordes of

Hosea, and by Heb. 13, 15, 16.

4 Frankely and boldly to tell forth what we holde and beleue in matter of Religion, Rom. 10, 10. *With the mouth, man confesseth to Saluation.*

5 To lay open our sins and offences, eyther vnto God in priuate or publicke confessions; or to our Neighbor whom we haue wronged; or to some godly persons, at whose hands we looke to receiue comfort, beeing cast downe by some greuous sinne; or finally, to the whole Congregation, where our fault is publicke, 1 Iohn 1, 9. *We confesse our sinnes.* Psalm. 32, 5. *I saide I will confesse my sins.* Math. 3, 6. Iames 5, 16.

6 To acknowledge a crime before a Iudge. Iosh. 7, 19. *Confesse what thou hast done.*

Touching popish confessing of our particular sins, distinctly, for number and circumstances euery yeare, in the eares of a Massing-Priest, vpon necessity of saluation, there is no one word in all the Booke of God. For it is a meere deuce, iuuented for aduancement of the apostaticall See of Rome.

[**Confederacy.**] A league or agreement betweene persons or people, it is eyther of peace for trafficke sake, or of amity; also for mutuall offence and defence: the former may be made euen with Infidels, and those

those of contrary religion, as betweene *Abraham* and *Abimelech*, betweene *Israelites* and *Kenites*: the latter may not bee contracted, but with Christian Princes. *Obad. 7. The men of thy confederacy. Esay 8 18.*

[**Confession.**] Profession, or declaration eyther of the truth of Doctrine, or of the Innocency of his person. *1 Tim. 6. 13 Who before Pontius Pilate witnessed a good confession.*

2 Inuocation or prayer vnto God by Christ, and all other workes of Religion. *Rom. 10, 10. With the mouth man confesseth to saluation.* This is expounded of prayer, verse 13.

[**To confesse and deny nat.**] To make a most plaine and sincere confession. *Iohn 1. 20.* The affirming of a thing ioynd with a contrary negation, and a repetition (as it is heere) argueth the ingenuity and euidence of the speaker, to teach vs that in maintenance of the truth, especially when Gods glory is called into question, whether it appertaine to vs, wee cannot deale too plainely.

[**Confirm.**] To strengthen or make strong. *1 Pet. 5. 10. Confirm and strengthen you.*

2 To perfect or finish a thing. *Psal. 68, 28. Confirm (O God) the thing that thou hast wrought in us.*

3 To performe some word or promise. *1 Cor. 1. 6. The Testimony of Iesus hath bene confirmed in you,* that is, truly performed vnto you, by bestowing the gifts of the Holy-Ghost which were promised before.

[**To confirme the promises of God.**] To make it evidently appeare vnto men, that GOD who promised to send his Son vnto the Iewes, was faithfull and true, because in fulnesse of time he did send him. *Rom. 15. 8.* The promises of God are in themselves most firme and stable, as heauen and earth, so they be vnmoueable and constant: they are said to be confirmed in respect of men, whose faith being weake and full of doubts, had need to be holpen and strengthened: not Gods promises but mans vnbeleefe is feeble. Also note further, that the vtmost and remote end of Christ his coming into the world, in respect of God, is to haue the glory of his truth: but the neere end in regard of men, is their saluation.

[**Confident.**] Bold in an holy assurance of Gods loue in Christ, promised in the Gospel, *2 Corin. 5. 6, 8. Wee are alwayes confident.*

A work of the Spirit, strengthening faint and weak minds in faith & obedience vnto the end. *1 Pet. 5. 10. The God of al*

Confirmation, or Corroboration, what it is.

all grace confirme and strengthen ye. God confirmeth, as Author or efficient cause of strength; the Word, Sacraments, and Ministers, confirm as Instruments and helps. *Luke 22. 32. Being conuerted, confirme thy Brethren.* A man confirms himselfe, when hee takes hart to him in a good cause, vpon hope of Gods help. *1 Cor. 16. 13. Example in David. 1 Sam. 17, 34, 45.* No ground in Scripture for the popish Sacrament of Confirmation, which is a deuice of theyr owne braine.

[**To Confound**] To put one vnto shame by some publicke punishment, & sometimes quite and vtterly to destroy & roote one out. *Psal. 31, 1. I haue put my trust in thee, let mee not bee confounded. Psal. 22. 5. They trusted in thee, and were not confounded;* that is, they were not forsaken and put to vtter rebuke and shame before men.

[**Confusion**] Affection of shame, which appeares in the countenance, by blushing or changing of the color. *Dauid. 15. 6. Unto vs, confusion of face, or open shame.* 2 The casting downe of the conscience before God & man for some sinne. *Psal. 119, 6. Then shall no confusion come to me.*

3 Reuerting of order and peace: or disorder. *1 Cor. 14. 33. God is not the Author of confusion.*

What Conscience is.

It is a faculty of mans soule, taking knowledge, and bearing witness of a mans thoughts, words and workes, excusing them when they bee good, and accusing them when they bee euill. *Rom. 2. 15. Their*

Conscience bearing the witness, and their thoughts accusing or excusing. If the Conscience be not deceiued, but beare a true witness, then it is no erroneous Conscience, yet may be an euill Conscience if it bee not sanctified, as well as enlightened.

[**Pure Conscience**] A Conscience not troubled and polluted with notorious & grosse crimes. *2 Tim. 1. 5.*

2 A Conscience purged and made free from the guilt and horror of death, by faith in the blood of Christ. *Heb. 9. 14. Purge your Conscience from dead workes. Acts 15. 9. Your hearts purified by faith.* Out of faith & serious purpose of liuing godly, and pleasing God; doth spring a pure conscience.

[**For Conscience sake**] For feare of God, least by disobedience to authority in good things, or resisting them in euil things commanded by them,

we offend God, and so hurt our Conscience, which being wounded, proues as an hangman or tormenter, *Rom. 13, 5. Not onely for wrath, but for conscience sake.* Some expound this (as *Chrysostome* and others) of the Conscience which wee ought to make not onely of Gods commandement, charging vs to be subiect to higher powers, but of the good benefits which we reape by our Gouvernours, towards whom wee are bound in Conscience to be thankfull, seeing it is a matter of conscience, not to greue or despise our Benefactors. Both these interpretations may well (as subordinate) stand together. They are deceived, which conclude from hence, that men or their ciuill constitutions doe simply and of themselves binde the Conscience, (which is Gods owne prerogatiue, being the onely law-giuer, who obligeth Conscience absolutely vpon paine of eternall wrath:) much more erronious is that opinion of Popish Diuines, that decrees and traditions humane in Ecclesiasticall thinges, tye Conscience as Gods word doth. To obey lawfull Magistrates, we are bound by a double necessity: (for it is no indifferent matter as if we might choose) one is to auoid the punishments both of Rulers and God, for stubbornnes and con-

tempt; the other is to preserue our Conscience vnspotted and vnwounded: for we cannot rebell against authority, and be refractary and seditious, but there will a double care, or torture rather afflict the Conscience: the first is because we cast away Gods ordinance, euen the gouernement appointed by him, which is as much as Gyant-like to fight against Heauen. The second is, for that we haue with great ingratitude and iniustice striuen against that power which deserueth well at the hands of all mankind.

[**Seared, or burned Conscience.**] A Conscience quite extinct and cut off, or vterly hardened, *1 Tim. 4, 2. And haue their Conscience burned with an hot Iron.*

[**Clear Conscience.**] A Conscience kept without offence and spot, *Acts 24, 6. To haue a cleare Conscience.*

[**Good Conscience.**] A Conscience, which obeyeth such light and direction, as it doth make and take to be true and sound light and direction, *Acts 23, 1. In all good Conscience.*

[**To consider.**] To bend the mind to thinke vpon and obserue any thing. *Iob, 1, 8. Hast thou considered my seruant Job? Job 2, 3. Prov. 31, 16. Esay 5. Math. 6. Heb. 3, 1.*

2 To take heed and giue eare vnto,

vnto. *Psal. 66, 19 Dan. 9.*

[**To consider himselfe.**] To set his heart to muse vpon his owne frailty, how easily hee may fall, being tempted to any sinne, *Gal. 6, 1. Considering your selues leaſt ye also bee tempted.*

[**To consider one another.**] Louingly and mutually to regard and thinke vpon our common infirmities, with care how to couer & cure them by Christian exhortations. *Heb. 10, 24.* [**To consider ones waies in his heart.**] To bend their minds very diligently to marke their owne course of life, what sins they liued in without repentance, & what corrections for the same they had receiued of God. *Hag. 1, 5, 7. Consider your owne waies in your hearts.*

[**Consolation or Comfort.**] That inward spirituall refreshing and strengthening of the heart, by the consideration and feeling of Gods mercifull promises in Christ. *Psal. 119, 50. Thy promises haue comforted me in my troubles. 2 Cor. 1, 4. God comforteth vs in all our troubles: and verse 5. Our consolation aboundeth through Christ. Rom. 11, 12. Where Consolation and Strengthening, are put the one for the other. The Holy Ghost being the worker of comfort, is therefore called y Comforter, by an excellency. The promises of the word, are the*

grounds of Comfort, our believing hearts are the seates of comfort, Godly Ministers and the faithfull, are the helpers of our comforts. *Iohn 16, 7. I will send the Comforter. 1 Theſſ. 4, 18. Comfort your selues one another with these words. 2 Cor. 7, 7.*

[**To Consecrate.**] To sanctifie, to dedicate vnto God, or to separate and set one apart to execute some holy function, of (*Priest, Levite, Nazarite,*) *Exodus 29, 1. When thou Consecrateſt them to be my Priests, thus thou shalt do. Numb. 6, 18. and 8 13. The Consecration is, by doing some Ceremonies appointed of God for such a purpose.*

Consecration of Bread and Wine, is a sacred action of the Church, wherein by rehearsing and expounding the institution of Christ, also by solemn prayers and thanksgiving, the creatures are changed from a common vse, into a Sacrament of Christ his body and blood: a mutation in quality and vse, without any change of substances.

[**Constancy.**] Continuance in a good thing to the end. *Pf. 8, 3. Ephes. 6, 18. With all constancy or perseverance.*

[**Consumption decreed.**] Not onely a thing lessened, cut off, and diminished, but withall, a thing definitely appointed & determi-

terminated before, as the sentence were already given, *Eſay* 10, 22, 23. *The Conſumption decreed, ſhall overflow wth righteousneſſe.* So *Rom.* 9, 27, 28.

Note.

The meaning of *Eſay* firſt, and afterward of *Paul*, is all one, though the words ſomewhat differ, *Paul* following the verſion of the *Septuagint*; namely to declare that the diminishing and reiection of the *Jewes*, which *God* would bring to paſſe both temporally in *Chaldea*, and ſpiritually vnder *Chriſt*, whom ſeue *Jewes* received, did depend vpon the purpoſe and predeſtination of *God*; not that the *Jewes* had not through their finnes deſerued to bee extenuated and reiected, but becauſe all theſe things were appointed by the decree, or ſentence of election & reprobation. For it is a ſure rule, that *God* doth nothing in time w^{ch} was not decreed to be ſo done before all time; therefore they grieuouſly err which rent the decree of *God*, and his execution aſunder; & make his Antecedent and Conſequent will (which are ſubordinate) to be repugnant.

[*To be Content.*] To be well pleaſed and aſaide, with the condition of life, and portion of goods which we haue. *Heb.* 13. 5. *Be content with thoſe things ye haue.* 1 *Tim.* 6, 6, 8. When the minde is pleaſed

with ſuch things as *God* hath thought fit and meete for vs, this is Contentment; ſo as withall, we be ready to vndergo a meaner and hard eſtate, if *God* will, euer iudging our preſent condition beſt for vs. The word in the originall ſig. a ſufficiencie of good.

[*Continually.*] Moſt conſtantly and with an inuincible minde. *Dan.* 6, 20.

2 Vpon all neceſſities and iuſt occaſions, 1 *Theſſ.* 5, 17. *Rom.* 12, 12. And without fainting or wearineſſe. *Luke* 18, 1.

[*To contend earnestly for the faith.*] To maintaine the Apoſtolicall doctrine with all their might, withſtanding hereticks which would impagne and corrupt it by ſound teaching, and example of godly liuing, *Jude*, Chap. 3. *That you ſhould earneſtly contend, &c.* This *Jude* ſpeakes to the Church, & not to Magiſtrates, which the were auerſe from *Chriſt*. So as heere is no colour for ſeditious or tumultuous courſes by weapons and armour (other then that mentioned, *Ephe.* 6.) to fight and ſtrive with others.

Conſtancy, what it is.

It is a ſpeciall giſt of *God*, whereby one is enabled to keep himſelfe chaſte, without the helpe of marriage. 1 *Cor.* 7, 5. Incontinency is the contrary.

Eſpouſing,

Eſpouſing, Contraſt, or Betrothing, what it is.

A free promiſe and mutuall agreement of lawfull marriage by conſent of Parents, before meet witneſſes, betweene one man and one woman, in words of the preſent time, *Math.* 1, 18 *Mary was betrothed to Ioseph.* This is no Ceremoniall, but a Morall duty: for the very * *Heathens* by light of Nature knew and practiſed it; whereof came the difference amongſt them, betweene *Sponsalia* and *Nuptia*, that is, *Eſpouſals*, and *Marriages*. Such alſo is the proceeding betweene *Chriſt* and his Church; firſt they are eſpouſed in earth, then married in heauen. See *Exod.* 22, 16. *Deut.* 21, 23. 2 *Sam.* 3, 14. *Heſea*, 2, 19.

[*Contrition.*] The bruſing of a ſinners heart (as it were) to duſt and powder, through vniſaigned and deepe griefe, conceiued of *Gods* diſpleaſure for ſinne, *Pſal.* 51, 17. *A broken and contrite heart thou wilt not deſpiſe.* This is Euangelicall *Contritiō*, & is a work of grace, the beginning of renewed Repentance, as 2 *Cor.* 7, 10. *Godly ſorrow cauſeth Repentance vnto Salvation.* *Papiſts* erre, in teaching Legall *Contrition* or ſorrow, ſtirred vp by the threatenings of the Law, to bee a

worke of grace and part of repentance; whereas rather it is a part of the Torment of hell, yet accidentally turneth to the good of the Elect, by making them more fit to receiue grace, being humbled by the Law.

[*Conuerſation.*] Not one worke, or two, or a few Actions, but the whole courſe of our life, with euery degree and ſtep of it, from the time of our effectually calling, and ſo forwards vnto the ende of our race. This courſe is tearmed an honeſt Conuerſation. 1 *Pet.* 2, 12. *Have your Conuerſation honeſt.* But our courſe from the time of our birth, vntil the time of ſuch calling, it is tearmed a vaine conuerſation; 1 *Pet.* 1, 18 *Redeemed from your vaine Conuerſation.*

2 Manners, outward behaviour towards men. *Heb.* 13, 5. *Phil.* 3, 20.

[*Conuerſion.*] The turning, or totall change of an elect ſinner from ſinne to *God*: and in this ſignification is comprehended, both faith and repentance euen the whole work of grace. *Pſal.* 51, 14. *And ſinners ſhall be conuerted to thee.* This is Paſſiue Conuerſion; wherein wee ſuffer *God* to worke vpon vs, but our ſelues by our Natrall power, worke nothing, vnleſſe it be to hinder the worke of Grace, what we may.

2 A turning from ſome particular

terminated before, as the sentence were already given, *Esa. 10, 22, 23. The Consumption decreed, shall overflow with righteousness.* So *Rom. 9, 27, 28.*

Note.

The meaning of *Esa* first, and afterward of *Paul*, is all one; though the words somewhat differ, *Paul* following the version of the *Septuagint*; namely to declare that the diminishing and rejection of the *Jewes*, which God would bring to passe both temporally in *Chaldea*, and spiritually vnder *Christ*, whom fewe *Jewes* received, did depend vpon the purpose and predestination of God; not that the *Jewes* had not through their finnes deserved to bee extenuated and rejected, but because all these things were appointed by the decree, or sentence of election & reprobation. For it is a sure rule, that God doth nothing in time w^{ch} was not decreed to be so done before all time; therefore they grieuously err which rent the decree of God, and his execution asunder, & make his Antecedent and Consequent will (which are subordinate) to be repugnant.

[*To be Content.*] To be well pleased and aspaide, with the condition of life, and portion of goods which we haue. *Heb. 13. 5. Be content with those things ye haue.* 1 *Tim. 6, 6, 8.* When the minde is pleased

with such things as God hath thought fit and meete for vs, this is Contentment; so as withall, we be ready to vndergo a meane and hard estate, if God will, euer iudging our present condition best for vs. The word in the originall sig. a sufficiencie of good.

[*Continually.*] Most constantly and with an inuincible minde. *Dan. 6, 20.*

2 Vpon all necessities and iust occasions, 1 *Thess. 5, 17. Rom. 12, 12. And without fainting or wearinesse.* *Luke 18, 1.*

[*To contend earnestly for the faith.*] To maintaine the Apostolicall doctrine with all their might, withstanding hereticks which would impagne and corrupt it by sound teaching, and example of godly living, *Jude, Chap. 3. That you should earnestly contend, &c.* This *Jude* speaks to the Church, & not to Magistrates, which the were auerse from *Christ*. So as heere is no colour for seditious or tumultuous courses by weapons and armour (other then that mentioned, *Eph. 6.*) to fight and strue with others.

Continency, what it is.

It is a speciall gift of God, whereby one is enabled to keep himselfe chaste, without the helpe of marriage. 1 *Cor. 7, 5.* Incontinency is the contrary.

Espousing,

Espousing, Contract, or Betrothing, what it is.

A free promise and mutuall agreement of lawfull marriage by consent of Parents, before meet witnesses, betweene one man and one woman, in words of the present time, *Math. 1, 18 Mary was betrothed to Ioseph.* This is no Ceremoniall, but a Morall duty: for the very * *Heathens* by light of Nature knew and practised it; whereof came the difference amongst them, betweene *Sponsalia* and *Nuptia*, that is, *Espousals*, and *Marriages*. Such also is the proceeding betweene *Christ* and his Church; first they are espoused in earth, then married in heauen. See *Exod. 24, 16. Deut. 21, 23. 2 Sam. 3, 14. Hebr. 2, 19.*

[*Contrition.*] The bruising of a sinners heart (as it were) to dust and powder, through vnfained and deepe griefe, conceived of Gods displeasure for sinne, *Psal. 51, 17. A broken and contrite heart thou wilt not despise.* This is Euangelicall Contrition, & is a work of grace, the beginning of renewed Repentance, as 2 *Cor. 7, 10.* Godly sorrow causeth Repentance vnto Salvation. Papists erre, in teaching Legall Contrition or sorrow, stirred vp by the threatenings of the Law, to bee a

worke of grace and part of repentance; whereas rather it is a part of the Torment of hell, yet accidentally turneth to the good of the Elect, by making them more fit to receive grace, being humbled by the Law.

[*Conuersation.*] Not one worke, or two, or a few Actions, but the whole course of our life, with euery degree and step of it, from the time of our effectually calling, and so forwards vnto the ende of our race. This course is termed an honest Conuersation. 1 *Pet. 2, 12. Have your Conuersation honest.* But our course from the time of our birth, vntil the time of such calling, it is termed a vaine conuersation. 1 *Pet. 1, 18 Redeemed from your vaine Conuersation.*

2 Manners, outward behaviour towards men. *Heb. 13, 5. Phil. 3, 20.*

[*Conuerſion.*] The turning, or totall change of an elect sinner from sinne to God: and in this signification is comprehended, both faith and repentance even the whole work of grace. *Psal. 51, 14. And sinners shall be conuerſed to thee.* This is Pastorie Conuerſion, wherein wee suffer God to worke vpon vs, but our selves by our Naturall power, worke nothing, vnlesse it be to hinder the worke of Grace, what we may.

2 A turning from some particular

cular sinne or finnes, whereby we haue offended God or man Luke 22, 32. *When thou art conuerted.* Iere. 31. 18. *Conuert thou me, and I shall be conuerted.* This is an Actiue Conuersion, perfourmed by men already regenerate, who being already renewed by grace, doe worke together with his Grace; Conuerting grace being accompanied with assisling and supporting grace.

Note.

God conuerteth a Sinner by putting grace of repentance into his soule. A Sinner conuerteth himselfe, when he endeouoreth his owne conuersion, diligently and constantly vsing all good meanes, publike and priuate.

[**Corban.**] A gift, or an offering Marke 7, 11. *If a man say to his Parents, Corban,* that is, *By the gift which is offered by me, &c.*

[**Cords.**] Gouvernement, good Lawes, and Commandements, Psal. 2, 3. *And cast their Cords from us;* that is, the Doctrine and Discipline of Christ, whereby he ties vs to him.

2 Strength, might, and policy, whereby the wicked tie the godly, as Oxen are tyed with Cordes and bands, Psal. 129. *The Lord hath cut the cords of the wicked.*

[**Cords of vanity.**] Allurements, prouocations, and occasions of sinning. Esay 5, 18. *Wee*

unto them that draw Iniquity with Cordes of vanity. The same is also meant by Cart-ropes, viz. such idle pretences as the more men draw on sin, & more it is excused, as in *Adam*, Gen. 2, 8, 9, 10.

[**Cords of man, and Bands of Loue.**] Most singular and sweete clemency and kindnes of God, to pull vs forcibly to our duey. Hosea 11, 4. *I ledde them with Cordes of a man, &c.*

[**Corner-stone.**] Properly the Head or maine stone, which sustaines the building, and figuratiuely Christ, on whom the Church relyeth and staieth, being the strength and foundation of it. As the houses both of *Iudah* and *Israel* were vnitid in *Dauid* the King as a type, so the Church of Iewes & Gentiles is built on Christ, as an house leaneth on the Corner-stone. Psal. 118, 22. *The Stone refused of the builders, is made the Head or Corner-stone.*

[**Corruption.**] Rottenesse, such as the body feelles in the graue. Psal. 16, 10. *Then wilt not suffer thy holy one to see Corruption.* 1. Cor. 15, 42. *It is sowne in Corruption,* or a body subiect to Corruption. 1. Cor. 15, 50.

2 That vicious and naughty quality of sinne, spiritually wasting the Soule, being contrary vnto that Integrity and soundnesse in which wee were created. Ephe. 4, 22. *Cast off the*

the

the Olde-man, which is corrupt through lust.

3 Also it signifieth a pitte wherein bodies do corrupt. Ps. 55, 23, and 57, 6, and 94, 13.

[**Corrupt.**] Foolish, vnwise, Psal. 14, 3. *They are all corrupt,* that is, they haue not vnderstanding to perceiue the thinges God offereth, & doth to them.

2 Rotten and vsauoury. Ephe. 4, 29. *No corrupt communication;* that is, filthy in it selfe, and hurtfull to others.

Note.

3 Corrupt or rotten talke: in this phrase, there is a Metaphor or similitude: That as the mouth abhorreth rotten and filthy meate: so the eare of a good man loatheth lewde and wicked words.

[**To Corrupt.**] To liue otherwise then wee should, by doing any manner of Sin, or leauing vndone good duties. Deu. 4, 16. *That yee corrupt not your selues.* Psal. 14, 1. *Also deale deceitfully with a thing.* 2. Cor. 2, 17.

2 To defile, or destroy. 1. Co. 15, 33. *Euill wordes corrupt good manners.*

[**Corrupt children.**] Such as know nothing but how to corrupt themselues, their wayes, their life and actions, their neighbours by euill counsel & examples, waxing euery day worse then other, being corrupt more and more, and corrupting all the formerly mentioned persons and things, Esay

1, 4. *Children corrupt, or corrupters.*

[**Couenant.**] A League or agreement betweene two or more parties, being at variance. Gen. 21, 32. *Thus made they a couenant at Beer/sheba.* This is a ciuill Couenant. The word (*Couenant*) is called in Hebrew (*Brit*) which hath the signification of friendly parting, and of explainning the conditions of agreement: For at the making of solemne Couenants, beastes were killed and parted asunder, and the couenant makers went betweene the parts. Gene. 15, 9, 10, 17. Iere. 34, 18. Hereupon is the phrase of cutting a Couenant. Psalms. 50, 5, and 83, 6, and 89, 4. The Apostles in Greeke call it (*διαθηκη* *Diathēke*) a Testament, a testamentall Couenant, or disposing of things by will at ones death. Heb. 8, 8. Ier. 31, 31. 1. Cor. 11, 25.

2 Our promise made vnto God, for yeelding obedience to his will. Nebe. 9, 3. *We make a sure Couenant.* Or for performing duties to men. 1. Sam. 18, 3.

3 A League or agreement which GOD hath made with man for Saluation. Iere. 32, 40. *I will make an everlasting Couenant with them.* This is a Religious Couenant.

4 The word of God, which containes the Articles of our Couenant and agreement betweene

Note.

tweene God and man. *Psal. 25. 10. 14. To such as keepe his Covenants, and his Testimonies. Exodus 19. 5. And keepe my covenant.*

5 The promise whereby married persons binde themselves each vnto others, for the pure vse of wedlock. *Mal. 2. 14. This is called the Coneyant of God. Pro. 2. 17.* Because God is the Author of it: it is also made in his presence, and by Inuocation of his name, to performe duties commaunded by him. This is marriage Couenant. A mixt covenant; partly Ciuill and partly Religious.

6 Circumcision, which is the signe of the Couenant. *Ge. 17. 13. My Couenant shall be in your flesh; that is, the signe of the covenant, verse 10.*

7 The Tables of the Couenant. *Rom. 9. 4. And the Covenants: that is, the Tables wherein the articles of the Couenant were containd.*

[Against the holy Couenant.] That the minde of *Antiochus Epiphanes* shall bee exasperated against God, against his people, against the Tables of the Couenant, against the law and the whole worshippe of God. *Dan. 11. 28.*

Couenant of workes.

Is a league touching the sauing of some, on condition of their perfect obedience. This was made with Angels and *Adam*, before their fall: & since

that time, it is propounded in the Scriptures, to conuince vs of sinne, and to prepare vs to Christ. *Rom. 3. 20. Gal. 3. 24. The Law is our Schoolemaster to Christ. Levit. 18. 5. The man that doth these things, shall live.*

Couenant of Grace.

Is an agreement concerning men, to be freely saued through Faith in Christ. *Galat. 3. 11. The iust shall live by faith. Iohn 3. 16. God so loved the world. Ier. 31. 33, 34.* This Couenant, is either Old or New, in diuers respects and circumstances, being one for substance.

Old Couenant.

This was giuen or published by *Moses*, and made with the Iewes onely, till Christs Resurrection, being placed in Ceremonies, win time for Oldnes vanisheth away. Hence it is called [Old.] *Heb. 9. 13.*

New Couenant.

Is made with Christian people, published by Christ most clearly, wherein more persons are renewed, and more Graces bestowed, being alwaies to endure one and the same. Hence it is called [New.] *Hebrewes 9. 13. Ierem. 31. 31. I will make a newe Couenant with the house of Israel.*

[A mans Couenant.] An agreement amongst men, and touching the affaires and matters of men. *Gal. 3. 15. Though it bee but a mans couenant.* Note if such

such a couenant or appoyment of men must stand firm & ratified, without abolition, or addition; much lesse ought the couenant & agreement which God hath made, touching giuing eternall life freely by his Sonne thorough sayth, to be violated and made frustrate by the adding of Circumcision to Baptisme, and righteousnesse by workes vnto the righteousnesse of faith, as a supplement without which no saluation can be had.

[Couenant of peace.] An agreement which GOD hath made with his Church, to giue it reconciliation by Christ, life, happinesse, and all good. *Zach. 6. 15.*

[To confirme the Couenant with many.] To strengthen numbers of the elect in the couenant of grace, which Christ did by his Prophetically, priestly, and Kingly Office. *Daniel 9. 27. He shall confirme the Couenant with many.* See *Roman. 5. 15.* By the preaching and the mighty works which the Apostles did, there were innumerable both Iewes and Gentiles, thorough Christ his Spirit conuerted to the faith and stablished therein, as in the History of the Acts is manifest: after which the Sacrifice ceased, thorough the sledge of *Vespasian*, which hindered all meanes of oblations, as *Daniel* chapter 9. in the lat-

ter ende of the 27 verse, foretold.

[Couenant of Salt. See Salt.]

[Couenant breakers.] Such as bee vnmindefull of promises and bargaines. *Rom. 1. 30. Couenant breakers.*

[Couenant with death & hell.]

Agreement with them. So doe wicked men imagine. *Esay 28. 15.*

[Couenant of Leui.] The agreement which GOD hath made with the *Leuites*, to blesse them with peace & life, if their duties bee performed in their place. *Mal. chapter 2. verse 8. Ye haue broken the couenant of Leui. verse 5.*

[Book of the Couenant.] The Writing which did containe the Articles & conditions both on Gods part what hee promised to doe to the people, and on the peoples part, what duties they were to performe to God, according to the tenour of the Couenant. *Exodus ch. 24. and verse 7. After, hee tooke the Booke of the Couenant and read it.*

[Couering.] The Roofe of an house, a Vaile, or ought else, which serues for defence, or keeping close.

2 The husband who is called the Couering of his Wife, in respect of his duty towards her, by protecting her, and of his Authority ouer her, in governing her: For the Veyle and

and couering which woemen did weare, was a signe of their subiection. *1 Cor. 11, 6, 7. Gene. 20, 16.*

3 Stopping, or making dumb & silent. *Pro. 10, 6. Iniquity shall couer the mouth of the wicked.*

[**Couering for the Tent.**]

Properly a certaine large cloathing made of Rammes and Badgers skinnes sowed together, to hide and preserue the Tabernacle and thinges within it: but Typically it figured the safety of the whole Church, and euery member sitting vnder y shaddow and protection of the most high, as *David* singeth, *Pf. 27, 5.* And as *Esay* alluding to this Ceremony, sayth *Es. 4, 5, 6. Exod. 26, 14. Thou shalt make a couering for the Tent, &c.* The boarde of pillars to vphold the Tabernacle, *Exod. 26, 15, 19.* signifieth that the Church for the ministry of it, is the pillar of trueth. *1 Tim. 3, 17.* and all the giiftes of all members in the Church, are for the vpholding of the whole body. *1 Cor. 12, 4, 5.* The Tabernacle hauing a couering both without and within. *Exod. 26, 14.* and *27, 7.* This signified the outward and inward condition of GODS Church, as *Salomon* doeth resemble it. *Cant. 1, 5.*

[**Couering of finnes.**] The forgiuenes of finnes for the death of Christ, which is as a mantle to couer them from the eyes of

Gods Iustice. *Psal. 32, 1. Blessed is the man whose finnes are couered.*

2 Concealing, keeping close, or secret, when we doe not tell a thing abroad. *Pro. 10, 12. Loue couereth a multitude of sins,* & by a charitable priuate reproofe are hid and couered from the punishment of God, & shame of men.

[**To destroy the Couering & the veile.**] To take away from the Iewes the hardnesse of their stubborne heart, their ignorance and blindnesse of minde, which was as a Couering and veyle before theyr face, y they could not see Christ, the end of the Law. *Esay 25, 7. 2 Cor. 3, 16.*

[**To Couer the feet.**] To doe ones easmet, for to go to stoole. *Iudges 3, 24. Surely he hath couered his feet.* *1 Sam. 24, 4.* An vn honest thing, vttered in honest words.

[**To Couet.**] To loue or desire money or earthly goodes (for themselves) either our owne or others. *Iosh. 7, 21. 1 Tim. 6, 9, 10. The desire of money is the root of all euill.* 10. Commandement.

2 To desire spirituall blessings, or heauenly glory. *1 Cor. 12, 31. Couet after the best things.* *Phil. 1, 23, I couet to be loosed, & to be with Christ.* This is a good couetousnesse, when spirituall blessings, or celestiaall blessednesse, is euen greedily and eagerly

gerly desired. Other things we may desire, no further or otherwise then as helpes to these.

[**Couetousnesse.**] Desire of hauing more, or the inordinate loue of money. *Hebre. 13, 5. Let your conuersation be without couetousnes.* This is called Idolatry. *Colos. 3, 5. Ephe. 5, 5.* Because the couetous man not onely prefers his treasure before God, but doeth place his life in his substance. *Luke 12, 15, 16, &c.*

[**Counsell.**] The wisdome and direction of Gods spirit & word, gouerning our course of life. *Psal. 73, 24. Thou wilt guide me by thy counsell.* *Psa. 16, 7.*

2 An action of the whole & holy Trinity, deliberating and determining before the world, of all things which should bee, or not bee; especially of the saluation of Angels and men. *Eph. 1, 11. He worketh all things after the counsell of his owne will.* This counsell dependeth vpon Gods will, as the supream and onely moouing cause, and not vpon foreseene faith or workes. *Rom. 9, 11, 18.* Also a worke decreed in Gods counsell. *Esay 5, 19.*

3 Advice taken about things to be done. *Pro. 20, 18. Establish thy thoughts by counsell.* And by counsell make warre. *Exodus 18, 19.* This kinde of counsell is either good or euill, subtle or carnall.

4 The beginning & first degree of sinne; to wit, euill lusts and desires. *Psal. 1, 1. Blessed is*

the man that hath not walked in the counsell of the ungodly.

5 A company of men assembled into a certaine place, to consult or take aduise of public matters. *Acts 22, 30. And at the counsell to come together.* *Act. 23, 1.*

6 The place where men are met together for common consultation. *Acts 24, 20. Whiles I stood in the counsell.*

7 The Iudgement which stood and consisted of twenty three Iudges, who had the hearing & deciding of the weightiest matters of life and death. *Math. 5, 22. Shall be worthy to be punished by the counsell.*

[**Counsell of peace.**] The doctrine of reconciliation & peace with God by Christ, being preached both to Iewes and Gentiles. *Zach. 6, 13.*

[**Counsels of old.**] The decrees long ago foretold and vttered by the Prophets. *Esay 25, 1. Thy counsels of olde are faithfulness & trueth:* that is, they be most steddye & constant, taking their due effect.

[**Counsellour.**] One who giueth all sound aduice, as Christ doth by the doctrine of Scriptures; which therefore bee called our Counsellors, or men of our counsell. *Psa. 119, 14. Esay 9, 6. Counsellor.*

Christ is called Counsellor, both because by him being his Fathers wisdome; the world

Note.

was

was made and ordered, as *Pro.* 8,14. And also by the preaching of the Gospell he giueth counsell and wisdom to the elect, to perceiue and see howe to attaine euerlasting life: see *Luke* 7,30. *Acts* 2,40.

[Count. & Imputation.]

[Countenance.] Loue, liking, fauour or dis-fauour, witnessed by the countenance. *Gen.* 31,5. *I see your Fathers countenance is not towards me, as was wont.*

2 Gods fauour witnessed & shewed forth in his graces and benefits. *Psalme* 4,6. *Lift up the light of thy Countenance.*

3 Gods displeasure, witnessed by withdrawing the signe of his fauor, or by sending some iudgements. *Psa.* 13,1. *How long wilt thou hide thy Countenance from me? because men by their Countenance bewray their anger or loue. Hence it is, that being attributed to God, it signifies his displeasure, or his gracious fauor.*

4 The face, or looke of a man. *Psal.* 104,15. *Oyle to make the Countenance cheereful.*

5 Brightnesse, solemnity, festiuitie, and alacrity, expressed in the entertainment of his guests. *Dan.* 5,6. *The Kings countenance was changed.*

[Light of Gods Countenance.]

[His Light.]

[Countrey.] A Region or Land where people dwell. *Heb.* 11,9. *As in a strange Countrey,*

verse 15.

2 A certaine compasse of ground without a Citty. *Mark* 16,12. *As they walked into the Countrey.*

3 Heauen, where the Saints shall dwell for euer. *Heb.* 11,16. *They desire an heavenly Countrey.*

[Courage.] Valor & strength of minde, a good heart, being wisely bold and confident in a good cause. *Iosh.* 1,7,9. *Be of good courage.*

[Course of nature] That course or race which after we are born is prescribed vs to run and follow. *James* 3,6. *It setteth on fire the course of nature.* Heerein *James* seemes to allude vnto a wheele, which with his violent swiftnesse and motion, doeth conceiue and fire, or waxeth wondrous hot.

[Court.] The first entrance into an house, a yarde, or coming in. *1 Ki.* 7,12. *The Courtyards, or open places of the Tabernacle and Temple.* There was an inner-court, and an outward. *1 Kin.* 7,12. One for the Priests, another for the people, called the great-court. *2 Chroni.* 4,9. *2 Kings* 21,5.

2 The roomes and places of the Temple, into which Gods people might assemble for publique worship, and hearing the Law. *Psal.* 84,2. *My soule sayneth for the Courtes of the Lord.* *Psa.* 116,19.

3 All those seuerall spaces and

and distances of ground, which were in the Temple before yee came to the Holy of Holiest, or to the most holy-place: of these spaces or Courts, there were sixe in number; euery Court was twelue steppes, one aboue another, and of euery one there was a seuerall vse. *2 Chronicles* Chapter 4, verse 9. *And he made the Court of the Priestes.* *1 Kings* 6,36.

4 That space of ground w^{ch} was within the vtmost Rayles, being called the first or the vtter Court. *Reuelation* 11,2. *But the Court which is without the Temple, mete it not.* Into this Court, because the Heathen & prophane people might come to see and heare, therefore it signifies in the former Scripture. *Reuelat.* 11,2. *All Infidels and strangers from Christ.*

[Hee Could not.] Hee would not, hee could doe no great works there, for their vnbeleefe sake. *Marke* 6,5,6. *He was not able, or it was not in his power.* *Iohn* 5,19. *The Sonne could (or can) do nothing of himselfe.*

C

R

[Craft.] Trade, or occupation. *Acts* 18,3. *For that was their Craft.* Here it is taken in good part.

2 Deceit, guile, and fraud. *Ephes.* 4,14. *By the deceite of men, and with Craftynesse.* Here it is

taken in ill part.

[Create.] To make something of nothing. *Gen.* 1,1. As the first matter. *Ge.* 1,2. and the formes of all things. *Gen.* 1,21,27. Also Angels and Soules. *God Created heauen and earth.* *Heb.* 11,2. *The things we see, were made of things which did not appeare.*

2 To giue and worke Grace where it is not. *Ephes.* 1,16. *Created to good workes.* Here is an allusion to our first Creation, as *2 Cor.* 5,5.

3 To restore Grace, as touching the feeling and fruit of it. *Psa.* 51,10. *Create in mee a cleane heart.*

4 To be the Author and worker of a thing. *Esay* 45,7. *I make peace, and create euill, I the Lord do all these things.* To Create is to produce a thing from no being to a being, which is proper to God; who calleth things y^e are not as if they were, by his Almightines.

[Faithfull Creator.] God, who safely & faithfullly keepeth them whom hee hath once made and taken charge of. *1 Pet.* 4,19. *As to a faithfull Creator.*

[Creature.] The whole frame of Heauen and earth made out of nothing, and sometime some particular worke of God. *Rom.* 8,20. *Because the creature is subiect to vanity.* Also verse 21,22,23. It is put for one particular worke or thing Created. *Rom.* 8,39.

H

2 All

2 All men, whether Iewes or Gentiles. *Marke 16, 15. Preach the Gospell to euery Creature.*

The distribution of Creatures is diuers; some in Heauen above, some beneath in y^e earth, and some in the waters vnder the earth. *Exod. 20, 4.* Againe, Creatures are either visible or inuisible. *Colos. 1, 16.* Moreover, some Creatures haue a being onely; as Heauen and Earth; Meteors in the one, and Mettalles in the other: or a being and life also; as Plants & Beasts, which with life haue senses ioy ned: or Being, Life, Sense, and light of vnderstanding and reason, as Angels and Men. *John 1, 3, 4, 5.* All these Creatures made of nothing, immediately or mediately: also the seuerall formes of euery Creature (and not the matter only) were made by the worde of God out of nothing. (God said) *Gene. 1, 3.* And lastly both matter and forme, bodies simple & compound, were made by Gods Almightinesse, without toole or instrument, passion or motion, or change, and that suddenly and in a moment by his infinite power, as easily as the speaking of a worde; & serueth greatly both for establishment of our faith in God, and for amendment of our life. Howe much are wee bound to trust and depend vpon, and also to feare and obey such an omnipotent Creator, so full of

*Prou. 8, 24.
Rom. 4, 17.
Heb. 11, 3.*

*Creatio est
productio
ex nihilo
te. or as A-
quinas saith
Est productio
res secundum
suum sub-
stant am ex
nihil.*

wisedome and goodnes.

The Hebrew word (*Bara*) which is Englished (Create) beside the primarie and most proper signification, which is to bring Creatures from no being to a being, it is in Scripture applyed vnto sundry other operations of God; as to, 1. *Naturall Generation. Psal. 104, 29. Esay 54 16. Amos 4, 15.* create for procreate. Secondly, Vnto euents, good or euill, especially great and vnusuall. *Iere. 31, 22. Es. 4, 5, and 45, 7. and 46, 11, and 59, 19.* Create put heere for effecting, conseruing, or continuing a thing. 3. Vnto regeneration, as *Psalm. 51, 12. Ephe. 2, 10.* Create, for renewing, or continuing in the estate of Grace.

[*New Creature.*] That quality of holinesse, created in the hearts of the Elect at their first conuersion to God. *2 Cor. 5, 17.* He that is in Christ, let him bee a new Creature. This is called the New man, and Spirit, and Lawe of the mind.

2 The diuine action of Creating the heart anew. *Galatians 6, 15.*

[*Croked.*] That which is contrary to straight, or to right. *Eccles. 7, 15.*

2 All swaruing from the straight and right line of Gods word. *Psalm. 119, 3.* Surely they worke no Iniquity; or [*Croked thing,*] for so it is in the Originall.

[*Crum.*]

[*Crum.*] The least and lowest degree, or measure of GODS grace. *Math. 15, 17. The whelps eat the Crummes, &c.*

[*Crosse.*] That Tree or wood whereon Christ dyed, beeing made in forme of a Crosse. *Mat 27, 32. They made Simon of Cyrene to beare his crosse. Come down from the Crosse.* The Papistes without all reason adore the Reliques of it, and attribute vertue to it, being but a Creature, if it were extant.

2 The whole passion of Christ, from his Cradle to his death, but especially his sufferings vpon the Tree. *Hebrew. 12, 3. Who for the Ioy was set before him, endured the Crosse.* Metonimie, *Ephe. 2, 16.*

3 The Doctrine of the Gospell, that is, of free Saluation by Christ crucified. *1 Corinth. 1, 18.* The preaching of the crosse to vs that be saued, is the power of God. Also verse 17. *Gal. 5, 11.* and 6, 12. Where the Doctrine which setteth forth righteousness by Christ crucified is called the Crosse.

4 The preaching of Christ crucified. *Gala. 6, 11. They would not suffer persecution for the crosse of Christ.*

5 Euery greivous or painful thing sent of God, either to our mindes or bodies. *Mathew 10, 38. Take up thy crosse and follow me.* Metaphor. This is the generall Crosse common to all

men, as they be men.

6 Such afflictions as the faithfull suffer for Christ, and for righteousness. *Galatians 6, 14. God forbid, that I should reioice, but in the crosse of Christ.* This is a speciall Crosse peculiar to Christians.

[*To take up his Crosse.* Nor to beare and suffer (for so many sautors doe) nor to pull the crosse to vs which doeth not belong to vs, so busie medlers doe, and rash-headed Christiāns: but to vnder-goe with quietnesse and cherfulness of mind, such afflictions as it pleaseth God by his providence to put vpon and allot vnto euery one. *Math. 16, 24. Let him take up his crosse and follow me.*

[*Crowne.*] A round Garland set vpon the head, in token of victory: or that which Princes weate vpon their head at theyr Coronation. *2 Timothy 2, 5. He is not Crowned, vlesse hee strue lawfully.*

2 Kingly or Royall dignity and power. *Psalm. 132, & verse 18. But on him his Crowne shall flourish.* Metonimie.

3 Whatsoener excellency or glory wee haue in vs, or without vs. Reuelation chapter 4, & verse 10. *They cast their Crownes before his Throne.* Lamentations chapter 5, verse 16. *The Crowne of our head is fallen.* Job chapter 19, verse 9.

4 That which either bringeth

geth or encreaseh our Renown, Comfort, and Glory before men. 1 *Thessalonians* chapt. 2, verse 19, 20. *Ye are our crowne of reioycing. Ye are our Glory and Joy.* Prov. 12, 4.

[**Crowne of pride.**] The most proud kingdome of Israel, whose people were puffed vp & waxed exceeding proude thorough prosperity and peace, where-with they were made drunke, as it were forgetting God and themselves, like drunken persons which are fit for nothing. *Esay* chapter 28, verse 1, and 2. *Woe be to the Crowne of pride, the drunkards of Ephraim.*

Crowne of life.

[**Crowne of Righteousnesse.**] Eternall life, which is giuen as a free reward to such as leade a righteous life, which the God who is most righteous, hath promised, & wil also performe. 2 *Timothy*, chapter 4 & verse 8. *Henceforth there is layde up for me a crowne of righteousness.* Rom. chapter 6, verse 16, and 23. *This is also called the Crowne of life.* *James* 1, 12. *Revelation* 2, 10. Because in the life eternall, there shall bee honour and glory vn-speakable; whereunto good woorkes are the way, but are not the cause. Hence the Papistes doe corruptly gather the merite of woorkes. See theyr Annotations on the second to *Timothy*, the 4, chapter, and the 8, verse.

[**To Crowne with glory and**

worship.] To exalt and lift vp the man Christ into celestiall glory, to be aboue Angels and Men, as head of the Church, full of maiesty, after he had beene a little time humbled to y death of the Crosse. *Psalme* 8, verse 5. *And crowned him with glory and worshipp.* *Hebrewes* chapter 2, verse 7.

[**Crowne of Gloyp.**] That most excellent glory which the Saints haue in heauen for euer, shadowed vnto vs by a kingly crowne, which of all earthly things is most glorious. 1 *Peter* chapter 5, and verse 4. *Ye shall receiue an incorruptible crowne of glory.*

2 A glorious and honourable thing *Prover.* 16, 31. *Age is a crowne of glory.*

[**To Crowne the yeare.**] To make one yeare (for outward blessings) so farre exceede and excell another; as a crowned King excelleth his subiects. *Pf.* 65, 11. *Thou crownest the yeare of thy goodnes.*

[**Crowne of Gold.**] A most ample and glorious kingdome, such as *Dauid* had ouer Gods people. *Psalme* 21, verse 4. *Thou hast set a crowne of Gold vpon his head.*

[**My Crowne.**] That I *Paul* for your sakes shal be crowned of God, with the commendation of faithfulness, and rewards of blessednesse, when bee shall say to mee: *Thou good and faith-*

full

full seruant, &c. *Thessalonians* 2, 19.

[**Crowne of Thornes.**] A Crowne made of Thornes, set vpon Christes head in derision, and to encrease his paine. *Mat.* 27, 29. *They put a Crowne of Thornes on his head.*

[**To Crowne vs with Compassion.**] To make vs famous and glorious, by mercifull deliuerances, as if hee should sette a Crowne vpon our head. *Psalme* 103, 4. *He crowneth vs with compassion.*

[**To Crucifie.**] To fasten one to the Crosse, there to languish till death. *Matth.* 27, 35. *Crucified him.*

2 To mortifie or kill sinfull lusts by little and little. *Gala.* 5, 24. *Haue crucified the flesh.*

3 To lay open Christ vnto the scorne and mocke of the world. *Heb.* 6, 6. *Crucifie Christ.*

4 To despise the world, and to be despised & set at nought by the world. *Gal.* 6, 14.

[**To be Crucified with Christ.**] To obtayne this by sayth in Christ, that that death of his Crosse which hath merited reconciliation, should be effectual to mortifie and subdue the concupiscences of the flesh. *Gal.* 2, 20. *I am crucified with Christ.*

A Christian by earnest and deuout meditation of the death of the Sonne of God ioyned with the curse of God, groweth vnto an inward true loathing

of those his sinnes which were so dearely ransomed, with care and watchfulnesse not to offend so gracious a Sauour, which is our beeing crucified with Christ.

[**To be Crucified among you.**] Christ crucified by the most plaine and euident preaching of *Paul*, to bee in such sort set forth to y *Galathians*, as if they had seen him die among them; they could not haue had a more liuely purtraiture or Image of his death. After this plaine and cleare sort is Christ his passion represented in the Sacrament of the Supper. *Gala.* 3, 1. Before whose eyes Iesus hath been crucified amongst you. Therefore no such obscurity and hardnes is to bee found in the writings of holy Scriptures as Romaynistes pretend: neither ought Papists to trouble themselves with Crucifixes to remember Christ, or prophane persons to scorne plaine and simple preaching, without wisdom of wordes.

[**Cry.**] Most earnest desires in Prayer, arising from the feeling, or feare of some misery. *Psa.* 40, 1. *He heard my cry.* *Exo.* 14, 15. *Wherefore diddest thou cry vnto me?*

2 Loud & boysterous speech, or roaring. *Ephe.* 4, 31. *Put away crying from you.* Also iniuries which cause cries. *Esay* 5, 7.

3 Weeping, and vehement

H 3

for-

sorrow or mourning. *Rene. 21, 4. There shall be no more crying.*

4 Grievous and bitter complaints, such as y^e poore make in their great distresses *James 5, 4. The cries of them are entred into the eares of the Lord.*

[*Cryer.*] A publike Minister, appoynted and sent to proclaim (as a Cryer) the coming of the *Messiah* to worke our Redemption. Such an one was *Iohn Baptist. Math. 3, 3. The voyce of a Cryer. Iohn. 1, 23.*

[*To Cry.*] To sigh in prayer, or with great earnestnes to desire good things. *Psal. 22, 2. O my God, I cry by day. Rom. 8, 15. This is our crying to God: also to vtter a cleere & cheerefull voyce in the praises of God. E. say 12, 6.*

2 To reprove sinne earnestly, and to call sinners to repentance with great vehemency of voyce. *E. say 58. Cry aloud and spare not.*

3 To craue or demaund vengeance from Diuine Iustice. *Ge. 18, 20. The cry of Sodom is great. Deut. 24, 15. James 5, 4. Gene. 4, 10.*

4 To make others cry, by stirring vp earnest grones. *Gal. 4, 6. See Rom. 8, 16, 26.*

[*Cup.*] A kinde of Pot, Maser, or Goblet, whereby of old time they did measure a portion of drinke to each person in the family. *Luke 22, 17. And hee tooke the Cup.*

2 The Wine contained in the Cup; also the blood, whereof the wine was a pledge. *Mar. 26, 27, 28. He tooke the cup, and said, This is my blood.*

3 The Crosse, or portion of affliction, measured and distributed to euery one of the faithfull. *Math. 20, 23. Ye shall indeede drinke of my Cup. ver. 22.*

4 Death ioyned with the wrath and curse of God. *Math. 26, 39. Father let this cup passe from me. Iohn 18, 11.*

5 Punishment or paine, inflicted vpon sinners in great measure and fearefull manner. *Psal. 11, 6. This is the portion of their cup. Psal. 75, 8. Ier. 25, 17. Often in the Prophets and Psalmes, it is vsed for Gods wrath and fury against the wicked: namely, against Romish Rebels, *Renela. 16, 19.**

6 A great portion of Ioy giuen to the faithfull. *Psalms. 23, 5. And my cup runneth ouer.*

7 A lot, a condition, or happy estate. *Psal. 16, 5. The Lord is the portion of my cup.*

[*Golden Cup.*] The Titles of y^e Catholick Church, of *Peters* Chayre, and *Christis* Vicar, out of which (as it were) Iout of a Cup of Gold, popish prelates haue offered vnto Kings & Nations their abominable errors and Idolatries. *Renela. 17, 4. She had a Cup of Gold in her hand.*

[*Curse.*] Every punishment of sinne happening in this life, al-

also death in the ende of this life; but especially destruction both of body and soule after this life. *Dent. 28, 2, 3, 4, 5. Rom. 6, 23. The wages of sinne is death. Mat. 25, 41. Go ye cursed. Renel. 22, 3.*

2 A thing accursed, being separate from Christ, and from eternall Saluation, to be for euer destroyed. *Gal. 2, 9. Let him be a curse. Rom 9, 3. 1 Cor. 16, 22. Gal. 3, 13.*

3 Excommunication or casting out from God and his Church. *Gen. 4, 11, 14.*

[*To Curse.*] To wish and pray for euill things and execrable, to befall others, or our selues. *Math. 5, 44. Blesse them that curse you. Rom. 12, 14. Whose mouth is full of cursing. Rom. 12, 14.*

2 To vtter and pronounce curses against others. *Numb. 22, 6, 12.*

3 To take an oath with execration. *Psal. 10, 6.*

4 To make a creature which was amiable by creation, to become most odious and contemptible to all men, and all Creatures. *Gen. 3, 14.*

[*Custom.*] The Law, and that that ought to be done in reason and right.

2 Vse, or that which is wont to be done, beeing sometimes contrary to Law and reason. *1. Sam. 2, 13. The Priests Custometowards the people was this.*

And 8, 9. *Iohn 18, 39. Wee haue a Custome. Gen. 31, 35.*

3 The place or Table where the Custome was receiued. *Ma. 9, 9. He saw a man sitting at the Custome.*

4 A payment made to Princes for their maintenance, and to declare subiection, out of Merchandise transported and imported, as tribute is paid out of goods. *Rom. 13, 7.*

[*Cutting a peece.*] A seuer punishment vsed amongst the *Romaines* for some heynous & grosse crimes.

2 That most fearefull punishment which shall be given to Hypocrites after this life. *Math. 24, 51. And hee wil cut them in peece.*

[*Cutting off.*] 3. Temporal outward destruction and calamity sent from God in this life. *1 Sam. 2 31, 33. I will cut off thy arme; or from Magistrates Gods Lieutenants. Ps. 101 8. I will cut off the workers of iniquity.*

4 Separation from the fellowship of the Saintes, or a shutting out from the people of God, both now and for euer. *Gen. 17, 14. Even that person shall bee cut off from my people. Math. 3, 10. Iohn 15, 2.*

5 To mortifie and subdue some wicked lust and affection. *Math. 5, 30. If thy right hand offend thee, cut it off.*

6 Suddenly in a moment to

be giuen and sent vnto men, when they thought of no such matter. *Dar. 2, 45. The stone was cut off the Mountains.*

7 Excommunicating or casting out from the society of the Church, and externall exercises of Religion, till repentance, *Gal. 5, 12. I would they were cut off, which trouble you.* Heere is an allusion to the cutting off, and paring away the fore-skinne of the flesh in circumcision, by the preposterous vrging whereof, the false Apostles greatly disquieted the Church at *Galatia*, and elsewhere.

[*Messiah cut off.*] Christ taken away by the death of the Crosse, which happened in the end of 62 weekes, in the last weeke, to wit, the 70. weeke, 488. yeares after the restoring of the Temple, and 36. afore

the destruction by *Titus* and *Vespasian*. *Dan. 9, 26. Messiah shall be cut off: he is there saide (to haue nothing)* because most of the Iewes by cruell persecution of *Nero*, *Acts 12.* and others after him, being wasted, and the remainder of the Godly in *Ierusalem* before the war and sledge began, warned by diuine Oracle to depart, fled to a City called (*Pella*) as *Eusebius* writeth. Christ had none of his in the City, but had vtterly refused it, and left it to desolation, such as the like was neuer read; see *Iosephus* in his booke of the Iewish warres, it is foretold in the latter end of *Dan. 9, 26.* that a flood of Gods Iudgements should overflow in *Ierusalem*, to sweep and carry all away before it, without difference of sexe, age, or condition.

D

A

[*Damnation.*] The Sentence of Damnation giuen forth against one. *Ren. 17. 1. I will shewe thee the Damnation of the great Whore, that is; her Damnatory Sentence.*

2 Temporall chastisement. *1 Cor. 11, 25. They ate their owne Damnation, that is; by their vn-reuerent eating, they procure vnto themselues temporall corrections, such as are named ver. 30. Weaknesse, sicknesse, &c. Luke 23, 40.*

3 Eternall and extreame paynes of the Reprobate in hel. *Mat. 23, 14. And they shall haue the greater Damnation.* 2, *Peter 2, 4.*

4 Both temporall punishment from the Magistrate, and eternall payne from God. *Rom. 13, 2.*

[*Dancing.*] A comely motion of the Body, stirred vp by the inward and spiritual Ioy of the heart, to testifie thankfulness for some great benefite, or deliuerance from God. *2 Sam. 6, 16. David Danced before the Arke. 1 Sam. 18, 6. Exod. 15, 20. Iudg. 11, 34. and 21, 21. Luke 15, 25.* This kinde of Dancing is lawfull & holy, either in the Church, or in the house.

2 A motion of the body, seemely or vnseemely, stirred vp by naturall or carnall Ioy, to

please and satisfie out selues or others. *Marke 6, 22. And the Daughter of Herodias danced, & pleased Herod, &c.* This kind of Dancing is vnlawfull and wanton, vnlesse it bee priuately, by the one sex alone for moderate recreation.

[*Darknesse.*] The absence, priuation, or want of naturall light. *Genesis 1, 4. God separated light from darknesse. Mat. 27, 47.* This is naturall Darkner.

2 Ignorance and vnbeleefe, which is the absence and want of spirituall light. *1 Thes. 5, 4. Ye are not in darknesse. Ephes. 5, 11. Iohn 3, 19, 1. Ioh. 2, 11.* This is spirituall darknesse, containing the fearefull estate of vnbeleeuers in this world.

3 The woefull and vncomfortable estate of the damned in hel, which is the absence and want of Heavenly light. *Mat. 23, 13. Cast him into utter darknesse. Mat. 8, 12.* This is eternall darknesse; the second death. *2, Pet. 2, 4.*

4 Calamity and sorrow, as light doeth sometime signify deliuerance and Ioy. *Psalms 118, 28. Thou (O God) wilt lighten my darknesse, I thou wilt turne my sorrow into prosperity and Ioy. Ios. 2, 2. A day of Darknesse, that is, of affliction and sorrow; and very often in the Prophets and Psalmes. *Ezra 8, 22. Plantiffull & hopelesse miseries.**

5 The minde of all men, such

as it is since their fall, full of blindnesse and sinne. *John 1.5. That light shined in the darknesse, &c. Eph. 5.8. Auxesis.* It is more to cal them darknes, then to say they were darke or blinde.

6 Sinne, and wretchednesse the wages of sinne. 1. *John 1.5. And in God there is no Darknes.*

7 A priuate and secret place, where some few persons onely be present. *Mat. 10.27. What I tell you in darknesse, that is; at home in priuate, as appeareth by comparing verse 27. the first part of it with the latter.*

[Chaines of Darknes.] Darknes as it were Chaines, bound in most miserable and horrible condition. 2 *Peter 2.4. A Metaphor* or speech borrowed from condemned malefactors, which lye fast tyed in bonds & cords in the stench of the prison, or some vgly loathsome dungeon, till they bee thence drawne out to execution: so are the Diuels helde surely in torments most grievous till the last Iudgemēt, when Gods wrath shall to the full fall vpon them. Whereunto that speech of the vncleane spirit in the Gospell seemeth to haue relation, *Art thou come to torment us afore the time?* The Diuels are so punished already, as with continuall trembling they doe expect more torment; as the malefactor doth which is kept close and safe in prison after his sentence.

[Utter Darknesse.] Such darknesse and misery as is without the kingdome of heauen; for in the kingdome there is light & happines. *Mat. 22.13. Cast him into utter darknesse.* It fig. both bodily and spirituall miseries. *Esay 9.2.*

[Land Darkned.] A people covered & ouerwhelmed with calamities and miseries, as with darknes. *Esay 9.19. The Land is darkned.*

[Prince of Darknesse.] Satan, the Captaine and Ring-Leader of all wicked men, euen of the whole hellish Row. *Eph. 6.12. The Princes of the darknes of this world.*

[Darknes ouer all the Land.] A miraculous woorke of God, Eclipsing the Sun at the death of his Son throughout y Country of *Iudea*; as sometimes the Iewes had light in *Gosben*, when y Egyptians were all covered with darknes. So now light was denyed to the Iewes for three houres, when all the world had it; which was such a wonder, as Ethnicks registred it in their publike records; being y more wondrous, because it hapned in the full Moone at the Pascoer. *Mat. 27.45. There was darknes ouer all the Land.* It is familiar with Scriptures, when *Land* is named without addition, to vnderstand thereby. *Iudea* or *Canaan*: and *Land* to be put for a Region or Countrey, we find *Mat.*

Math. 9.2.6. Luke 4.64. They which thinke this darknesse to be vniuersall ouer the whole world, follow *Tertullian* for their Author.

[Worke of Darknesse.] All euill and sinfull workes, which come from darknesse of Ignorance, and leade to darknesse of misery, and be done of such as hate the light. *Eph. 5.11. 1 Thef. 5.8. Rom. 13.12. Cast away the workes of Darknesse, that is, such workes as blinde Gentiles liue in, and commit.*

[To walke in Darknesse.] To leade such a kinde of life, as they do, which shunne and flye the light of the word: a sinfull life. 1 *John 1.6. He that walketh in Darknesse, &c.*

[To loue darknesse.] To take full pleasure and delight in vnbeleefe and sinne. *John 3.19. Men loued Darknesse, rather then light.*

[To sit in Darknesse.] To remain and abide secure in the estate of sinne and wretchednesse. *Luke 1.79. To give light to them that sit in Darknesse.*

[Power of Darknesse.] The Dominion, rule, and sway, w Satan and sinne do beare ouer all vnregenerate persons. *Col. 1.13. Who hath deliuered vs from the power of Darknesse.*

[Fiery Darts.] The most fierce and dangerous temptations which Satan casteth at vs (as fiery Darts) to destroy

our faith. *Eph. 6.16. That yee may quench all the fiery Darts of the Diuell.* These Darts, faith doth soextinguish, as the faithfull are not hurt by them.

[David.] Properly such a man so called, the son of *Iesse*, King of *Israel*, to whom was made the promise of the *Messiah* to come of his seed, and to sit vpon his throne by iust succession: but typically and figuratiuely Christ the spirituall King of his Church, of whom *David* both in peace and war, in troubles, and in regard of enemies of all kindes, did carry a most cleare figure and representation, as in *Esay 9.7. Ier. 33.14. 15.16.17.18. Hos. 3.4. 5. Psal. 22. throughout. Salomon* in the dedication of the Temple, taking on him the Priestly function of praying & teaching, was a type of Christ, *2 Chron. 5.1.2.3. &c.*

[Sun darkned, and Stars.] Most greuous calamities, as in *Ezek. 32.8. Ios. 2.31. and 3.15. Math. 24.29. Luke 21.35. Esay 13.10.* Starres and constellations (which is something compact of many starres) bee in *Chaldea*, whereof *Esay* speakes, most bright and cleere for the rarity and thinnesse of the Clouds there.

[Blacknesse of Darknesse.] Most thicke and grosse Darknesse, euen misery most horrible and searefull. *Iude 12.*

[Daugh-

2 Sam. 7.15
16.17. &c.
Psal. 132.
11.12. & c.
Elay 11.1.

[Daughter.] A Woman Child, or a Female, as *Thamar* the Daughter of *David*.

2 The holy Catholick church, even the company or body of all true beleeuers, called a Daughter in respect of GOD her Father, who hath spiritually begotten her, and loved her as his Daughter. *Psal.* 45, 9. 10, 13. *The Kings Daughter is all glorious within.*

3 Particular Churches or Congregations, professing the faith of Christ, and begotten of that immortall seed of the word, which first came out of *Ierusalem*. *Cant.* 1, 2. *I am Blacke, O ye Daughters of Ierusalem.* Those Churches are called Daughters of *Syon*, and of *Ierusalem*, *Esay* 62, 11. *Because they were begotten by the Doctrine that came out from thence, Esay* 2, 3. *And the Law shall go forth of Syon, & the word of the Lord from Ierusalem.*

4 False Churches, which make a great shew of piety, & yet are but the assemblies of Idolaters and Hereticks. *Cant.* 2, 2. *So is my Love amongst the Daughters.* Also in *Cant.* 6, 8. it signifies strange people and Nations.

5 A Neece, or a Sons daughter, *Exod.* 2, 21. *Who gave to Moses Zipporah his Daughter.*

6 Posterity, or off-spring, *Luk.* 1, 5. *Which was of the daughters of Aaron.*

7 A City. *Math.* 21, 5. *Tell ye the Daughter of Syon, that is; the City of Syon: also people, Esay* 10, 30.

[Daughters of singing.] The eares which take delight in Musick *Ecc.* 12, 4. *And all the Daughters of singing, shall be abased.*

[Daughters of Ierusalem.] Women which dwelt at *Ierusalem* *Luke* 23, 28. *Daughters of Ierusalem, weep not for me. And often in the Booke of Lamentation, it is so taken.*

2 Churches begotten by the word, which came forth from *Ierusalem*: as afore, *Cant.* 1, 2. *O ye daughters of Ierusalem*

It is vsuall in Scripture, by Daughters to signifie Churches or Congregations. The reason is, because euery chiefe City was counted a Mother. 2. *Sam.* 20, 19. *Thou seekest to destroy a City and a Mother in Israel* (whereupon the Apostle calleth *Ierusalem* the Mother of vs all. *Gal.* 4, 26.) The Villages that were neere and pertained to such Cities are called Daughters, *Iosh.* 15, 45. 2. *Chro.* 13, 19. *Psal.* 68, 11. And the Inhabitants there seated, or assemblies of people resorting thither, are likewise called Daughters, as beeing bredde, borne, and nourished there. see *Lam.* 2, 19. *Math.* 21, 5. *Zach.* 9, 9. *Ier.* 4, 11, &c.

[Day.] The space of 24. hours, and

Esay ch. 47. v. 14. as a mother
2. v. 19. Gal. 4. 26
3. v. 21. v. 22. v. 23. v. 24. v. 25. v. 26. v. 27. v. 28. v. 29. v. 30. v. 31. v. 32. v. 33. v. 34. v. 35. v. 36. v. 37. v. 38. v. 39. v. 40. v. 41. v. 42. v. 43. v. 44. v. 45. v. 46. v. 47. v. 48. v. 49. v. 50. v. 51. v. 52. v. 53. v. 54. v. 55. v. 56. v. 57. v. 58. v. 59. v. 60. v. 61. v. 62. v. 63. v. 64. v. 65. v. 66. v. 67. v. 68. v. 69. v. 70. v. 71. v. 72. v. 73. v. 74. v. 75. v. 76. v. 77. v. 78. v. 79. v. 80. v. 81. v. 82. v. 83. v. 84. v. 85. v. 86. v. 87. v. 88. v. 89. v. 90. v. 91. v. 92. v. 93. v. 94. v. 95. v. 96. v. 97. v. 98. v. 99. v. 100.

and this is the Naturall Day: or of twelue houres, which is the Artificiall Day. *Iohn* 11, 9. *There be twelue houres in the day. Gene.* 1, 4, 5.

2 Time generally, *Math.* 3, 1. *In those Daies. Lu.* 1, 5. *Ge.* 2, 4. & 17. in *Ge.* 1, 5; it is vsed both for artificiall and naturall day.

3 The time of grace; vnder the light of the Gospell, *Rom.* 13, 12. *The Day is come.* Also *vc.* 13. *Heb.* 4, 7. *Alis* 3, 24. Al the Prophets spake of those daies. It signifies the Night, *Esay* 10, 17. 2 *Kings* 19, 35.

4 The light of Truth, or the lightsome doctrine of heauenly truth, *Ioh.* 9, 4. *While it is day. 1 Cor.* 3, 13. *For the Day shall declare it. 1 The.* 5, 8.

5 That space that a man liueth in, or doth any notable acte, or suffereth any great thing; *Iohn* 8, 56. *Abraham reioiced to see my day: also a point of time. Ge.* 2, 17. *That Day, &c.*

6 Year. *Numb.* 14, 34. *Ezek.* 4, 6. *One day shall bee for a yeare &c. Gen.* 27, 46.

7 Iudgement, *1 Cor.* 4, 3. *Or of mans Day.* So it is in the Originall, for Iudgement.

8 The time of ones affliction, *Psal.* 136, 2. *In that my Day. Obad.* 22. *Psal.* 77, 18. *Iob.* 1, 20. *Ier.* 30, 8. *Ezek.* 25, 19. *Esa.* 4, 1. *Hos.* 1, 1. *Psa.* 137, 7. *1 Sa.* 26, 10.

9 Iudicall feasts and festiualls appointed by the Law of God, as the Iewish Sabbath,

Pentecoste, Easter, feastes of Tabernacles, of Expiation, of Trumpets, New Moons: These dayes, some weake beleeuers amongst the Iewes, did stil obserue and keepe through ignorance of their liberty, purchased by the passion of our Lord, *Rom.* 14, 5. *One man este meth one day above another, &c.* Such as expound this of choyce of dayes, for abstinence and fasting, do much misse of the Apostles meaning and drift (howsoeuer some Fathers fauor that exposition) as *Ambrose*, *Orige*, *Chrysostome*, *Anselme*, &c. For the Apostle labourerh to compound the Controuersie betweene beleeuing Iewes and Gentiles, as is appearent by ver 2. Also of such choyce of daies for meat, we reade of none in the Apostles time or long after: neyther would he say that such did eat to the Lord, as by their owne inuention obserued daies for abstinence.

[Dapes] The short time of mans life, who is a creature (as it were) of a daies continuance *Psal.* 90, 9. *Our dayes are spent in thine anger. Gen.* 47, 9.

2 The time and space wherein any thing continueth, *Psal.* 90, 16. *Comfort vs according to the Dayes wherein thou hast afflicted vs.*

3 Euenys good or euil estates, calamities, that at any time befall men. *Psa.* 37, 18. *Psa.* 31, 15. *Psa.* 119, 84. *Esa.* 7, 17. [Day

Not.

Metropolis
whence
Metropolis
came.

[**Day by Day**, or daily offerings.] Our continuall and daily prayers, and our set worship of God, acceptable to him by Christ, who was figured by the Lambe offering vp euerie day, in the morning and euening, *Numb. 28. 3. Offer daily twoe Lambes without spot.* See the practise of *Elias*, *1 Kings 18. 36. Daniel 9. 21. Cornelius. Act. 10. 23.* For daily set prayers.

[**Ancient of Daies**] The eternall God, who hath neither beginning of daies, or end of yeares, *Dan. 7. 9. The ancient of daies.* This is a poore ground whereon to builde their contumely offered to God, in setting him out by picture of a gray-headed mā, as if he could waxe old, with whom a thousand yeares is as one day.

[**1290. Daies.**] Three years seauen months and thirteene dayes, when Religion restored to the Iewes by *Iudas Machabees*, it should bee ratified by the publicke Edict of *Antiochus. Dan. 12. 11. There shall be a thousand two hundred ninety dayes.* See *2 Mach. 11. 22.* but the condition of the afflicted Iewes, is in verse 12. promised to be yet more happy after 45. dayes, when their freedom from tyranny should come. *2 Mach. 6. 16.*

[**Day of slaughter.**] A Day appointed for a solemne feast, where beasts were slaughtered

by the Iewes for sacrifice, *Iam. 5. 5. As in a day of slaughter.*

[**Day of the Lord**, or of Christ] The time of his comming in the flesh, to liue amongst vs. *Luke 17. 22. Tee shall desire to see one of the dayes of the Son of man.* This time of Christs life is called the day of his flesh. *Heb. 5. 7. In the Dayes of his flesh. Mala. 4. 1.*

2 The time of his seconde comming to Iudgement in Glory and Maiesty. *Luke 17. 24 So shall the Sonne of man bee in his Day. 2 Pet. 3. 10. The Day of the Lord shall come.* This is called the [**Day of Wrath, Condemnation, and Destruction**] in respect of the wicked. [**A Day of Redemption and Delineering**] in respect of the Godly, who are then to bee sette free from all kinde of Euils. [**A Day of Reuelation**] in respect

of all men and Angels, whose shall be then reuealed and manifested what they be, & what they haue done. [**A Day of Iudgement**] because therein all persons are to bee tried and adiudged vnto that condition and state vntowhich they must sticke for euer. Finally [**That Day**] by an excellency, beeing the [**Last Day**] and [**Great Day**] full of Glory to Christ, of Ioy to the good, of Sorrow to the wicked; after which there shal be no succession of Daies and Nights, but one perpetual Day for

*This Day
of our
Saviour
shall
be
the
Day
of
the
Lord*

*Rom. 1. 16.
2 Pet. 3. 10*

Luke. 17. 22

2 Pet. 3. 10

*2 Pet. 3. 10
John 6. 40*

for the Righteous, & one perpetuall Night for the sinners and vngodly.

[**The Lords Day**] The first Day of the weeke, being the first Day of the Creation, called commonly [**Sunday**] *Reuel. 1. 10. I was ranisht in the Spirit, on the Lords Day;* so called, for that our Lord rising from deth on that Day, brought forth the light of a new and eternall world, it is also kept for Remembrance of the Mystery of our Lords Resurrection, on w day, for that end, solemne Assemblies were kept by y faithfull. *1 Cor. 16. 2. Acts 20. 7. By our Lords appointment. Acts 1. 3.* Papiists erre, in making the constitution of this Day, to bee a meere Tradition of y Church, without any authority of scripture.

[**Day of the Lord.**] A time appointed by the Lord, wherein to assemble the Heathens to execute his iudgements against the *Edomites, Obad. 15. For the day of the Lord is nere.*

[**Day of Saluation**] Time of the Gospell, wherein the glad tydings of Saluation are published and offered. *2 Cor. 6. 2. This is the Day of Saluation.*

[**Last Dayes**, or latter dayes and times] At length, a long while after, or hereafter in time to come, *Gen. 49. 1. Gather them that I may tell them what is to come in the last dayes,*

viz. after they shall enter into Canaan, some good time hence *Deut. 4. 30. also Ier. 23. 20. In the last dayes, viz. when the time of your captiuitie in Babilon shall haue an end. Ieremy 30. 24.*

2 The times next going before the final and general iudgement, *2 Tim. 4. 1. 2 Tim. 3. 1. and 2 Pet. 3. 3.*

3 The whole time wherein the Gospell is preached, to wit, betweene the first and seconde comming of Christ, called by *Paul*, Fulnesse of time, as in *Esay 2. 12. Mich 4. 1. 2. Ier. 48. & 49. Ezek. 38. Joel 2. 28, 29. Act. 2. 17. Heb. 1. 2. 2 Iohn 2. 18. 1 Cor. 10. 11.* The reason why the times betweene Christs first and seconde comming are called last dayes, is becaufe in these dayes al figures, types, propheties, were to bee fulfilled.

Secondly, because the forme of the Church constituted by Christ and his Apostles, was not to bee any more changed, as it had beene till the flood, *2. In the vocation of Abraham. 3 In the deliuerance out of Egypt. 4 In returne out of Babilon, &c.*

[**Day of Visitation.**] The time wherein God of his great Mercy shall conuert a Sinner. *1 Pet. 2. 12. May glorifie God in the day of visitation. Luke 19. verie 44.*

[Good

[**God Dayes.**] A blessed and happy life, wherein many good things befall vs. *1 Peter 3, 10. If any man loue to see good dayes. Ps. 34, 12.*

[**Daily Bread.**] That which is sufficient and necessary for our nature, or Bread sufficient for euery day. *Math. 6, 11. The Syriach readeth it [Bread of our necessity] that is, meete and necessary foode. The Papists doe erre, when they expound this of the Sacrament of the Altar.*

[**Holy Day.**] A day set apart to holy vse. *Esa. 58, 13. From doing th ne will on mine Holy-day. Such are to be consecrate vnto the honour of God alone.*

[**This Day.**] Euery day, or the day present which now is. *Mathew 6, 11. Gine vs this Day. Teaching vs, from Day to Day to depend vpon God for things of this life.*

2 Shortly, ere it be long. *Iosb. 23, 14. This day I enter the way of all the earth.*

[**To Day and to morrow.**] Time that now is, and the time to come, euen the whole time of his office. *Luke 13, 32. I will beale still to day, and to morrow.*

[**To Day.**] The whole season of our calling to God, euen all the time of this life, wherein God offereth vs Grace, and calleth vs to him. *Psa. 95, 7. To day if you will heare his voyce. By this men are warned to heare the word, with constancy all theyr*

life long, because this full day so long as they liue here.

[**At one Day.**] Very shortly, and as one instant. *Reuela. 18, 8. The plague shall come at one Day, that is, suddenly, and in a moment.*

[**Day and night**] Perpetually, for euer, and without any end. *Reuela. 14, 11. They shall haue no rest, Day or night. Esa. 27, 3.*

2 Continually without ceasing, so long as this world lasts. *Ren. 12, 10. Which accuseth them before our God, Day and night.*

3 Not in the day time only, but in the night also, euen euery day. *Luke 2, 37.*

[**Ten Daies.**] A small and short space of time (as it were for ten dayes long. *Ren. 2, 10. Ye shall haue tribulation tenne dayes, that is, a few dayes. A definit & certaine number, put for an indefinite and vncertaine.*

[**Day of Midian.**] The time when *5* Midianites were by Gedeon maruailously confounded and destroyed, when the people of Israel were so freed from very great distresses, as yet their Ioy was not lasting. *Esa. 9, 4. Iudges 7, 22. Es. 10, 26. This renowned victory twice by Esa. reported, as an exaple of Gods goodnesse and might, in deliuering his.*

[**Day of temptation.**] All the time wherein GOD tryed his people. *Psa. 95, 8. In the day of temptation in the wildernesse.*

[**Day**

[**Day of darkness.**] Times of affliction and trouble, or sharp & hard times. *Iosb. 2, 2. A Day of darkness, and of blacknes.*

[**Day star.**] Eyther the more cleere knowledge of Christ by the preaching of the Gospell which (in comparison of the darke shaddowes, Legall and prophetically writing) was as a Morning star, bringing a fuller manifestation of the truth of God, then did the Prophets, whose predictions yet beeing accomplished, were as a light in a darke place. *2 Pet. 1, 19. Till the day starre, &c. Or it fig. Christ himselfe now exhibited who is called The light, and brought heavenly light into y world, Iohn 1, 4, 5, 9. as the day starre giueth elementary light. Peter saith day starre, rather Sun, because the full knoledge of Christ is deferred till his second comming, wee knowing now but in part.*

[**One day as a 1000. yeeres**] That with God ther is no place for such distance of time, shorter or longer, as is with men. *2 Pet. 2, 8. Such as draw this to proue the continuance of the world to be but 6000. yeeres, according to the number of the dayes in the weeke, do willingly dote.*

[**Euill dayes**] Times full of sin and troubles, or trouble-some & sinfull times. *Eph. 5, 16. For the dayes are euill, Gen. 47, 6.*

Dayes be called euill, not essentially, because they make men euil, nor essentially, as if a day in it owne nature were euill, but accidentally in regard of the euill actions and euents which do happē vnto vs in the day: in w^{ch} sence Christ speakes, *Mat. 6, 34. Sufficient for the day is the euill thereof, viz. the affliction, griefe, and hurts, that euery day brings with it.*

D. E.

[**Deacon**] A Steward of the Church treasure, being appointed to looke vnto the poore, & to minister vnto euery one of them as he had need. *1 Ti. 3, 8. Phil. 1, 1. To the Bishops and to the Deacons. Of their Office & election, read Act. 6, 1, 2, &c. of their seuerall kinds, see Ro. 12, 8.*

[**Dead**] One whose soule is separated from his body, either by natural or violent death. *1 Pet. 4, 6. The Gospell was preached to the Dead, that is, such as were naturally dead when this was writtē of Peter, but were aliue when the gospell was preached to them.*

2 One whose soule & body is separated from Gods grace & Spirit. *Luke 9, 60. Let the dead bury their dead. Re. 3, 2. 1 Ti. 5, 6*

3 One very neere to death. *Ge. 20, 3. Thou art but dead, Iob. 27, 15. His remnant shall be buried in death, that is, before they be wholly dead, while life is in them, they shall be buried.*

I

4.

Note.

4 Such as haue no being at all, but are extinct both body and soule, Mar. 22, 32. *God is not God of the dead, viz. of such as be utterly perished (as Saduces thought according to whose sense Christ speaks) but of such as are alieue in soule, & shall also in their bodies (which be now dead) liue againe, of these he is God.*

5 Such as were like dead persons, as the Iewes in Babylon, of whom was no more hope that they should liue in their owne Land, then that a man dead and put in the graue, should rise to life, Esay 26, 19. *Thy dead shall liue.*

6 Things without life, which Wizzards and Soothsayers abused to their superstitious diuination, Esay 8, 19. *From the liuing (Gods Prophets which were alieue) to the dead.*

[Dead workes] All manner of sins, Originall, Actuell, in thought, word, and deed, Heb. 9, 14. *Purge your Conscience fro Dead workes.* Heb. 6, 2. Sinnes are thus called; First, because they come from persons spirituall Dead. Secondly, they deserue eternall Death, and leade thereunto, without forgiveness. What becomes of veniall sins, if all be deadly? If euery sin, euen the least, is a work of Deth and in strict Iustice bee worthy of Destruction eternall, then no sin is so light and venial as can

be done away without the merit of Christs Death, onely by an asperision of Holy-water, or kissing the Pax, &c.

[Dead while she liueth.] A wanton Widdow, spirituall dead in soule; whilst in y world she liueth naturall, 1 Tim. 5, 6.

[Dead in trespasses and sins.] All voregenerate, naturall, and vnmortified men: euen all the elect, as they be & stick in the corruption of their Nature. These are Dead in sin; first, because through guilt of sin they are void of true life, & worthy of Death. Secondly, because they are vnder the power of their sinfull lusts, (as one that is drowned in the water) hauing no more power to do any duty of a godly life, then a Dead mā hath to do the duties of naturall life. Eph. 2, 2. *Being Dead in trespasses & sins, you were quickened.* Eph. 4, 14. *You were strangers from a godly life.*

[Twice Dead] To be liable and subiect to a twofold death one w at their birth was due to them, for their naturall corruption: another which afterward they draw vpon themselves by actuall defection, Iude 13.

[Dead to sin] A mortified person, one, in whom the Death of Christ hath broken y force of sin, that it cannot reigne. Ro. 6, 2. *How can they which be dead to sin, &c.* Where the vigor and force of sin, (which is the life

of

of sin) is crushed and extinct, there sinne cannot bring forth such bitter fruites, as it was wont before Sanctification to do; therefore euen as men w haue so lost their bodily strength as it cannot be recovered, are said to be dead while they liue: so though sin still liue in y godliest, yet they are dead to sinne, because the power and olde strength of sin is fore abated, and lessened daily.

[Death] A separation of soule fro body, He. 9, 27. *After death cometh iudgement.* This Death is eyther naturall, or violent, & is called a bodily and worldly Death.

2 A separation of soule and body from Gods fauor in this world, Luke 1, 79. *And sit in the shadow of Death.* This is spirituall Death.

The spiritual death by sin in this life, begetteth the first deth which is naturall in the end of our life; also the second Death which endureth eternally after this life ended, first in soule, & then in the whole man.

3 A separation of the whole man from Gods heauenly presence and glory, for euer. Ro. 6, 23. *The wages of sin is Death.* Re. 20, 6. *They shall neuer see the second Death.* This is eternall Death. Rom. 8, 6.

4 A Deadly thing, 2 Kin. 4, 40. *Death is in the Pot,* that is, a Deadly thing is there, Ro. 7, 23

Sin is there called the *Body of Death*, because it is a Deadly thing.

5 All Calamities & miseries, not onely of the worlde to come, but of this life, which be as the harbengers & fore-runners of Death, Ge. 2, 17. *Thou shalt*

dye the Death, that is, y shalt become subiect to Death, & to all euils that bring vs to death.

2 Cor. 1, 10. *Great Death,* put for *Great dangers.* 2 Cor. 10, 7. *2 Cor. 11, 23*

6 Destruction and ouerthrow, Hos. 13, 14. *O Death I will be thy Death,* that is, thy destroyer and abolisher; thy ouerthrow.

7 Pestilence, or plague, which is a deadly sicknesse, bringing Death, Reue. 6, 8. *His name that sate thereon, was Death.*

8 The perill or hazard of present Death, 2 Cor. 11, 23. *In Death often &c.* 1 Cor. 15, 31.

9 Things which being once created and liuing, are now perished and Dead. Iob. 28, 22. *Destruction and Death say, &c.*

[Second Death] Eternall Death and damnation of soule and body in Hell, as the first Death is the dissolution of the soule and body, Reue. 2, 11. *Hee that ouercommeth shall not be hurt of the second Death.*

[To see, or to taste Death] To dye, or depart this world, Luke

426 11, 19, 26

2, 26. *I should not see death.*

[**Heavy to Death, and sorowes of death.**] His most mortall and deadly heauinesse and sorowes, or a death full of bodily griefes & soule-torments. *Acts 2, 24. He loosed the sorrows of Death. Math. 26, 38. My soule is heavy to Death.* Out of these sorrowes and death, springs all true life and Ioy.

[**No bands until their Death.**] The constant prosperity of the wicked, liuing in a continuall tenor of welfare till they dye, euen like a webbe of Cloath, made of euen and strong thred, without knors or snurles. *1 sal. 73, 4. There are no bands in their Death.*

[**Shadow of Death.**] Death shadowish and darke some, full of discomfort and heauinesse. *Iob 24, 7. But the morning is euen to them as the shadow of Death. Luke 1, 79. Ps. 23, 4. Luke 1, 79. Esay 9, 2, 3.*

[**To swallow vp Death in victory.**] To conquer for euer the second death, yit no more doe rule and domineere ouer such as be admitted to Christs spirituall banquet. *Esay 25, 8.* This was fulfilled when y Jews after their long diuorce from Christ for their vnbeliefe sake, beeing long dead in their infidelity, were againe restored & raised to the life of grace, as *Paul* prophesied of them. *Rom. 11, 15.*

[**Debate**] strife, or variance, when men of contrary desires and opinions, differ and fall out amongst themselves. *Rom. 1, 29 Debate, &c.*

[**Decree.**] Prescript, Lawe, or Statute, and vsually denoteth the rules and ordinances about Gods worship, as the decree of the Passecouer. *Exod. 12, 24, 43.* The decree of dressing y lamps. *Ex. 27, 21.* Of the Priests office and garmets. *Ex. 29, 9.* Of their washing. *Exo. 30, 21.* Of the sacrifices. *Leu. 3, 17.* and 6, 18, 22. So may it bee taken, *Psal. 2, 6. I will declare the decree, &c.* for the rule of seruing God fulfilled of Christians, by faith and obedience to his Gospell, when all Legal Ordinances had an end.

[**Debt.**] A summe of money which we owe to another, or y is any way due to another.

2 Sin, which is called a debt, because for sin we do ow vnto y Iustice of God eternal death, and vnto our Neighbor, whom we wrong by our sin, we do ow the recompence of the wrong done to him. *Mat. 6, 12. Forgive vs our Debts.*

[**Debter.**] One which oweth duty to another, by vertue of some calling. Thus Ministers and Princes are debtors. *Ro. 1, 14. I am Debter both to the wise, and vnwise.*

2 Such one as by Law of charity, oweth releefe to others. Thus the rich are debtors to the poore.

John 4, 11.

poore. *Rom. 15, 27. And their Debtors are they.*

3 One who is beholden to another for some benefit receiued. *Rom. 8, 12. We are Debtors to the Spirit,* because the Spirit doth regenerate vs, and dwell in vs, and witnesseth our adoption to vs, comforting vs: for these benefits we are Debtors to the Spirit, beeing bound to be led and ruled by the good motions thereof.

4 One who is a Trespasser and offender of vs, eyther in word or deed. *Math. 6, 12. As we forgive our Debtors.*

[**Debter to the whole Law.**] Such a one as bindeth himselfe to the exact and perfect keeping of the Law in euery point, because he will be iustified by the works of the Law, and not by faith in Christ. *Gal. 5, 3.*

[**Deceit.**] Subtily, craft, or cunning, when men hide their euill meanings by some colourable words or deeds, that they may more easily hurt and entrap others. *Rom. 1, 29. Murder, Debate, Deceit. Prou. 25, 24. Hee that hateth, will counterfet with his lips, but his heart layeth vp Deceit.*

Deceit or guile commeth of a word in Hebrew (as the learned obserue) which signifieth to heaue, or cast, or shoot with a Bow: and as warpen Bowes do cast and shoot awry, and deceiue the Archer, *Psal. 78, 57.*

so impostors or men of Deceit do first lift vp a man with vain hope, that being disappointed, he may haue the more heauy ouerthrow, see 1 Chro. 12, 17. *Ge. 29, 25.* so in *Ier. 37, 9.* the lifting vp of the soule is put for Deceiuing.

[**Span of Deceit.**] An Impostor or deceitfull person, *Ps. 43, 1. Ps. 7, 7.* By man of Deceite is noted the secret sinner; as by [Man of blood] the open and violent trespasser.

[**Deceitfulness of sin.**] The guilefull craftinesse of sin, entrapping vs by faire flattering shewes, & sundry wily sleights. *Rom. 7, 11. Heb. 3, 13. Lest any of you bee hardened by the Deceitfulness of sinne.* So *Eph. 4, 22 Deceitfull lusts;* because sinfull lusts doe deceiue naturall men with shewes and false appearances.

[**Not Deceiued.**] Not immediately seduced by the Diuell as *Eue* was; she was also in the transgression (first) for *Adam* transgressed but after *Eue*, and by her suggestion, 1 Tim. 2, 14. They erre which extenuate or excuse *Adam* by his confugail beneuolence to his wife, it is against *Gen. 3, 17.*

[**To sport with their owne Deceitings.**] To please themselves with mocking y Church of God, and deceiuing y faithfull, into whose publicke meetings they crouded themselves

Note.

as true members of Christ, being indeed spots and blots, 2. *Pet.* 2, 13. *Iude*, ver. 12.

[**Decretfull tongue.**] A tongue which uttereth false and guilefull words, to deceiue others. *Prou.* 21, 6.

[**Decent.**] That which of it owne nature brings some dignity and comelinesse to diuine actions, as a Table and a Table-cloth at the Communion, a Pulpit and a Pulpit-cloth to a Sermon. *See Comelinesse.* *1 Cor.* 14 40.

[**To Declare.**] To make known things which were before vnknowne to vs, *Iohn* 17, 26. *I haue declared thy name to them.*

2 To cause something which was but meanely and weakely knowne, to be better & more cleerely known to vs, *1 Cor.* 15, 1. *I declare to you the Gospell.* *Iob*, 17, 26. *And I will declare it, viz.* more and more reueale, and manifest it more effectually & fully, that their faith in me, w^{ch} is little and weake may growe till it be great and strong. To declare sinne, is to glory in it without shame, as *Sodomites* did, *Ez.* 3, 9.

[**Decree**] Gods purpose and determination concerning all persons and things. This is his generall Decree. *See Counsell.* Of which Decree, Election is part, which hath in it twoe thinges, fore-knowledge or

purpose, or good pleasure, whereby God knoweth some as his owne: secondly predestination whereby he hath fore-ordained them to bee conformed to his Sonne in grace and glory, *Reu.* 8, 29. *1 Pet.* 1, 2. *Eph.* 1, 4.

2 His particular purpose of sending some speciall blessing or punishment. *Zeph.* 2, 2. *Before the Decree come forth.* This is a speciall diuine Decree.

Determination of y^e Church, touching things to bee done, or not to be done. *Acts* 16, 4. *And they deliuered them the Decrees to keepe.* These be Ecclesiasticall Decrees.

4 Purposes and thoughts of Princes, published vnto their people, touching matters of warre and peace. *Esay* 8, ve. 10. *Pronounce a Decree.* These be Ciuill Decrees.

5 Statutes and Ordinances for the administring of Iustice, betweene man and man. *Prou.* 31, 5. *Let be drinke, and forg. is the Decree.*

[**Good Degree.**] Credite, estimation, dignity, liberty, and boldnes or freedom, to such as do their duty wel: as Deacons, these may lesse feare reproach, and more vnfearefully and freely discharge their office, then they which haue been vnfaithfull, and deserued reproach and shame by vsing them ill; such shall be alwayes in bondage & dread of being hit in the teeth with

with their faults. *1 Tim.* 3, 13. *They purchase a good degree and liberty, &c.* Papists abuse and corrupt this place, when out of it they teach that a Deacon doing well, gets a good degree of Priest-hood; meaning, when they haue played their part at the Masse, and ministred there to the Priest: then they are fitte afterward to be made Priestes. This is a plaine mocking of Scriptures; for Deacons by Christs ordinance were to take care of the poore, and to distribute the publicke Almes: as in *Acts* 6, appeareth. Also it was not *Pauls* meaning, that a Deacon should bee a Minister, for w^{ch} euery Deacon is not fitte; one may be meet to minister for the poore, as a Deacon, and far vnmeet to minister in the Church as a Pastor: also the Masse is scarce so ancient as Saint *Pauls* time, *Paul* little knewe also what popish Deacons meant. Lastly y^e Text it selfe expounds Degree, to bee liberty or boldnesse in doing his office, with a more quiet conscience before God, and without discredit before the Church, which is a fruit of a liuely faith in Christ. Indeede Maister *Baza* confesseth that by ancient Canons it was provided, that such as approoued themselves faithful in inferior charges, were aduanced to the greater; but that must be vnderstood where fitness and a-

bility did concur.

[**Deliuernance from Blood.**] Freedom from the fault and punishment of the sin of murther. *Psa.* 51, 14. *Deliuermefrom blood.*

2 Freedom from the Tyranny and power of sinne and Satan. *Math.* 6, 13. *Delinervs from euill.*

3 Freedom from eternall vengeance. *1 Thes.* 1, 10. *Which deliuerevsvs from the wrath to come.* This is done by continual act of grace, preserving the beleeuers in their holy faith, as *Peter* speakes, *1 Pet.* 1, 5.

4 Freedom and safety from outward dangers and enemies *Psal.* 25, 22. *Deliuervs Israel O God from all his troubles.* 2. *Tim.* 4 17.

[**To Deliuervs from an euill worke.**] To preserve and free one fro committing any thing vnworthy his calling. 2 *Tim.* 4, 18. *The Lord will deliuervs fro euery euill worke.*

[**To deliuervs to a Reprobate minde.**] Three things; first, a withdrawing of his grace, that it should not stay nor uphold them: secondly, a willing permission or suffering them to fall, and ministring occasion; thirdly, a giuing the vp to be ruled by their lusts, & by the Diuel, as a Iudge giueth vpa Malefactor vnto the hands of the executioner. Thus was *Indas* deliuered vp to Sathan.

From euil.

From wrath.

From troubles.

Rom. 1, 18. *God deliuered them vp to a Reprobate minde.* And verse 24.

[**To deliuer by the kingdome to God.**] That the kingdome and Regiment of Christ ouer his Church militant, (such as now it is by execution of his Prophetship, in the administration of his worde and Sacrament: and of his Priest-hood, by his sacrifice & intercession, and of his kingly function, by the keyes committed vnto his Ministers) it shal cease, that God may be all in all.

[**To deliuer vp to Satan.**] To shut out iustly (according to the word) offensive liuers, by the sentence of excommunication, 1 Cor. 5, 5. *That ye deliuer him to Satan.* 1 Tim. 1, 20 *Whom I deliuered vp to Satan.* Such as be worthily thrust out from the priuate fellowship of the Saints, and the publick participation in holy things, are thereby declared to bee vnder the power of Satan, and to appertaine no more vnto the kingdome of Christ, till they repent. See Math. 18, 17.

[**To be deliuered.**] To begin to be deliuered, and so by degrees to bee preserued and saued, till at last their deliuerance be perfected in the generall Resurrection, Daniel 12, 1, 2.

[**To deliuer ones Soule.**] To acquit and discharge ones self

from partaking in the guilt & dangers of other mens finnes. Ezek. 3, 21. *If thou admonish the wicked, thou shalt deliuer thine owne soule.* 1 Tim. 4, 6.

[**Deliuerer**] A neere kinsman, or one next of kinne, to whom it did belong to redeeme such Land or inheritance as had bin solde by a partye which was a kinsman, and become vnable and vsufficient to redeeme & buy it againe; according to *Law*, Leuit. 25, 25. whereof ye haue the practise in Ruth 4, 3, 4, 5, &c.

2 One that setteth at liberty and enfreeth (not possessions and Lands) but his people beeing by the righteous iudgment of God for finne, vnder the bondage of Satan, Rom. 11, 26. *Esay* 59, 20. This Deliuerer, or Redcemer, is the Lorde Iesus Christ, who was a kinsman and neere of blood to the Iewes, (of whom hee came according to the flesh, Rom. 9, 3: by which right he and he alone is the (Goel) or Deliuerer of his people from their sins. For the vse and profit which Gods people ought to make of Gods deliuerances, spirituall and bodily; it is two-fold. First, to trust in, and stay vpon God with a firme faith. Secondly, to repent and amend our liues. See *Esay* 10, 20, 21. *Luke* 1, 74, 75; *Tit* 3, 14, 15.

[**To deliuer vnto the Iudge.**]

To

To ouercome and cast his Aduersary, and by the sentence of the Iudge to committe him to prison. *Math.* 5, 25.

[**To be Deliuere into the form of doctrine.**] To haue the impression or print of sauing knowledge made in our heartes, by the doctrine of Grace (which is like a forme or molde) transforming and altering the elect into the likenesse of Christ. *Rom.* 6, 17.

[**To Deny our selues.**] To forsake the motions of our own corrupt reason and will. *Luke* 9, 23. *If any man will come after me, let him denie himselfe.* and *Lu.* 14, 26. When that which is pleasing to our corrupt nature, and hindereth vs in the course of godlinesse, is loathed and eschewed: This is the deniall of our selues, which is the very same, with mortifying of the Olde man, and crucifying the flesh. Hereof a notable example in *Heb.* 11, 24, 25.

[**To Deny Christ.**] To renounce him and his Gospel, either in our profession or liues, either for a time, and of infirmity, as *Peter*; or for euer, and of maliciousnesse, as *Iulian* the Apostata did. *Math.* 10, 33. *Who soeuer shall deny me before men.* 1, *Pet.* 2, 1. Euen Denying *Lord.* *Titus* 1, 16.

[**To Deny vs.**] Not to acknowledge vs as his owne, but to cast vs out: as Reprobates. 2,

Tim. 2, 12. *If we deny him, he will deny vs.*

[**To Deny himselfe.**] To bee vnconstant and mutable in keeping of his word and promise. 2 *Tim.* 2, 13. *God cannot deny himselfe,* that is, his trueth.

[**Depart, being referred to God.**] His leauing or going from vs, by the presence of his sauour, when he withdrawes his benefits or protection, spiritually or bodily; for as touching his essence and power, hee neuer departs from his creatures. *Psalm.* 71, 12, 18. *Depart not, or goe not far from vs O Lord.* Gods departing, is either in part, or wholly: either for a certaine time, or for euer.

[**To Depart, being referred to men.**] To leaue one, by going out of his sight. *Ge.* 31, 49. *When we shall be departed one from another.*

2 To leaue off, and goe from the seruice and practise of sin. 1 *Tim.* 1, 19. *Let every one depart from Iniquity.*

3 To forsake and goe from the fellowship of the wicked, sometimes touching their persons, when God commands, or our vocation will suffer, as well as from their finnes. *Numb.* 16, 27. *Depart from the Tents of these wicked men.* *Psalm.* 6, 8.

4 To fall from the true doctrine of God, or from the profession of the true Christian faith. 2 *Thessal.* 2, 3. *Except there come*

come a departing first. 1 Tim. 4, 1
In the latter times some shall depart from the faith.

[Not to Depart from God] So firmly and constantly to cleave unto God and his worship, as neuer wholly and finally to leave him, Ier. 32, 40. A notable place for the perseverance of the Saints in grace to their end. If God will, alwayes loue and embrace them, and make them to cleave and adhere perpetually to him (as *Augustine* expounds this place according to Scriptures) then how can that Doctrine in Popery, of falling away from the grace of GOD be true? See Psal. 37, 24. Iohn 10, 27, 28, 29. 1 Pet. 1, 5. 1 Iohn 2, 19. Luk. 22, 31, 32. Ioh. 17, 9, 11, 12.

[To be Deprived.] To be excluded or shut out, Heb. 4, 1. *Left ye be Deprived.* The word properly signifies to waxe faint in running of a race, & to giue ouer ere we come to the Goale: in which sense, all men through sinne are Deprived of Gods eternall glory, that is, they can neuer attaine that Goale of heauenly blisse, without christ and his righteousness imputed by faith, Rom. 3, 23. *All haue sinned, and are Deprived of the glory of God.*

[Depth, or Depe] Some extreme misery, and greuous danger, Psal. 131, 1. *Out of the Deepe haue I called vnto thee O*

God.

2 Destruction or torment, eternally suffered in the Deepe pit of hell, Rom. 10, 6. *Who shall go into the Deepe?*

3 The lowest and nethermost parts of the world, Esa. 7, 11. *Aske it eyther in the Depth beneath, &c.*

4 The most hidden thoughts of God or men, Prou. 12, 4. *Re. 11, 33. O the Depth of the wisdom of God! &c.*

5 The first matter of things; the formelesse masse of earth & water confused at the first, Gen. 1, 2. *Darknesse was vpon the Deepe.*

[Depe, or Depth of riches.] Riches vnsearchable, and most profound, Rom. 11, 33. *O the Depth of his Riches.*

[Deepe things of God] Things secret, hid, and kept close (as it were) in the breast of God, till they bee reuealed to vs by the Spirit and word of God, 1 Cor. 2, 10. *The Spirit searcheth the Deepe things of God.*

[Deepe waters] Great dangers which threaten death, like deepe waters & ouerwhelme a man, Psal. 69, 2. *I am come into the Deepe waters; that is, Deadly dangers.*

2 The most secret and most inward thoughts and counsels of a mans heart, Prou. 20, 5. *Counsell in the heart of a Man, is like Deepe waters.*

[Depth and height.] Heauen

uen on hye, and earth beneath, Esay 7, 11. and 8, 21, 22.

2 The excellency and perfection of a thing, Ephe. 3, 18.

[Desart.] A Wildernesse, or a forsaken place, barren and voyde of Inhabitants, Exod. 19, 2. *They came into the Desart of Sinai, and camped in the wildernesse. See Wildernesse.*

[Descending] Comming down from aboue, or from some high place to a lower.

2 Some visible signe of Gods presence, and especially the assuming of our Nature in y person of his Sonne, that he might dwell visibly amongst vs, Iohn 3, 13. *No man hath ascended vp into Heauen, but he that descended from Heauen.. Iohn 1, 14. Ephe. 4, 9, 10.*

3 The examining of a cause, or the entring into iudgement with good aduice and consideration, Gen. 18, 21. *I will descend (or go downe) now, and see; &c.*

4 Sending downe from Heauen, Psal. 7, 16. *His cruelty shall descend or fall vpon, &c.*

5 Comming without respect of place, high or low, Iohn 4, 47. *He sought to descend, or go downe, &c.*

6 In the descending of Christ from Heauen, there bee three things contained; First the Incarnation of the word: secondly, the Conception of his Manhood: thirdly, his extreme humiliation.

[To Ascend and Descend] To minister or doe the office of seruants; as in a great family, where some seruants descend or goe downe steppes with dishes in their hands, or other things; & other doe ascend or come vp the stayres with cups, &c. Such is the pallace of Heauen, where Christ sitteth as Lord and chiefe Householder, giuing commandments for the continuall government of the Church, his family, hauing the Angels as his ministers & seruants to execute his wil, Iohn 1, versic last, *Angels ascending and descending.*

[To Descend into the lower parts of the earth.] To humble himselfe (beeing true God) to take vpon him our nature, and here in earth in the forme of a seruant to walke and dwell among vs, Eph. 4, 9. *He also descended into the lower parts of the earth.* The opposition of his ascending vp on high, far aboue all heauens (which conteyneth his exaltation in glory) doeth shewe that (this descending into the lower, &c.) must signifie his humiliation, and debasing his God-head in the flesh, to worke our redemption, and not that locall descention of his soule into hell, which the Papists absurdly from hence would collect: Let all true Christians make iust account to descend first, & bee humbled by afflictions, as they desire to ascend into celestiall

stial glory: for there must be a conformity between head and members, both in suffering and reigning, *Rom. 8. 2. Tim. 2, 11, 12.*

[**To Descend into hell.**] To go downe into the graue, and there to be shutte vp vnder the power of Death. *Gen. 37, 35. Surely I will descend (or go down) into hell, or graue, Psal. 16, 7.*

2 To be oppressed with sorrow extreme & Deadly, of the mind or body, *Gen. 42, 38.*

*Descension into hell,
what it is.*

The extreme humiliation and abasement of Christ in his manhood, vnder the power of death and the graue, being kept there as a Prisoner in bands, vntil the third day, *Acts 10, 40. 1 Cor. 15, 4. He was buried, and rose the third day.* Christ his locall going into hel, to draw out thence the soules of Patriarches, &c. is a meere popish dreame.

[**Desire**] Lawfull appetite, after a lawfull thing, *Gen. 3, 16. Thy Desire shall be to thine Husband.*

2 Vnlawfull lusting after things lawfull, or after things forbidden. *1 Tim. 6, 10. The desire of money is the roote of all euil.*

3 The longing of a faithfull soule, either for some bodily or spirituall good thing, whereof it feelles a want. *Psal. 145, 19. Hee will fulfill the desires of them*

that feare him.

[**Desire of all Nations.**] Such elect ones, as God out of all peoples, nations, and languages had chosen in Christ from euerlasting, according to his good pleasure, *Hag. 2, 8. The desire of all Nations shall come.*

[**Desire of women**] The most tender affection and loue in Mothers, such as in *2 Sam. 1, 26. Dan 11, 37.*

[**To Desire with Desire**] Heartily and earnestly to desire a thing, *Luke 22, 15.*

[**Hearts Desire**] The vnfaigned good will of his soule, truly desiring the Iewes saluation, *Rom. 10, 1.*

[**His Desire shall be to thee**] That the will of *Abell* should be subiect to *Caine*, as to his elder brother, by the order of nature, and by the ready disposition of *Abells* heart, *Gen. 4, 7. And his desire shall bee to thee.*

That this is the true meaning, appeareth by the like phrase, which teacheth the subiection of the woman to her husband, *Gen. 3, 16. 2. Also because properly sinne hath no desire to the soule, but the soule to it, 3. Because Caine had no such dominion ouer sinne, as he had ouer his brother. Lastly, the pronounne relatives (his and him) being the masculine gender in the originall tongue, can not be referred vnto (Sin) the antecedent, which in the Hebrew*

brew is of the feminine Gender: and therefore foolishly do popish writers wrest this place to prooue the naturall power of our will to subdue sin: whereas were it vnderstood of sinne, it would shewe what *Caine* ought to do, not what he were able by his free will to doe; for exhortations declare our duty and not our ability.

[**Desolate**] Left alone, heauy and comfortlesse, or one without husband and children, *Ps. 25, 16. For I am Desolate and poore. Math. 23, 38. Gal. 4, 27. 1 Tim. 5, 5.*

[**Desolation**] The laying of a thing waste, being brought to vtter ruine, whereof followes discomfort and heauinesse, *Esay 6, 12. And there be a Desolation in the midst of the Land.*

2 Eternall ruine, when impenitent sinners at the ende of their dayes, are turned into y deepe and vncomfortable pittre of hell, *Psal. 73, 18. And casteth them downe into Desolation.*

[**Sudden Desolation**] Vnlooked for, and most dreadfull Iudgement, hurling downe, & laying waste all things, like a mighty fierce storme of haile, or suddaine rising of waters, bearing downe all before it. *Prou. 1, 27. When your feare comes like sudden Desolation, Iob. 30, 14.*

[**Desolate Vallies, Hoies, &c.**]

That in all places high & low, townes and fields, obscure and famous, the enemies should rest and abide, *Esay 7, 19. In all desolate vallies, &c.*

[**Despaire.**] Want of hope; it is eyther in opinion, as when godly men thinke themselues to bee without hope in a pang of temptation, as *Dauid* did: or in truth, as in wicked men, who alwayes want hope, and sometimes professe the want of it, as *Caine*, *2 Cor. 4, 8. We Despaire not. Acts 27, 20. Wee Despaired, or All hope was taken away.* Despaire is contrary to hope, as vnbeleefe & diffidence is vnto faith.

[**To Despise, when it is spoken of men.**] To set at nought, and lightly to account of any thing, or person, *Tir. 2. ver. last. Mar. 9, 12. 1 The. 5, 20. Ro. 14, 3.*

2 To neglect the vse of a thing. In this sence the wicked are saide to despise the bounty and patience of God. Also the word of God, *Rom. 2, 4. Despise thou the bounty of God? Act. 13, 41. Behold ye Despisers. Pro. 1, 30.* When men make no vse or profit of Gods Word, Chastisements, or Benefits, thereby they declare how they despise them, holding them as vaine things. Thus children are saide to despise the Counsel of their parents, when they do not follow it.

3 To giue iust occasiō of contempt. *1 Ti. 4, 12. [To*

[**To Despise, referred to God**] His accounting vs vile in his own sight, or making vs vile in the eyes of men. *1 Samuel 2, 30. I will honour him that honoureth me, and him that despiseth mee, will I despise.*

[**Not to Despise.**] To esteeme highly of a thing, and to value it at a great rate. *Psalm 51, 17. A contrite heart (O Lord) thou wilt not despise.* Hebre, 12, 5. In these places lesse is spoken, then is meant.

[**To Destroy**] To pull down and make waste a building or house, making it euen with the ground, not leauing a stone vpon a stone, as it is written, *Lu. 21, 6. A stone shall not be left vpon a stone, that shall not bee throwne downe.*

2 To take away a thing quite, so as it be no more. In this sence Christ is said to destroy sin. *Ro. 6, 6. That the body of sin might bee Destroyed.* For at length (to wit) at our death, sinne shal be quite taken out of our Nature. *2 Tim. 2, 18.*

3 To bring men vnto a remediless downfall and misery, both in body and soule. In this sence, God destroyeth the wicked. *Psa. 38, 38. The transgressors shal be destroyed.* To cast into hel. *2 Thes. 2, 8.*

4 To take punishment vpon the wicked, by death, as Magistrates doe. *Psa. 101, 8. Betimes will I Destroy the wicked of the*

Land, & cut off the workers of Iniquity.

5 To hazard the Saluation of our Brother, by giuing offence, or by laying a stumbling block before him. *Rom. 14, 15. Destroy not him with thy meate, for whome Christ dyed.* To (Edifie) doeth signifie either to turn and bring vnto the faith of the Gospel, such as were strangers from it: or else to strengthen in the faith such as already do belecue, endeavouring to make them wiser to God, and better lyued; and by Lawe of contraries, to (destroy) doeth imply as much as to keep from comming to Christian religion, or to drive from it (as much as lyeth in vs) such as already haue imbraced Christ, by the scandalous vse of things indifferent.

6 To execute the finall Iudgement vpon euill spirits, *Mark 1, 24. Art thou come to destroy vs?* To make guilty, or to condemn as guilty; and because destruction and desolation abideth or is due to such as bee found guilty & damned for crimes: therefore is this word vsed for desolating, abolishing, destroyng. As *Psal. 5, 10. Ezek. 6, 6. Joel 1, 18. Psalm. 34, 22, 23. and 68, 22. and 69, 6.*

[**Destruction**] Temporal death. *Psa. 90, 3. Thou turnest man to destruction.*

2 The casting downe of a person, or place, or people, in such sort as they bee neuer able to

Note.

to rise againe, like to an old ruinous house, which being salne downe, cannot be built againe. *Ose 13, 9. O Israel, destruction is of thy selfe. 2 Pet. 3, 7. Psa. 37, 12. There they are faine that worke iniquity, and shall not bee able to rise.*

3 A snare or trappe, such as Fowlers & Hunters spread. *Exo. 22, 32. It shall bee thy Destruction.*

[**Destruction of the flesh**] The taming or mortifying our corrupt Nature. Thus *Beza* taketh it; the leanness and wasting of the body, thorough great heauinesse and affliction of minde for sin: Thus *Piscator* expoundeth it. *1 Corin. 5, 5. Vnto the Destruction of the flesh.*

[**Deuill**] A Calumniator, or Accuser, which accuseth vs before God day and night. *Renel. 12, 9, 10.*

2 One who is like the Diuel, of a Diuellish quality. *Iob. 6, 70. Haue I not chosen twelue, and one of you is a diuell,* that is; the child of the Diuell, as like him as a Childe is like the Father; also Idols. *Deut. 32, 17. 1 Cor. 10, 20, 29.*

3 A wicked Spirit, the Prince and Captaine of the rest. *Math. 25, 41. Prepared for the Diuell and his Angels.* Diuell in Hebrew, is named of a word which signifieth a Waster, in opposition to God Almighty. *Psa. 106, 36.*

[**Deuill and his Angels.**] One wicked Spirit, who of his malicious accusing God vnto He-

nab when he tempted her, *Gene. 3, 3, 4.* was called the Diuel, an accuser or calumniator: and as head and Captain of all vneclean spirits, is here mentioned in the singular number, as elsewhere often, hauing his Angels ioyned to him, as seduced by him, and inferior to him; like as all good Angels and elect men and women are subiect to Christ as their head. *Math. 25, 41. Prepared for the Diuell & his Angels.* This principall Diuell is called in Scripture Satan, also Beelzebub who was chiefe of Diuels.

The wicked Spirits haue diuers names giuen them in holy scripture, either to signifie their Nature as Spirits, or their office, as Angels of sending forth as Messengers; or their malice against God and men; as Satan, spiritual wickednesse, Diuell, Dragon, olde Serpent; or theyr great might, as principalities, dominations, powers; or theyr effects, as vneclean Spirit, deafe and dumb Spirit, father of lies, murderer, &c. Other operations and woorkes, as Tempter. The vse of all which, is to stirre vp the true Christian to hate him and his woorkes, also to bee watchfull, giuen to sobriety and prayer. *1 Pet. 5, 8.*

[**To cast out Devils**] To drive or thrust out of mens bodies & minds by his Diuine power, the Diuels which personally dwelt there (as in their house or hold)

Mat.

Note.

Matth. 8, 31. and 9, 33, 34.

[**Condemnation of the Diuell**]

The same punishment which is inflicted vpon the Diuell. *1 Tim. 3, 6. Lest being proud hee fall into the condemnation. or Iudgement of the Deuill*; that is; by meanes of pride and high mindednesse be cast into hell fire, in manner as the Diuell is: by & to my seeming it is plaine, what the sinne of the Diuels was, namely, an ambitious affecting, aspiring vnto, and arrogating diuinity to themselves, not content with their owne condition; vnto which very sinne the Diuel afterward by the Serpent tempted *Eue*. Ministers being young men and yong Scholers, by presumption and pride, are in no small danger of eternall destruction.

[**Deauen Diuels.**] Many Diuels, a number certaine put for an vncertaine. *Luke 8, 2. Out of whom went seau'n Diuels.*

[**To command Diuels.**] By his voyce effectually to bid the depart, from any whome they possessed and vexed. *Luke 8, 29.*

[**Deuise.**] A thought, counsell, or purpose of doing some thing. *Psa. 33, 10. Thou bringest to nought the Deuises of the people.*

2 The euent that doeth follow vpon a mans deuises. *Proue. 1, 31. They shall be filled with their owne Deuises*, that is; with the fruite of their deuises, or with y

which comes of their own purposes and plots.

[**Deuout.**] One truely Religious, who hath vowed and bound himselfe to the true worship of the true God, abhorring Idolatry. *Acts 10, 2. Cornelius a Deuout man.*

2 A superstitious person, which seemeth Religious, and is not, but is giuen to Will-worshippe. *Acts 13, 9. The Iewes stirred up Deuout Women against Paul.*

[**To Deuout.**] To eate without chewing, and to swallow downe whole. *Gen. 41, 21, 24.*

2 With cruell fiercenesse to teare & spoyle spiritually mens soules and bodies, as a Lyon deuoures the filly Lambe. *1 Pet. 5, 8. Seeketh whom he may deuour.* A Metaphor. *Gal. 5, 15.*

3 To spoyle and vndoe one in his outward estate, without pitty. Thus mighty men oppresse and deuoure the poore, as great Fish and Beasts deuour and eat vp the small. *Iere. 15, 3.*

4 To waste and spend riotously. *Luke 15, 30. Hee hath deuoured thy goods with Harlots.*

5 To apply and take to our owne vse that which was giuen and appoynted once to Gods seruice, or to keepe backe in our hands, that which was due to him. *Pro. 20, 25. It is destruction to a man, to deuoure that which is Sanctified.*

6 To deceiue and defraud other of that which is theirs, by

cun-

cunning pretences and shifts. *Mat. 23, 14. Ye deuour widowes houses, vnder colour of long prayers* [**To deuour with whole mouth**] To consume and eat vp, as wild sauadge beasts vse to do, inhumanly & without any sparing. *Esay 9, 2. They shall deuour Israel with whole mouth.*

[**To deuour much flesh.**] In beastly and sauadge manner to subdue, & consume most great Nations, and many people, as wilde rauenous beasts eat vp & deuoure flesh of other beastes whom they catch as their prey. *Dan. 7, 5. Arise and deuour much flesh.* This was verified of the kingdome of *Persia*, whose 3. ribbes in his teeth, *Luther* expounds of his 3. chiefe Kings, *Cyrus, Darius & Xerxes*; but *Iunius* of the 3. quarters & coasts of the world. See chap. 8, 4.

[**Deuteronomy**] A second law, because the Lawe which God gaue in Mount *Sinai* is rehearsed (as if it were a new Law) in this Book of *Deuteronomy*, & is a Commentary or exposition of the Morall Lawe, or tenne Commandements.

[**Dew.**] A water, or small rayne, which softly dropping and falling vpon the ground euery morning, doeth keepe it moyst, and make it fruitful. *Can. 5, 2.* And by resemblance or likenes, it doeth signifie and set forth the things following.

2 The fruitfulness of good

Doctrine, and of the word of God. *Dent. 32, 2. My speech shall fall as the dew.* A Metaphor.

3 The profit and commodity & comes of Brotherly loue, or of the Communion of Saintes. *Pf. 133, 3. As the dew of Hermon.*

4 Innumerable multitudes of the elect, plentifully gathered into the Church of Christ, as the Dew that droppes from Heauen. *Psa. 110, 3.*

5 The short continuance, or sudden vanishing of the goodnesse which is in Hypocrites. *Hosea 6, 4. Your goodnes goeth away as the morning dew.*

[**As the Dew of hearbs**] That as the dew of heauen bringeth forth hearbs & fruite out of the seed corrupted in the earth: so the liues and soules of Iewes should bee quickned of God wonderfully, & was fulfilled at the deliuerance both from the *Babylonians*, and shall be also in the restoring by the Gospell, where their rayning vp shall be as life from the dead. *Esay 26, 19. Thy dew shall be as the dew of hearbs.* *Rom. 11, 15.*

D. I

[**To Dig a pit.**] To cast about to deuise and plot the hurt of others. *Psa. 7, 15. He hath made a pit, and digged it, and himselfe is false into it.* Thus men Dig,

2 To prepare and send destruction vpon sinners. *Pf. 94, 13*

K

Till

Till the pit bee Digged up for the wicked. Thus God digs.

[Dignities.] Most high and eminent Rulers, which were most glorious of all others, yet not free from reproachful termes of lewd & false Prophets, such as Rome is full of, blaspheming euen Kings and Emperours, which dissent from the, or any way crosse them. 3 Peter 2, 10. *Not affraid to speake euill of Dignities.* These because of Gods ordinance the holy Angelles beare reuerence to them, being patrons of them & their kingdoms by Gods appoyntment. Dan. 10, and 11.

[Diligence] The earnest bending of the mind to do a thing well, & frequenting oftentimes to do. 2 Pet. 1, 5. *Giue all diligence to ioyne, &c.* Eccles 9, 10.

[Diligent hand] A man which loueth labour, & gets his liuing in the sweat of his face. Pro. 10 4. *The Diligent hand shall haue plenty: or makes rich.*

[To Direct] To gouerne, rule, and order a thing vnto happy successe, whe the Grace of God in the heart assiseth vs to doe well, and his prouidence blessing vs, causeth our work to fall out well to vs. Ps. 90, 18. *Direct the work of our hands vpon vs.*

[To Discerne] To put a difference between things and persons, which bee like one another, being able distinctly to know one from the other; and

touching things and persons w do differ and be vnlike, to perceiue which are most excellent and to allowe them. 1 Cor. 12, 10. *Discerning of Spirits.* Rom. 2, 18. *And tryest the things which differ.* Phil. 1, 10.

[Discretion referred to men] That gift of God (called Iudgment.) Phi. 1, 9. Ps. 112, 5. *Wherby Iudry Christians are enabled to try and iudge of things and persons to be such as they are.* By this gift, Peter discovered Simon Magus, Acts 8. and Paul bewrayed Elmas the Sorcerer. Acts 13, 10. & Iohn Mark. Acts 13, 38. It is a worthy gift proper to godly wise men. Pro. 20, 5. Ps. 112, 5. Most needful it is for a Minister of the word to haue a good measure of this gift.

2 The wisdom which God declared in making and disposing the world, and the severall parts thereof to his glory, and mans good. Ier. 51, 15. *He stretched out the Heauens by his discretion.*

[Disciple.] A Learner, or Scholler, who submiteth himselfe to another, to bee taught any Learning. Acts 20, 30. *To draw Disciples after the.* Mat. 11 2. *Iohn sent two of his Disciples.*

2 One, who learneth y Doctrine of Christ, that he may beleeue, and practise it. Acts 11, 26. *The Disciples were first called Christians in Antioch.* Lu. 14, 16

Al-

Referred
to God.

Esay 8, 16.

Also the Iewes which beliened the doctrine of the Prophets.

3 The Apostles, who in a peculiar manner are often called the Disciples of Christ. Mat. 8, 1, and 10, 1.

4 Hypocrites, which heard & professed his Doctrine without loue to it, or faith in it. Ioh. 6, 66. *Many of his Disciples went from him, and walked no more with him.*

[Disobedience to men] An unwillingnesse to doe what is commanded, and a readines to do the contrary. 2 Timothy 3, 2. *Disobedient to parents.*

[Disobedience to God] A vice which causeth men to do what God forbiddeth, and to leaue vndone what he commandeth, eyther because his precepts be troublesome to our sloathfull nature, or aboue our corrupt reason. Rom. 5, 19. *By the Disobedience of one man.* Ephes. 3, 6. *Children of disobedience.* Es. 1, 19

[To Disobey.] To refuse to hearken, and do, according as God commandeth and forbiddeth in his worde. Deut. 28, 15. *If thou Disobey the worde of the Lord thy God.* Esay 1, 20. *But if ye refuse, &c.*

[Dispensation.] Ministry or calling of Apostleship. 1 Cor. 9, 17. Ephes. 3, 2. A Dispenser is a Steward, and Dispensation is Stewardship. Now there bee 4. things required as necessary to a Steward, 1. that something

be committed to his trust to be disposed of. 2. Authority to dispose it. 3. Declaration of the persons to whome it must bee disposed. 4. The maner how, & the meanes whereby. See Ephe. 3, 3, 5, 7, 8.

[Disorderly.] Idly, sloathfully, without labouring in a good calling, yet busily inquiring into the doings & affaires of other men. For these two things, Idlenes & Curiosity are commonly coupled; they be against y order of Nature, & ordinance of God. See Gene. 2, 2. 17, 18. 2 Thes. 3, 6, 7, compared with ver. 11. *They worke not, but walk disorderly, & be busie bod es.*

[Dispose.] To put a thing in order, or euery thing in his owne place. 1 Cor. 11, 32. *I will dispose (or see things in order) when I come.*

2 To direct and turne a thing to this or that end. Gen. 50, 20.

3 To giue out and distribute (as a Steward) the Treasures of God. 1 Cor. 4, 1, 2. *It is required of Disposers, &c.*

[Disposition.] An effect of Gods most wise prouidence, mightily ordering and fitting all counsels and adions, both his owne & others, to their due and proper ends. Ge. 50, 20. *But God disposed it to good.* Pro. 16, 9.

[Distresse] Any great trouble, danger, or grievous affliction, wherby men are so straightned as they knowe not at all what

K 2

they

they may do. *Psa. 107, 6. He deliuered them out of their distresse. 2 Cor. 1, 8.*

[**Disstrust.**] Want of trust, when men do not relye & rest vpon God for Temporall prouision and protection, or for eternall saluation. *Psalme. 78, 22. They beleued not in God; but disstrusted his helpe.*

[**Diuine.**] One that excelleth in the knowledge and teaching of Diuine and heavenly Mysteries. *Reue. 1. John the Diuine.*

[**Diuine sentences**] A sentence most prouident & prudent, full of foresight and preuention. *Pr 16, 10. A diuine sentence shall be in the lips of the King.*

[**Diuiner, or Southsayer.**] One which by a deuillish spirit that is in him, doeth prophesie and tell before, what things shall come after. *Deuter. 18, 10. Let none be found among you that is a Diuiner. Es., 8, 19. Ge. 41, 8. Ez. 21, 21. Consulting by Dimination.*

[**Spirit of Dimination.**] One that by a deuillish spirite studieth to withdraw others from y^e worship of God, and true holinesse of life. *Lewis, 20, 6, 27. If a man or woman haue a spirit of dimination.*

[**To Diuine.**] To tell things to come, as a Southsayer by the helpe of an euill spirit.

2 To deuise and finde out wayes & meanes how to know y^e which is hard to be knowne.

Ge. 44, 5. Know ye nott hat such a man as I can diuine?

Such as expound this of Diuination, they offer violence vnto, and wrest the words both in ver. 5 and 15. and before 30, 27. Also they vniustly burthen *Ioseph* with a great fault, as if he would attribute to himselfe & glory, as if he had not receiued from God the gift of knowing things secret; w^h he did not before *Pharash*, being new come out of prison, cha. 41, 16. The plain meaning then agreeing to y^e words is, that by this deuise, *Ioseph* could try and finde out y^e crafty & deceitfull wiles, whereby they sought to delude him.

[**Diuisiō.**] Disagreement in doctrine or affections. *Rom. 16 17. Marke them which cause diuisiō.*

[**To Diuorce.**] To refuse ones wife, or to put her away from being his wife. To make a separation and departing. *Math. 19, 3, 7. 1 Cor. 7, 14, 15.*

[**Bill of Diuorce**] A writing, or Letter, which the Husband gaue vnto the wife, to witnesse that he had refused her, and willingly put away or turned her off from being any more his wife. *Deuter. 24, 1. Let him write her a bill of Diuorce, and put it into her hand.* The Iewes did not this by precept from God, but by permission from *Moses*, who allowed such a letter of diuorce for the safety of such wiuues as had

Note.

had cruell & hard hearted husbands, as is written, *Mat. 19, 8. Moses suffered you for the hardness of your hearts, to put away your wiuues, but from the beginning it was not so.* Therefore such lewish Diuorce was euil morally, but not ciuilly. Diuorce for Adultery allowed by Christ. *Mat. 5, 33. also 19, 5.* The Papiſts hold, that the bond of marriage (being an holy Sacrament, as they say) canot vpon any cause be broken, but is inuolable till death: and therefore, if Adultery bee committed by either party, they allow a Diuorce (*A thero*) from bed onely, and doe not giue leaue to the Innocent party to marry again. See their Annotation in *Rhem.* Testament, on ver. 18. of the 16. chap. of Luke.

D.

O.

[**Doctōr.**] One, who teacheth others, & causeth them to learn any knowledge. This is the generall signification.

2 One, who soundly teacheth the doctrine of Christ, skilfully confuting errors, which be contrary to it. *Ephes. 4, 11. Pastors, and Doctors [or Teachers].*

3 One, who teacheth effectually and within, making vs belecue what wee learne and know of him. *Mat. 23, 6. For one is your Doctor, euen Christ. Esay 54, 13. All thy Children shall bee*

taught of the Lord. Ier. 31, 34.

4 One, that ambitiously affecteth the honor of a Teacher and a guide. *Mat. 23, 10. Bee not many Doctors. Roin. 2, 19. Thou perswadeſt thy selfe that thou art a guide of the blinde, that is; one y^e can go before others, as a guide or a Teacher. This honour the Pharises willingly took to themselves, being vnwoorthy of it. Math. 5, 14.*

[**Be not called Doctors.**] That the ambitious seeking after Titles, ought to be eschewed. *Mat 23, 10. Be not called Doctors.*

[**Doctrine.**] That which is taught, or set others to learne. This is the general signification.

2 The instructiō of the Church in that truerth, which is according to Godlinesse. *1 Tim. 4, 13. Giue attendance to Doctrine. Tit. 1 2. Heere it is taken in good part.*

3 Any manner of instructiō, how corrupt or euill soeuer it be. *2 Tim. 4, 2. Doctrine of Devils.* Here it is taken in ill part.

4 The act of Teaching. *Mar. 4, 2. And sayd to them in his Doctrine, that is; whiles he was teaching them, or in the act of teaching he sayd.*

[**Forme of Doctrine.**] The Doctrine of the Gospell, which is like a forme, mould, or stamp, changing the elect into the Image and likenesse of it selfe, by imprinting in their hearts (thorough the Holy Ghost) those

very graces of faith, hope, loue, & obediēce, which it teacheth and requirerh. *Roman. 6, 17. Ye haue obeyed the forme of doctrine, &c.*

[**Doctrine of Christ.**] Such Doctrine as hath Christ for Author, matter, and scope or end. *Hebr. 6, 1. The beginnings of the Doctrine of Christ,* that is, & cometh from Christ, teacheth Christ, and leađeth vnto Christ. No other Doctrine, signifieth, no diuers doctrine from that which *Paule* taught. *1 Timothy 1, 3.*

[**Doctrine of Godlines.**] That Doctrine of Grace which doth teach vs the way howe to worship God aright, and maketh vs his true worshippers, that is; godly persons. *1 Tim. 6, 3. The Doctrine which is according to godlinesse.*

[**Doctrines of men.**] Such opinions and Doctrines as haue none other then men for the Authors of them, without any ground out of the word. *Col. 2, 22. After the Doctrines of men.* These are called precepts of men. *Math. 15, 9. Strange Doctrines.* *Heb. 12, 9. and a winde of Doctrine.* *Eph. 4, 14. being like Boates tossed vp and downe with contrary windes.*

[**Doctrine vncorrupt, whole, some, sound.**] Such Doctrine as is not mixed with leaue of error, but is in it selfe pure, and makes them which receiued it,

to be sound in the faith, and of vncorrupt and pure manners, and to be saued in soule & body. *Titus 1, 9. also 2, 7, 8. With vncorrupt Doctrine.* *1 Tim. 1, 10. 2 Tim. 1, 13. and 2, 17. he comparerh false Doctrine to a Gangrene, which killeth.*

[**Doctrine of deuils.**] Such erroneous opinions as come frō the deuill as Author, and keepeth them which receiue it, fast in his snares. *1 Timothy 4, 1. They shall giue heede to Doctrines of deuils.*

[**To doe the will of God.**] To beleue the promises of mercy, for this is the will of God. *Iohn 6, 40. And to endeuour the keeping of his Commaundements and Lawes.* *Math. 7, 21. He that doth the will of my Father.* This is Euangelicall doing, according to which, al the godly be doers of the will of God. *Iohn 7, 17.*

2 Perfectly to keep the morall Law, or tenne Commandements, without sayling in any poynt, eyther for matter, manner, and measure of doing, or end. *Rom. 2, 13. The Doers of the Law shall be iustified.* This is Legal doing, which is to be found onely in the man Christ, and y holy Angels.

[**Doing.**] The execution and fulfilling GODS Decrees and Counsels. *Psal. 115, 3. Our God is in Heauen, hee doth whatsoeuer hee will.* *Esay 45, 7. I doe all these things.*

2 The

2 The performance of Gods precepts, eyther by endeuour, or in perfection. *Psa. 15, 7. Hee that doth these things, &c.* *Gal. 3, 2. He that doth these things shall liue.*

3 The working of some euil workes. *3 Iohn 11. He that doth euil, &c.*

[**To Doe well.**] To offer sacrifices, and doe all outward good workes of a liuely faith in Christ, out of a pure heart, and a good Conscience. *Gen. 4, 6. If thou doest well, &c.* Thus *Abel* worshipped God by faith in y promises without Hypocrisie, and that made his work good, and himsele a wel-doer; whereas *Caine* was an euil-doer, and his woorke euill. *1 Iohn 3, 12. (though hee did the thing w God commanded) because hee wanted confidence in Christ, and was an Hypocrite.*

[**To Doe euill.**] To send some punishment, or euill affliction. *Amos 3, 6. Is there any euill in the Citty, and the Lord hath not done it? Thus God doth euill.*

2 To offend God in some sinfull deed; through weaknessse. *2 Sam. 12, 9. Whorefore hast thou done euill in his sight? Thus godly men doe euill.*

3 To liue wickedly, fulfilling the lusts of sinne with pleasure and greedinesse. *3 Iohn 11. Hee that doth euill, hath not seen God.* Thus vn godly men do euil. *Ioh 3, 20.*

[**To Doe faithfully.**] To doe as becomes a faithfull and believing person, namely to entertaine, harbour, and bring on their way the brethren, such especially as be strangers. *3 Iohn 5.*

[**To Doe good.**] To prosper and blesse. *Gene. 32, 9. I will doe thee good.*

2 To leade a godly life. *3 Ioh 11. Hee that doth good is of God.*

3 To distribute, or communicate vnto the necessities of the Saints. *Gal. 6, 10. Do good to all.* Heere it is more strictly taken, but it is vsed more largely in *3 Iohn 11.* And often elswhere it signifieth the performance of duties, of the first and second Table.

[**Dogges.**] A Creature vile & base, whose property is to snarle, bite, and brawle, louing ease, and greedy after mear.

2 A despised and abiect person, which is of vile account. *1, Sam. 17, 44. Am I a Dogge? 2, King. 8, 13. Is thy seruant a Dog? 2 Sam. 3, 8.*

3 The Gentiles, which were strangers from Christ. *Mat. 19 26. I may not take the Chldrens bread, and giue it to Dogges.*

4 False Prophets and Teachers, who (like Dogges) impudently barke against the truerly, and shamelessly rayle against the true Teachers. *Phil. 2, 2. Beware of Dogs.*

5 Contemners of the word,

K 4

to

to wit, such filthy vncleane liners, as desperately hate & scorn all good admonition, and their admonishers. *Math. 7, 6. Give not boiey things to dogs.* 2Pe. 2, 22.

6 An Whore, which letteth out her body for hyre. *Deut. 23, 18. Thou shalt not bring the price of a dog into the house of God.*

7 Negligent, couetous, and vnfaithfull Ministers which seeke their owne things, & not the things of Christ. *Esay 56, 10 11. I beseech greedy dogs can neuer haue enough, they looke euery one to their owne wayes, &c.* Dumb and greedy Dogs bee carelesse and couetous Sheeheardes, & minde not the safety of the Flocke, but the benefite of the Fleece.

8 The Deuill, the prince of this world. *1 Psalm. 22, 20.* or it may be meant of the malicious Iewes, or both.

[A lining Dog better, &c.] That it is best to enioy things which be present, and not with expectation of future good things to deceiue themselves. *Eccle. 9, 4, 5.* The saying and opinion of Epicures, like to that in *Esay 22, 13. 1 Cor. 15, 32. Let vs eat and drink, &c.* whose affections and fashions by imitation *Salomon* expresseth, *Eccle. 10, 7, 8, 9.*

[Dominion] Rule, Lordship, and power, either moderate or lawfull Lords. *Iude 25, To God onely be Dominion.* Or immoderate and hurtfull, of vnlawfull

Lords or Tyrants, *Romanes 6, 14. Sin shall not haue dominion ouer you.*

[To despise Dominion.] To set at nought, and haue in vile account, not the persons of gouernours, but gouernment it selfe, euen the very order which God is Authour of, they spare not to speake ill of it; as do at this day the Anabaptists, Libertines, Dauidists, and Academics, with others. *Iude 8.* whereas *Michael* would not vse a railing worde against the impure spirit; these men reproach the holy ordinance of God.

[Doore.] That whereby an ordinary entrance into, & passage out of an house is made.

2 Christ, by whome an entrance is made into the Church of God, as by a doore one entreteth into an house. *Iohn 10, 1, 9. I am the Doore, if any man enter, &c.*

3 Opportunity, or occasion of doing much good. *1 Cor. 16, 9. A great doore and effectfull is opened vnto me, &c.* is, a very large occasion of profiting many.

4 Our heartes, which are as doores, whereby entrance is giuen to Christ, to come into vs, and to dwel with vs. *Rene. 3, 20. I stand at the doore.* Pl. 24, 7.

[Doore of faith.] The doctrine of the Gospel, by which (as by a doore) we enter into God, & he entreteth into vs. *Acts 14, 27. God hath opened the doore of faith vnto the Gentiles.* [Doore

[Doore of hope] The first entrance into the hoped for inheritance and blessings of God. *Hosea 2, 15. And the valley of Achor, for the doore of hope.* This Achor was the Valley into which the Israelites first came, being once gotten ouer Iorden when they went to take possession of Canaan. *Iosh. 7, 16.*

[Doore of utterance.] An open and free mouth to preach the Gospel. *Col. 4, 3.*

[Doore of my lips.] The lips, which are as a doore, by which our words passe out. This doore is opned by two keyes; one of benefites, the other of the spirit: The locke which shuts it, is the feare of God. *Psa. 141, 3. Keepe the doore of my lips.* Plal. 51, 15. *Open thou my lips, O Lord, &c.*

[Double] Great measure. *Re. 18, 6. Give her double according to her workes.*

[Double portion.] Two parts, or twice so much as double portino. *Deu. 21, 17. Two parts.*

[Double honoz.] Much and great honour. *1 Timo. 5, 17. Let Elders which rule well, bee had in double Honour,* that is, in singular loue and reputation. *1 Thes. 5, 13. And larger maintenance,* as appeareth by *1 Tim. 5, 18.*

[Double spirit] A great portion of the spirit, or of spirituall gifts. *2 Kings 2, 9. Let thy spirit be doubled vpon me.*

[Double minded] A mind that goest two waies, a wauering vn-

stable minde. *James 4, 8. Purge your hearts ye double minded.*

[Doubting.] The mistrust of heart about the providence & promises of God, when the soule doth not rest quietly and surely in God, but sticketh and staggers, hanging, as it were, betwene two. *Rom. 4, 20. Abraham doubted not through unbelief.* *Math. 14, 31. Why doubt ye, O ye of little faith?* Doubting in wicked men comes from want of faith, and meere infidelity: but in the godly, it comes from weaknes of faith.

2 Wauering, and vncertainty of minde. *1 Timo. 2, 8. Lift up pure hands without doubting.* Ia. 1, 6.

3 Perplexity and anxiety of minde, when one is so straightened, as he cannot see which way to turne him, or what to doe. *2 Cor. 1, 8. Wee altogether doubted euen of life.* *2 Cor. 4, 8. We are in doubt.*

[Doue] A Creature of a very meeke and harmelesse Nature, also fruitfull, by meanes of often breeding. *Mat. 10, 16.*

2 The Holy Ghost, which is like a Dove for meeknes and innocency. *Mathew. 3, 16.* it is written the Holy Ghost came down from heauē like a Dove. *Iohn 1, 32.* To shewe it was no materiall Dove, but an apparance or shewe of one, (much lesse was y spirit converted into a Dove) wherein he did please.

to manifest himselfe for that time and purpose, afterward vanishing: also the Doue is saide to abide vpon Christ in a twofold respect, first of his humanity, because the Spirit was perpetually present with it to fill it with graces perfectly, both for number and measure. Secondly, in respect of his Deity or God-head, because the spirit which is the third person, is eternally ioyned with Christ the second person, by or in a most marvellous vnity of one and the selfe same essence and nature.

3 Holy Church or company of beleeuers, which is chaste and sincere, full of spirituall beauty, like a Doue, resting safe in Gods eternal loue, as a Doue in a rocke. *Cant. 2, 5. My Doue, &c. A Metaphor.*

[Like a Deceitfull Doue] The Israelites to hold on their folly and sortishnesse with great credulity and simplicitie, calling for helpe to such as were their enemies, and would become their snare. *Hose 7, 11. Ephraim is like a Deceiued Doue without heart.*

Note.

A Doue is commended for fecundity or plentiful increase: also for simplicity & innocency: wherein the Doue is a Figure or Type of the Church, & beside her increase is also innocent, being exposed to injuries on all sides, yet suffering

all without any reuenge.

[Eyes of a Doue] Gracious, chaste, and most single, like to the eyes of a Doue. *Cant. 1, 15. Thine eyes are like the eyes of a Doue.*

D. R.

[Dragon.] A fierce and cruel Beast, full of strength, and very terrible for his force and power. *Psal. 148, 7. See Dragons and depts.*

2 The Diuell, who is called a great and red Dragon, in respect of his exceeding strength and bloody cruelty against the Saints: which must serue, to make vs watchfull and feruent in prayer against his greuous assaults. *Reuel. 12, 3, 9. And the great Dragon, the old Serpent. A Metaphor.*

3 The greatest evils and enemies which may befall and befer vs in this life. *Psal. 91, 13. The young Lyon and the Dragon thou shalt tread vnder thy feet: that is, thou shalt ouercome euen thy strongest enemies. The King of Babel for cruelty likened to a Dragon. Iere. 51, 34. Also Exe. 29, 3. And Antichrist. Reuel. 13, 4.*

[Poysen of Dragons.] The euill workes of wicked men, & are like poysen of Dragons, detestable to God, and dangerous to men. *Deut. 32, 33. Their wine is the poysen of Dragons.*

[Pla-

[Places of Dragons] The waste Wildernesse. *Psal. 44 19.*

[Habitation of Dragons] Forsaken and desolate Cities. *Ier. 51, 37. Babel shall be as an habitation or dwelling place for Dragons; that is, without an Inhabitant.*

[To Draw] To make willing to beleue in Christ, them who by nature are vnwilling. *Iohn 6, 44. None can come to me, except the Father Draw him.*

2 To make vs more & more willing to follow Christ, by adding grace vnto grace; a second to the first; and to the second, a third. *Cant. 1, 3. Draw vs, and we will runne after thee.*

3 An effect of the exceeding great power of Satan, preuailing euen against y great lights of the Church, to put them out and to pull them from their standings. *Reuel. 12, 4. And his tayle Drew the third part of the Stars out of Heauen.*

[To Draw sinne by cords] To heape vp sinne vpon sinne, violently, by all meanes. *Esay 5, 8. Woeto them who Draw sinne by Curt-ropes &c.*

[To Draw waters] To shed abundance of teares for sins done against Gods Law, as if Buckets of teares were drawne out of the Well of a sorrowfull heart. *1 Sam. 7, 6. They Drew water, and powred out before the Lord, and fasted that day. Upper.*

hole. Also to take comfort from the promises of grace, *Esay 12, 3.*

[To Draw all after him] To reconcile vpon the Crosse by merit of his death, all the elect vnto God, purchasing for them with the forgiveness of sins, the Holy Ghost also, by whose mighty power through y preaching of the Gospell, they may be drawne from the worlde to Christ, to cleaue to him by faith. *Iohn 12, 32.*

[Dreame] A nightly vision, or a vision in the night. *Math. 1, 20. And an Angell appeared to him in a Dreame. Ier. 28. They shall Dreame Dreams; that is, they shall haue plenty of diuine Reuelations.*

2 False visions, and lying Prophecies. *Ier. 23, 26, 27. The Prophet that hath a Dreame, let him tell a Dreame.*

3 The vncertaine and vanishing condition of worldly rich men. *Psal. 73, 10. As a Dreame when one awaketh. &c.*

[To Dreame] To thinke a thing not to be (for the suddenesse and strangenes of it) which yet is indeed. *Psal. 126, verse 1.*

[Dreames] One Dreame being manifold, or consisting of many branches and partes. *Dan. 2, 1. Dreamed Dreames. See verse 31, 32.*

[Droffe] False Doctrine, and corrupt Religion, *Esay 22, 25.*

Thy

Thy Siluer is turned into Drosse.

2 Hypocrites and wicked men, *Psal. 119. Thou wilt destroy all the wicked like Drosse.*

[**Drunkenesse**] Excesse in Drinking, when wine or strong Drink is taken in so abundantly, till it enflame and set the lust on fire. *Esay 5, 11. Woe unto them that rise up early, to follow Drunkenesse, and to them that continue till night, till the wine do enflame them. Prov. 23, 29.* There is a notable description of the sinne of drunkenesse, by the dangerous effects outward and inward, which it bringeth forth in mens bodies and soules. Reade the place and consider it.

2 Blindnesse and perturbation of a minde, not able to discern true things from false. *Esay 28, 7. The Prophet and the people haue erred by strong drink, they stumble in Iudgement.*

In this signification the whore of *Babel* is said to make drunk the kingdomes of the earth with the golden Cup of her fornications, that is, with her most false and pestilent errors offered out of a Cup of Gold, to blinde and besot them. *Reue. 17, 2-4. Ier. 23, 9.*

3 Furious deuision, such as is amongst drunken men, which doerashly smite one another. *Ier. 13, 14. I will fill them with Drunkennes, and will dash the one against another. A Metonymie.*

4 Feasting, and liberal fare, as *Gen. 43, 34. And they drunke and had of the best drinke. Hest. 3, 15. The King and Haman saie downe to drinke. Hest. 7, 1. A Synecdoche.*

5 Plentifull abundance of good things. *Psal. 65, 9. Thou visitest the earth, and hast made it Drunken, that is, thou hast watered it abundantly, and made it rich. And verse 10.*

6 All kinde of inordinate liuing. *1 Thes. 5, 7. They that are Drunke. A Synecdoche.*

7 Wanton riotousnesse, and infamous lust. *Habbac. 2, 15. A Metonymie.*

[**To Drinke**] To be partakers of some temporall Iudgement or affliction from God, *Obad. 16. As ye haue drunk, &c. so all the heathen shall drinke continually, &c. Math. 20. Ye shall indeed drinke of the cup, &c.*

[**Drinke offering of wine**] The ready cheerefulness of the children of God to offer vp themselves to God in Martyrdome (as a Drink offering) to testifie their faith, and for the seruice and ministry of the Church, *Numb. 15, 5. The 4 part of an Hin of wine shalt thou prepare for a drinke Offering: which rite is thus expounded by Paul, Phil. 2, 15. 2 Timothy 4, 6. I am already offered up as a drinke Offering.* These drinke Offerings as also meate Offerings, were annexed vnto all slaine Sacrifices,

ces, whether burnt Offerings, or of thanksgiuing, see *Numb. 15, 3, 4, 5.*

[**Strong Drinke**] A kinde of Drinke which both Greekes and Latines call *Sicera*, beeing made of hony, barley, & dates; it hath force to make such drunke as take it: they gaue it to such as were executed, to stupifie and dull their senses, and make them sencelesse of paine. See *Proverbs 31, 4, 5, 6. Esay 5, 11. Woe to them which follow strong Drinke.*

D. V.

[**Dumbe**] One that cannot speake for lacke of naturall ability. *Mathew 9, 32. Marke 7, 32.*

2 One that cannot speake and teach others, for lacke of grace and knowledge. *Esay 56, 10. Their Watchmen are all Dumbe, they haue no knowledge.*

3 One that will not speake though he can, being quiet & silent vnder Gods hand. *Psal. 39, 9. I was Dumbe and opened not my mouth.*

[**Dumbe spirit**] A spirit which maketh him dumbe, whom hee possesseth. *Mark. 9, 17, 25. A Metonymie of the cause.*

[**Dung**] Gods enemies trod vnder foot as dung and myre, *Psal. 83, 11. They became the Dung of the earth. Mal. 2, 3.*

2 All things, euen the most

precious and glorious, without Christ, *Phil. 3, 8. I iudge the all Dung.*

[**Dust**] A weake and vile Creature, *Gen. 18, 27. How shall I that am but Dust speake to my Lord? Gen. 3, 19. Dust thou art.*

2 A meane estate, *Psal. 113, 7. He lifteth the needy out of the Dust.*

3 Death, or the estate of the Dead, *Gen. 3, 19. To dust thou shalt returne: also mans body: Eccle. 12, 7.*

[**Dust put vpon the head**] Deep heauinesse & sorrow, in respect cyther of some great sin, or of some great iudgement. *Iosh. 7, 5. And they put Dust vpon theyr heads, Acts 13, 51.*

[**To shake off the Dust of the feete**] To witnesse by this signe, how execrable and loathsome they are, which refuse and contemne the Gospell, the very Dust is infected with their sin. *Math. 10, 14. Shake off the Dust of your feete.*

D. W.

[**Dwelling**] A true, mighty, and fixed presence, cyther for good or euill, according to the nature of the thing that dwelleth, *Iob. 1, 14. The word was made flesh, and dwelt among vs.* Thus the spirit & the word are said to dwell in vs. *2 Cor. 5, 16. Colos. 3, 16. Eph. 2. Christ Dwelleth in our hearts, that is; they be*

be conuerfant with vs, and do keepe mansion in our hearts, ruling and ouer-ruling vs, as a Maister ruleth and guideth his house. Also sinne dwelleth in the regenerate. *Rom. 7. 17. Not I, but sinne that dwelleth in me*, forcibly hindering, and by his presence mightily crossing and struiuing against the good motions of grace, in the heart of a sanctified person.

2 Constant trust in Gods prouidence and promises. *Psal. 91. 1. Who Dwelleth in the secret of the Almighty?*

3 To remaine, abide, & continue. *John 5. 56. Hee that eateth my flesh, dwelleth in me, and I in him.*

4 To haue place or enterainment. *Psal. 5. 4. No euill shall dwell with thee.*

5 Familiarity or Communion, both perfect and immediate, betwene God and the Elect. *Reuel. 21. 12. And he will dwell with them.*

6 Solace, comfort, and protection, by Gods comfortable presence. *Reuel. 7. 15. He that sitteth on the Throne, will dwell with you.* Also it signifies the perpetual vnion of two natures in Christ, in whom the Godhead dwelleth bodily, *Col. 2. 9* viz. substantially, and not by communication of vertue, as God dwelleth in the Saints.

[To dwell in seeled houses] To rest wholly in their owne

private affaires and pleasures of this life, contrary to the duty of godly persons, whoe ought to prefer piety & Gods seruice before their owne, eyther commodities or comforts. *Hag. 1. 4. Is it time for you to dwell in your seeled houses?*

[To dwell in God] To bee ioyned constantly vnto GOD, which is by faith as by an Instrument: Charity is but a witnessse of our society with God, *1 John 4. 16. He that dwelleth in loue, dwelleth in God.*

[To dwell together] The society and conuersation of man and wife, for the performance of marriage duties, *Math. 1. 18 Before they came to dwell together. 1 Pet. 3. 5.*

2 To pitch his Tabernacle as ye wold say, to make a short abode here, as they which liue in Tabernacles or booths, doe not tarry long in one place, *Iob 1. 14. He dwelt among vs: that is, not onely in our nature, but in the presence of vs the Apostles and other Iewes, hee did a while for a time conuerse.*

[Dwelling of the Spirit in vs, or of Christ in his members] Three things. First, that his presence is effectuell and mighty, to possesse and gouerne the faithfull, which are his Temples, hauing dominion ouer them, inwardly enlightening to know, and powerfully guiding to do the knowne will of God.

God. Secondly; that his presence is continuall, not as of a guest, who lodgeth for a night in an Inne, and is gone next day; nor as a Sojourner that sitteth, but as an owner and possessor to abide for euer, as in *John 14*. Thirdly, the manner of his presence; not by infinitenesse of power, as hee is present to all creatures to sustaine them, but by his grace and healthfull effects, vnting to Christ, regenerating to bee his liuely members, witnesssing our adoption, &c. *Rom. 8. 9. Ephe. 3. 17.*

Dwelling, habitation, or mansion, is a name giue to the Tabernacle which *Moses* made and God dwelt in, *1 Sam. 2. 32. 29.* and afterward to *Salomons* Temple, *2 Chr. 36. 15.* & Heauen it selfe is also thus called, *Deut. 26. 15. Where there be many Mansions, John 14. 2.* Also the Tent which *Moses* made and *Salomons* house was thus called, *2 Chr. 29. 6.* The Temple is called the habitation of his glory, because Gods glory filled the Tabernacle, when God first tooke possession of it, *Exod. 40. 34. 35. Psal. 26. 8.* and elsewhere, the habitation of *Iehoua*, *Leuit. 17. 4.* and of his name, *Psal. 74. 7.*

D. Y.

[To Dye] To giue vp the

ghost. *Gen. 5. 20. And he dyed.*

2 To be continually in the danger of death, *1 Cor. 15. 31. I Dye daily.*

[To dye to sinne] To break the force of sinne, and euery day to weaken it something. *Rom. 6. 2. How can they which are dead to sinne, liue therein?* Thus the godly dye euen while they liue.

[To dye in the Lord] To yeeld vp our spirits in the faith of Christ, vnder hope of Saluation by him, with repentance for all our sinnes. *Renel. 14. 13. Blessed are they which dye in the Lord* This is to fall asleepe in Christ. *1 Thess. 4. 13.*

[To dye for the Lord] To giue our liues for the Testimony of Iesus, as Martyrs doe. *Acts 21. 13. I am ready to dye for the name of the Lord Iesus* Thus dyed *Iames*, *Acts 12. 2.* and *Antipas*. *Renel. 2. 13.*

[To dye to the Lord] These foure things: first to acknowledge that as wee haue life by his giuing, so death commeth by his sending: secondly, with cheerefull patience to submit our selues to all diseases and to death it selfe: Thirdly, as in our life, so in our death to desire y God may bee glorified of vs, being very careful that nothing be spoken or done to dishonor him. Fourthly, to giue vp our ghost in good confidence that Christ will saue our soules presently.

sently at their dissolution, and raise vp our bodies to life at the last day. Note, that liuing to the Lord, and dying to the Lord, are ioyned together; such life, such death.

[**To Dye in sin**] To perish by impenitency, or to goe into euerlasting death through continuance in sin. *Iohn 8, 24. Tee shall Dye in your sins.* Thus shall all they die, which beleue not in the only begotten Sonne of God.

[**To Dye to our selfe.**] In our death to bee forsaken, without any to care for vs or to respe & vs. *Rom. 14, 7. None of vs dye to our selues.* Thus vngodly mē die who as they acknowledged not, nor trusted in any God whiles they liued, so they haue no God to looke to the, to saue them in their death, when they perish as forsaken bondmen. But thus y godly doe not dye: for y Lord whose they are, and whom they faithfully serued in theyr life, doeth preferue them safe both

in their life and death, also will raise them from death to life.

[**To dye the Death**] Certainty of dying. *Genesis 2, 17. Thou shalt dye the death.* Doubling of the verb noteth certainty, speedines, and fearfulness of death. See the like *Gene. 2, 16.* and *3, 15.* and often elsewhere; an Hebraisme.

[**To dye the death of the righteous**] To haue a death like to y death of the righteous; or to haue an end like vnto his. *Num 23 10. That I might die the death of the righteous, and my end bee like his.*

[**To Dye in Adam.**] To bee subiect to death, by the guilt of *Adams* disobedience. *1 Cor. 15, 22. In Adam all dye.*

[**Dying.**] The miserable estate and condition in which the faithfull, but especially the Ministers of the word be in this life. *2 Cor. 4, 10. We beare about in our bodies, the dying of the Lord Iesus.*

E. A.

E. A.

[**Eagle**] A Bird, the King of Birds, wher- of *Pliny* mentioneth diuers kinades, vnto which it is common, to be gathered together to a dead Carrion, through the smell or scent of it; also to flie aloft, and to carry their young vpon their wings in a tender care of them, &c. *Iob. 39, 31, 32 33, 34.*

2 Beleeuers, which vpon the wings of a liuely faith soare aloft, and mount vp to Christ Iesus, whose crucified flesh hath a sweet fauor, that attracteth and draweth them to him, as the fauour of the dead carkasse can cause the Eagles to resort vnto it. *Luke 17, 37. Where the carkasse is, there will the Eagles resort.*

* Or thus: If there bee such wit in Birds (as Eagles) that they will come so farre to one carkasse; a great shame it is to beleeuers, not to be gathered to the Author of life, by whom they are truely fed vnto an euerlasting life.

Or thus: As Eagles assemble to the Carrion: so the beleeuer shall be perfectly ioyned to Christ, in despite of Satan, according to that, *1 Thes. 4, 17. And so they shall be euer with the Lord. When the Sonne of man shal*

come to iudge the worlde, all the faithfull shall be gathered to him. An Allegory.

[**Eagles wings**] The mercifull prouidence of God, sauing & protecting his people from dangers. *Exod. 19, 4. I carried you vpon Eagles wings.* Eagles fly aloft, and carry their young on their wings, to put them out of danger; which signifieth Gods louing prouidence, procuring the safety of the church, & of euery mēber of it. A Metaphor.

2 Swiftines, speedines, and by sudden flight vanishing away. *Pro. 23, 5. Riches takes wings like an Eagle, & flies into Heauen.*

[**Great Eagles**] That most mighty and rich king of Babel; to wit, *Nabuchadnezzar*, *Eze. 17, 3.* So expounded in *Ver. 12* of this Chapter. A Metaphor.

[**Eare**] The instrument of hearing.

2 The vnderstanding which comes by hearing. *Ren. 2, 11 He that hath eares to heare, &c. Den. 29, 4. A Metonymie.*

3 Seruice, obedience, or perpetuall subiection. *Psal. 40, 6. Mine eares hast thou opened; that is, thou hast framed me to thy perpetuall seruice, Exod. 21, 6.*

[**Gods Eare**] Either his infinite knowledge (as if he heard all things) or his readines to hear and grant our requests. *Pf. 94, 9. He that made the Eare, shall he not heare? Psal. 116, 2. He hath inclined his Eare vnto me. A Metaphor.*

L. Eare

* These senses and collections be not contrary, but diuerse: & may well stand together.

[**Earnest**] Something giuen to binde a bargaine; as a shilling, to binde the payment of an hundred pounds.

2 A pledge, or pawne, *Gen. 38, 17, 18. What is the earnest (or pledge) that I shall giue thee?*

3 An hostage giuen in war. All these are (as an earnest) to confirme and assure a thing. *2. Kings 14 14.*

[**Earnest expectation**] A looking after some-thing with great greedinesse and vnwearied continuance, *Rom. 8, 19. The earnest expectation of the Creature, &c.* Heere is a *Protopoea* or fiction of persons: there is a person put vpon the vnreasonable Creature, of one who expecteth and looketh after some man or matter, as it were with heads and neckes stretched out, to behold & spy that which they eagerly desire to see and enioy: so the Creature (as a woman in trauaile) *Rom. 8, 22.* feruently coueteth it owne restauration by a naturall instinct which is putte of God into the Creature, whereby it is moued secretly to couet to attēd the end for which it was made; which is that perfect estate wherein it was made of God, and from which, by mans sin it fell, and vnto which still it tendeth by a naturall inclination, euen as heauy things naturally tend downeward, & light things vpwārd.

[**Earnest of the Spirit**] The gift of γ Spirit which is like an Earnest in a bargaine: for the first fruites, or the sauing gifts of the Spirit, to wit, Faith, Hope, Loue, and Repentance, doe in such sort assure the godly of hauing their full happinesse in Heauen at last, as hee that hath receiued an Earnest, is sure to haue the full sum paid him, or the full bargaine accomplished. *Eph. 1, 14. Also 2 Cor. 1, 22. And hath giuen the Earnest of the Spirit.* In this sence the Apostile in the foresaid places, vseth the similitude of a Seale, which also serueth to confirme a promise; and therefore fit to signifie the assurance which the spirit of adoption doth giue the faithfull of their inheritance in heauen, in due time to be scene and enioyed of them.

[**Earth**] Dry land. *Gen. 1, 9. Ps. 24, 1. The Earth is the Lords* Also it signifies that matter whereof all terrestriall and celestiaall bodies were made. *Gen. 1, 2.*

2 Land and Sea, and al that is in them. *Gen. 2, 1.* Thus God created Heauen and Earth, &c And wheresoever it is opposed vnto heauen. *Ps. 124, 8. Which made Heauen and Earth.* Also by a *Synecdoche*, Earth is put for all things created.

3 The Inhabitants or people which dwel on the Earth. *Ps. 101, 1. Sing vnto the Lord all the Earth.*

Earth. Gen. 6, 11. Gen. 9, 13. By a *Metonymie* of the place, containing, being put for the persons contained in it, as *Iosb. 23, 14. Esay 24, 19, 20.*

4 Earthly minded persons, *Psal. 10, 18. That Earthly man (or man of the earth) cause to feare no more: the wicked which be on the earth. Esay 10, 4.*

5 That which is fraile and weak. *2 Cor. 4, 7. We haue this Treasure in vessels of Earth, or Earthly: signifying thereby, fraile and weak men, to whom the treasure of the Gospell was committed, to be by preaching scattered abroad. It signif. the elect, Esay 11, 10.*

6 The increase or fruit which commeth out of the earth. *Gen 3, 17 In sorrow thou shalt eate of it: that is, (the earth) at the daies of thy life. A Metonymie.*

7 A Region, Land, or Country. *Math. 9, 26. Marke 15, 33. Luke 4, 25.* In all which places, the word Englished [*Land*] is [*Earth*] in the Originall, by a *Synecdoche*.

8 Onely the Land of *Israel*, *Rom. 9, 28.*

[**Earth empty**] That the Land of *Juda* and *Israel* should lacke both Inhabitants and treasure.

[**Earth mourneth**] The people to be sorrowful, & through heauinesse to pine away, *Es. 24, 4. Earth mourneth: and in the next verse the Earth is saide to be defiled, namely by the wic-*

kednesse of the persons which tread thereon.

[**East**] Easterne people which dwelt in *Syria* and *Mesopotamia*, as the *Philistims* dwelt in the West, *Es. 2, 6.* They are full of the East, or aboue the East, excelling them in superstition and art-magicke, whereunto they are giuen exceedingly.

[**Earth, and the plenty thereof**] The whole frame of the world, and all Creatures which be contained in heauen, earth, & seas abundantly, as starres, beasts, fowles and fishes, and whatsoever springs out of the earth for mans vse. *1 Cor. 10, 26.* Fullnes of earth put for whatsoever filleth the earth, as *Esa. 6, 3.*

[**To be eased of his enemies**] To comfort him in the iust punishment of his owne people, become (through their Idolatry and Apostacy) enemies to their God. I will ease me of my enemies, that is, I will quiet & cheere my selfe when my wrath is satisfied and fulfilled in their punishment.

[**Ease**] A stubborne resting & continuing in an euill and sinful course, with pleasure and delight in it. *Pro. 1, 32. The ease of the foolles slayeth them.*

[**Easie**] That which may wel be borne, or which we may vse with none or little incumbrance and burthen to vs. *Math. 11, 30. My yoke is easie; to wit, vnto the regenerate. See Yoke.*

[**To Eat.**] To chew meate with the teeth, to make it fit to enter the stomacke. This is naturall eating.

2 To receiue and take part of all sorts of meates, euen such as were forbidden by *Moses*. This *Peter* did amongst *Gen- tiles* at *Antioch*, to confirme by his example, that Christian liberty from the yoke of *Moses* Law, which the doctrine of the Gospell taught and set forth; but afterwards whē some Iewes came thither from *Iames* (that is from *Ierusalem*) hee ouerthrew what he had established by his teaching and example, in that he applyed himselfe as a temporizing dissembler (in that one act) vnto the Iewish custom, being with the Iewes. *Gal. 2, 12*. Before certaine came from *Iames*, he did eat with the *Gentiles*. Note that by this latter act, and deed of his he gaue occasion to think that the Ceremonies of the Law were necessarily to bee kept of all that would be saued, whereas by his former eating indifferently all kinds of meats with the beleeuing *Gentiles*, he had built them vp in the abrogation of those Ceremonies; so destroyed hee what once he built: such imperfection, is euen in the best men.

[**To Eat Christ.**] To receiue him, by beleeuing in him, as meate is receiued into the stomacke by eating, so Christ is

receiued into the Soule by beleeuing. *Ioh. 6, 35*. *Hee that beleeueth in mee shall neuer hunger more, and he that beleeueth in me shall neuer thirst*. This is spirituall eating. Thus is the flesh of Christ eaten, when wee doe by faith beleeue, that it was giuen for vs, & is the price of our sins to God. The Capernaicall and Papisticall eating of Christ, is both absurd and abominable; for so Infidels & wicked men, yea, very Mice and Rattes may eat him, and haue eternall life by him, if his very flesh were corporally present in y place wher the Sacrament is administred.

[**To Eat all things.**] Not to pamper the belly by gluttony and excesse, but indifferently without choyce to vse meates forbid by *Moses* Law, as well as such which were allowed, vpon knowledge of their liberty purchascd by y passion of our Lord, from such Legall and ceremoniall obseruances. *Ro. 14*. *One beleeueth that he may eat all things*.

[**To Eat Hearbes**] To feede vpon pease, beanes, and al manner of pulse, or y vilest meates that were, rather then to eat meats forbidden by the Lawe; such was the weaknes of beleeuing Iewes. *Rom. 14, 2*.

[**To Eat and liue for euer**] To eat of the tree of Life, on a purpose and hope to recouer that life eternall which he had worthily

thily lost by eating of the Tree of Knowledge. *Genesis 3, 2*. Note that *Adam* should not haue liued for euer though hee had eaten; (for by sinne he was destitute of the force and fruite of the Tree, which shold haue conserued naturall, and continued spirituall life, on condition of his obedience) but y vaine confidence and presumption of *Adam* is heere noted, such as hypocrites haue to get saluation (*ex opere operato*) by the bare action, or receiuing of the Sacrament.

[**Not to eat blood of Beasts**] Not to prophane or dishonor holy things by imploying the to common vse; for blood was for expiation in sacrifices. *Gen. 9, 4*. *Leuit. 19, 16*. *Le. 17, 11, 12*. 2 To be very carefull not to shed mans blood to satisfie our lust. *Gen. 9, 4, 5*. *Deut. 12, 13*.

The law which forbiddeth the eating of fat, *Leuit. 3, 17*. and *7, 13, 14, 15*. hath the same signification, which the blood before did signifie, as touching our honouring holy things.

[**Not to eat uncleane beasts and vyrrdes.**] That nothing is lawfull for vs (so not for common vse) vnlesse it be sanctified by the word and prayer, *Leuit. 11, 1, 2, 3, 4*, &c. vntill *ve. 12* compared with *1 Tim. 4, 5*.

2 That we ought not to bee carried away with strange Doctrines & manners of the Hea-

then, but to haue our hearts established in the Lorde, with grace. *Heb. 13, 9*. *Le. 20, 25, 26*.

[**To eat Butter and Honey**] To be nourished and brought vp with such sustenance as is fit for an infant to feed on till he came to age of discretion, *Esay 7, 15, 16*. *Butter and hony shall he eat*: this must not bee vnderstood of the sonne of the Virgine (*Immanuel*, verse 14) but of the young sonne of *Esay*, *Shear Iashub*, verse 3. whom God had giuen as a signe of deliuerance of *Iuda* from the *Syrians & Israelites*, who both perished in so short a time as this Childe could grow vp: for both those Kings perished with the fourth year of the raigne of *Abaz*, whereas *Immanuel* was borne long time after, *2. Kin. 15, 30*, and *16, 9*.

2 To haue such plenty, as there should be none, of the richer especially, to whom to sell; such a number should bee exported captiues to *Babylon*, and so few Inhabitants left in *Iuda*, *Esay 7, 22*. *Butter and Hony shall euery one eat, that is left in the Land*.

[**To eat as a Canker**] To ouerthrow the faith of others, as a gangrene doth ouerthrow a body by eating part after part, *2 Tim. 2, 17, 18*.

[**To Eat our owne iudgement**] To procure Iudgement to our selues by our eating vn-

worthily the Lords Supper, 1 Cor. 11, 30. *He that eateth this Bread unworthily, eateth his own Iudgement*; that is, he is cause of punishment to himselfe, by eating vnduely,

[To Eate a Rowle, or a booke]

To receiue, and (after a sort) to draw and take in both the argument or matter, and also the guist of prophesie, Ezek. 3, 1. *Sonne of man eate this Rowle.*

2 To study and learne the Scripture, till one know the points of Doctrine, and haue the power thereof in the hart. *Reuel. 10, 9. Take the Booke and eate it vp.*

[To Eate bread] To feed, or to eate meat. *Mark. 3, 20. They could not so much as eate Bread*; that is, take their meat and rest.

[To Eate and drinke] To liue, and be safe, *Exod. 24, 11. They saw God, and did Eate & drinke.*

2 To liue voluptuously, being giuen to the pleasures of this life, 1 Cor. 15, 32.

[To Eate vp Gods people] To exercise wrong and cruelty towards the godly. *Psal. 14, 4. They Eat vp my people like bread*, euen as vsually and willingly as they eate Bread, they doe oppresse the godly.

E.

C.

[Ecclesiastes] A person vnited againe to the Church, vpo

his repentance done and published before the Church, Eccles. 1, 1.

2 A booke or portion of Scripture, called *Ecclesiastes*, because it is a witnesse of his [Salomons] vniting to y Church after his greuous fall.

E.

D.

[Eden] Eyther pleasure; then it is a Nounne appellatiue: or the name of a place and Region (wherein stood Paradise) called so vpon the great delights and pleasures which abounded in Eden, Gen. 2, 8. *Eastward in Eden.* Heereof is often mention in Scriptures, 2 Kings 19, 12. and *Esa. 37, 12. Ezek. 21, 23. & 28, 13.* where Eden is tearmed the garden of God: also Gen. 4, 15, & 13, 10. and 51, 3. which plainly sheweth that sithence Eden is the proper name of a Region in Babilon, or Chaldea and other Regions bordering vpon it, (as *Nod*, Gen. 4, 16.) it it plaine therfore that they are deceived which imagine Paradise situate in Eden, to be the whole world, or in the ayre, vnder the equinoctiall zona, or circle; or to containe *Armenia, Syria, Egypt, and Assyria* in it: or restraîne it to a fruitfull field in Babilon, or confine it to *Syria* onely: whereas how Paradise and the Region of Eden were bounded, cannot certainly

ly by any stories sacred or prophane, be vnderstood, as *Parasus* thinketh. Sure it is, that *Moses* writeth of Eden as a place in his time well knowne of him and the Iewes, and in *Gen. 2.* doth by some floods & other circumstances describe & determine it. Eastward it was, but how large, whether yet defaced wholly, or when, as it is no matter of faith, so no certainty to behad, but with much vncertainty; *Præstat dubitare de occultis, quam litigare de incertis.*

[Edifice] To build, or to make an house.

2 To do all manner of duties, either to bring our neighbour vnto Christ, or if hee bee wonne, that he may grow from faith to faith: for the faithfull they are Gods house and building, his Temple and stones of the new *Ierusalem*; and the furthering of these in Christianity is edifying and building of the vp. 1 *Thes. 5, 11. Edifie one another. Rom. 15, 2. Ephes. 4, 12. A Metaphor.*

[Edification] Either the action of one, who seeketh by instruction to build vp others in godlinesse: or the euent and fruit of such an action. *Eph. 4, 12, 16. For the edification of the body of Christ. 1 Tim. 1, 4.*

E.

F.

[Of no Effect] That which

is void, frustrate, fruitlesse, idle, and vaine, hauing lost force & efficacy, *Gal. 4, 4. Rom. 3, 31. Ga. 2, 21. Rom. 6, 6.* In all these places, one word is vsed in the Greeke Text.

E.

L.

[Eldership] The Colledge or whole company of Elders, w labour in the word and the regiment of the Church, 1 *Tim. 4, 14. Giuen thee with the laying on of hands of the Company of the Eldership.*

[Elder] An auncient, or one stricken in yeares, or of great age, 1 *Tim. 6, 1. Rebukes not an Elder.* This is an Elder in respect of age.

2 A temporall Gouvernour and Ruler among the Iewes, *Exod. 24, 1. Also Exod. 4, 29. The Elders of the Children of Israel, Exod. 17, 5. Take with thee the Elders of Israel. Math. 21, 23. Acts 4, 5.* These were Lay, or ciuill Elders. Elders by office and dignity in the Common-wealth.

3 One that hath authority ouer a flocke, to rule or teach it, 1 *Tim. 5, 17. The Elders that rule well are worthy of double honour, 1 Pet. 5, 1. The Elders which are among you.* This is an ecclesiasticall Elder, to deale in the Edification of the Church, *Titus 1, 5, 7.*

4 An Apostle, 1 *Pet. 5, 1. I also*

L 4

also

also that am an Elder, 2 Iohn, 1. The Elder to the elect Lady.

5 Progenitors, or forefathers, which lived in former ages. Marke 7, 3. Holding the tradition of the Elders.

6 All which haue any ecclesiastical function, namely, Teachers and Pastors, 1 Epistle of Pet. chap. 5, 1.

7 Pastors, Deacons, and other Church-Officers. Acts 14, 23. A Synecdoche.

[To elect or chuse.] To decree the election of some to be saued by Christ the Mediatour, Ephes. 1, 4 5.

[Election] A choosing of some out of many, as if out of a great heap of flowers or herbs, gold, or precious stone, or other things ye would gather the chiefe. Now, where some are chosen, others are refused; and where some be refused, all be not chosen.

2 The choosing of some to obtaine saluation by Christ, according to the good pleasure of God. Rom. 9, 11. Election of grace. This hath 2 acts, 1. of the end, called the decree. 2. of the meanes, called the execution of the decree.

3 The choosing or appointing some vnto publicke functions, by voices, or by a common consent. Acts 14, 23. When they had ordained Elders by Election in euery Church, Iohn 6, 70.

4 The elect themselves, Ro. 11

7. The Election hath obtained it.

[Elect Angels] Certaine Angels chosen from amongst the rest to eternall life. 1 Tim. 5, 21 I charge thee before God and the Elect Angels.

[Gods Elect] Such men and women, as are freely chosen of God in Christ Iesus vnto euertlasting saluation, without respect of faith or workes, foreseene only, because God wold shew them mercy. Tit. 1, 2. According to the faith of Gods elect. Rom. 9, 9, 10.

2 Christ, whom alone God elected & chose to be the Messiah and Sauour. Luke 23, 35.

[Elect Lady] Some excellent and honourable Dame. 2 Ioh. 1 To the Elect Lady. In this sence Theophilus is called most Noble Luke 1, 3, being a chiefe & principall person, renowned as well for piety and good workes, as for birth and nobility.

Election what it is.

Gods eternall decree, freely choosing as some Angels, so also a certaine number out of lost mankind, to obtaine saluation by faith in Iesus Christ, vnto the praise of his glorious grace, Rom. 9, 11. Acts 13, 48. Ephe. 1, 4, 5.

[Elect, or chosen in the Lord] One which is a selected and choise person, of chiefe and excellent godlines, declaring Election fro al eternity, Ro. 16, 13

[To

[To make Election sure] To confirme that decree of our election (which is firmly purposed on Gods part) to our owne hearts, which is done by the fruites of the Spirit in vs, rehearsed before, 2 Pet. 1, 5, 6, 7. For these graces shew a mans faith and Iustification, and this shewes our calling; and calling commeth from election, as Paul teacheth, Rom. 8, and 9. 2 Pet. 1, 10. Making your calling and Election sure.

[Election of grace] Free election, or that election which comes from the free mercy and fauour of God. Rom. 11, 5. According to the Election of grace. If election be of grace, then it is not of workes; for then grace were no grace, saith the Apostle, and that is no way free, & is not free euery way, saith Augustine.

[Elements, or rudiments of the world] The Fire, Ayre, Water, Earth, called Elements, because they be the beginning, whereof other visible Creatures are compounded. 2 Pet. 3, 10, 12. Elements melt with heat.

2 The Legall Ceremonies of the old Testament, which were Principles or Rules, wherby God ruled & instructed his Church (as it were) vnder a Schoole-maister in those daies. But beeing now ioyned to the Gospell, or helde as necessary to saluation, they are to be re-

ken heed of. Col. 2, 8. Beware lest ye be spoyled by traditions of men, according to the Elements of the world. Thus it must be read after the Originall Text. Gal. 4, 9 See Rudiments.

[Elias] That particular Prophet and man of God, called [Elyas]: the restorer of Religion in his time. 1 Ki. 17, 16. According to the word of the Lord, which he spake by the hand of Elyas.

2 Iohn Baptist, which came in the Spirit and power of Elyas, to restore Religion in his time. Mat. 17, 11. Certainly Elyas must first come and restore all things, verse 13. And his Disciples perceined that he spake this of Iohn Baptist. Mat. 4, 5.

E.

M.

[Emulation] A strife, who should goe before other in receiuing fauours and honours, Gal. 5, 20. Debate, Emulation. Here it is taken in il part. There is an example of it in Mark. 9, 33.

2 A strife betweene two or more persons, who should goe before and excell other in doing good. An example heereof, we haue in Rom. 11, 14.

[To embalm] To season a dead body with Spices, to preserve it from sauoring, Ge. 50, 2

[Empty] Voyd, or one which hath nothing that good is, Lu. 11, 53. The rich he will send empty away.

E.

Note.
They erre, who holde Election vnto life to be commo: or to deped on foreseene faith or workes, for it is most free.

E.

N.

[**End.**] Tearme, conclusion, or last end of a thing; also scope or marke. *Rom. 6, 2. And the enduerlasting life.* 1 Pet. 4, 7. *End of all things is at hand.* Phil. 1, 19. 1 Pet. 1, 9.

2 Payment, or reward. *Rom. 6, 21. The end of these things is death.* Phil. 3, 19.

3 Perfection and Completion. 1 Tim. 1, 5. *The end of the Commandments is love.* See Ro. 13, 10. 1 Corin. 10, 11. Here it signifies both limit and perfection. *Dan. 11, 38.*

4 Summe. *Eccle. 12, 13. Let vs heare the end of all.*

5 End of times, signifies a short time. *Dan. 11, 38.*

6 Day of Iudgement, when this world (as it is) shall end. *Math. 24, 6, 3.*

7 That for whose cause a thing is appoynted or done. *Roman. 10, 4. Christ is the end of the Law for righteousness.* The end or cause for which the Law was given, is to iustifie. This it cannot doe through our sinne. *Rom. 8, 3.* but Christ by fulfilling γ Law, is become righteousness to beleeuers; and so is the end of γ Law; also Christ is the end or scope whereat the Law and Prophets aymed, the perfection and consummation of the Law, in that hee fulfilled it. As touching shaddowes of

the Law, Christ is the end of γ Lawe in the first signification; but as touching the Doctrin and obedience of the law, he is the end thereof, in the 3 and 7 significations, an end by determining shaddowes, and fulfilling duties.

[**Endeuer.**] A setting or bending of our minde earnestly to doe some duty. *Acts 24, 16. I endeavour in all things to keepe a cleare Conscience.* Phil. 3, 13. *And endeavour my selfe to that which is before.* This is all which the Gospell requireth of the beleeuers to endeavour (not absolutely to haue) holines of life.

[**Enemy.**] A person, who out of an hatred toward vs, seeketh to hurt by word or deed, either secretly or openly. This word is both applyed to Sathan and men. *Luke 6, 35. Love your enemies, do well to them that hate you.* *Mat. 13, 25. The Enemy came & sowed Tares.* This is a true reall Enemy. It signifieth that which fighteth against God and his word, or workes of grace; thus Satan, sinne, and death, be enemies. 1 Cor. 15, 25, 26.

2 A supposed Aduersary, w^{ch} in truth neyther hateth nor hurteth vs, but in our opinion onely. 1 Kings 21, 20. *Hast thou found me out, O my Enemy?* Thus godly Ministers and good men bee enemies to impenitent sinners, whom they reprove. *Gal. 4, 16. Am I become your enemy,* be-

because I tell you the truth. This is an imaginary enemy.

[**Enemies.**] All men as they are borne into this world, corrupt, & infected with sin, which had made a separation betweene vs and God; God for sinne hating men, and men through sin hating God. *Roman. 5, 8. If when we were enemies we were reconciled to God.* This enmity was mutuall; not our euill actions and qualities onely, but for & through them our persons were hated of God before our Conuersion. For reconciliation is of our persons, being alienated by sinne, and estranged from God. *Esay 59, 3. Eph. 2, 3.*

[**Enmity.**] Bitter and vnreconcilable hatred and diuision. *Gene. 3, 15. I will put enmity.* *Roman. 8, 7. The wisdom of the flesh is Enmity with God.*

2 The cause of Enmity, to wit, transgression of the lawe. *Eph. 2, 15. Having slain Enmity.*

[**Engraffed word.**] A word, (as seede or a science) planted and set in the heart, by the labour of ministers, whose office is to plant and water. *James 1, 11. 1 Cor. 3, 16.* A Metaphor.

[**To enlarge.**] To make wide that which is straight and narrow, to become more capeable and fit to receiue Gods gifts. *Psal. 119, 32. When thou shalt enlarge my heart.*

[**Enlightning.**] The putting

into vs γ light of knowledge, making such to see and knowe the truth of the Gospell who were ignorant before. *Hebr. 6, 4. They which were once enlightened, Luke 24, 45. Then be opened their understanding.*

2 The putting into men the light of reason at their first creation. *Iohn 1, 9.*

3 There is a threefold light imparted to men. First, of reason common to all men by creation, of which *Iohn 1, 4, 8.* The second of Knowledge, or speculative vnderstanding of scriptures, common to hypocrites, with Gods children; of which *Heb. 6, 4.* The third is the light of faith peculiar to the elect, who see Christ and know him cruely vnto eternall life, of w^{ch}, *Eph. 4, 8.* elsewhere often.

[**To Enlighten the eyes.**] To make the light of Gods countenance to shine vpon one in distresse, shewing himselfe favourable againe. *Psa. 13, 3. Enlighten mine eyes least I sleepe in death.*

[**Ensign.**] The preaching of the Gospell (erected as an Ensign) for the calling and gathering the elect of all people vnto Christ, to learne of him γ way of diuine seruice, and eternall saluation. *Esay 11, 10, 12. Which shall stand for an Ensign.*

[**To Enquire of the Priest & the Judge.**] To aske Counsell in doubtful cases and hard

con-

controuerfies, either ciuill which pertainne to the politicke Magistrate, as about murthers, &c. or Ecclesiasticall, the cognisance whereof belonged to the Priests, as about Leprosie, Iealouſie, &c. for decifion of ſuch to reſort for aduice and determination, vnto Priest and Leuite, or Iudge, who were to pronounce ſentence, not *ex ſcrinio pectoris*, but *ex ſententia legis*, by the ſentence of the Law. *Deuteronomy* 17, 8, 9. *Thou ſhalt come to the Priest and to the Iudge.* That this particle [*and*] is not copulatiue but diſunctiue, ſeuering the two officers according to the diuerſities of cauſes & pleas to bee handled, appeares plainly by verſe 12. and that the iudgement of the Priest muſt bee hearkned vnto, no further thē it was grouded vpon the Law of God, is manifeſt by verſe 11. How this will helpe the transcendent power of the high priet of Rome, or his blending and conſounding of Ciuill & Eccleſiaſticall functions, I ſee not.

[*To enter into toy.*] To bee partakers of the goodes and heavenly commodities of our Lord. *Math.* 25, 21. *Enter thou into thy maſters Toy.*

[*Not to enter into iudgement*] Not to exact ſtraight reckoning, requiring of mee all that thou mayeſt. *Pſa.* 141, 2. *Enter not into iudgement with thy ſer-*

uant.

[*To enter in at the ſtraight gate*] To denye our ſelues, and take vp the Croſſe and follow Chriſt. This is to enter in at the narrowe doore. *Mathew* 7, and verſe 13. *To prepare our ſelues to a ſtrict and precise courſe.*

[*To Enter into the kingdome of God.*] To become a true member of the militant Church (which is the myſticall body of Chriſt) ouer which he raigneth as head and king. *Iob.* 3, 5. *Except ye bee borne againe of the Spirit, ye cannot enter into the kingdome of God.*

2 To be reckoned woorthy and meeke to bee Teachers in the Church militant. *Mathew* 5, 20. *Ye cannot enter into the kingdome of God.* That the place ſhould thus be expounded, appeareth by the verſes next going afore.

[*To Enter the way of the world.*] To dye, according to the ordinary courſe of nature. *Iohua* 23, verſe 14. *And now I enter the way of the whole world.*

[*Enuy.*] That affection which makes men grieue and fret at the good and proſperity of others. *Galatians* 5, 21, *Rom.* 13, 13.

2 Wickedneſſe and euill generally, by a Synecdoche. *Iam.* 4, 5. *Gen.* 8, 21.

[*Enuious.*] Any perſon, who re-

repineth and grudgeth at the welfare and happineſſe of others. The worde is applied in Scripture, either to Satan or men. *Pſa.* 37, 1. *Fret not thy ſelfe, nor be enuious.* *Mathew* 13, and verſe 28.

E.

P.

[*Epistle*] A Letter ſent from one to another, about common affayres. 2 *Samue.* 11, 14. *David ſent an Epistle to Ioab by Uriah.*

2 Thoſe holy writings of the Apoſtles, ſent vnto y Churches for their inſtruction in godlineſſe. *Col.* 4, 16. *When this Epistle is read of you.*

3 Any thing which doth reſent and tell forth the mind of another. Thus the holy Scriptures may be called Gods Epistles.

4 That which giueth a good witneſſe and commendation, (as an Epistle) 2 *Cor.* 3, 2, 3. *Ye are our Epistle, and the Epistle of Chriſt.* The conueſion of the Idolatrous and wanton *Corinthians* vnto the faith of Chriſt, did more witneſſe and commend the Diuine power of Chriſt, and vocation of *Paule*, then any commendatory Epistle could poſſibly do.

[*To reeide an Ephah and a Bath.*] Such great ſcarcity of fruite in fieldes and vineyards, as hee which ſoweth ſhall not reap the tenth part of his ſeed.

Eſay 5, 10.

[*Ephraim*] Either one man, the ſecond ſon of *Ioseph*, younger brother to *Manaſſes*, *Gene.* 48, 17. Or an whole Tribe, *Ge.* 48, 20. Or the ten Tribes whereof *Ephraim* was the mightieſt. *Eſay* 7, 2. and 9, 21. and 11, 13.

E.

Q

[*Equall with God.*] The ſelfe ſame God, of the ſame ſubſtance, power, and glory. *Phil.* 2, 6. *He thought it no robbery to be equall with God.*

[*Equality*] A due proportion, while the aboundance and ſuperfluity of the rich, is applyed to the releefe of the poore. 2, *Cor.* 8, 18. *That there may bee equality.*

E.

R.

[*Error.*] A going from the right path, or ſtraying out of y way.

2 Some opinion or action, ſwauing from the rule of Gods word. *Mat.* 22, 29. *Ye erre, not knowing the Scripture.* *Pſa.* 95, 10 and 119, 21. There is an error in action, as well as in opinion; in deeds, as well as in Doctrine.

E.

V.

[*Euangelist*] One, who bringeth or telleth good newes.

2 A Minister of the Gospell ioyned vnto the Apostles (as assistant, not as Equall in degree) in preaching glad tidings of saluation, and establishing Churches. *Eph. 4, 11. Some to be Euangelists. 1, Tim. 1, 3. 2, Tim. 4, 5. Titus 1, 5.* Of this sort were *Timotheus, Titus, Syluanus, Apollos.*

3 One, who wrote the history of Christs life and death. Thus there were onely foure: as *Mathew, Marke, Luke, and Iohn.* Note, if the Apostles being 13. with the Euangelists being many, were vnable to suffice the whole, how shall one Pope bee sufficient for all the world?

[**Euen**] That is, *2 Cor. 1, 3. Blessed be God, Euen the Father of our Lord Iesw Christ.*

[**Euerlasting.**] One, who is without beginning or end. *1 Tim. 1, 7. To the King Euerlasting. Psal. 90, 2. Thou art GOD from Euerlasting, to Euerlasting. Reuel. 1, 8.* In this sence is Gods purpose called eternall. *Eph. 3, 10.* He is absolutely eternall in himselfe, and cause of eternitie in others.

2 That which shall neuer haue ende, though it had a beginning: as Euerlasting glory, fire, paine, life, iudgement. *Mat. 25, 46. Heb. 6, 2.*

[**Euerlasting Gospell.**] The Doctrine of grace, which God himselfe deliuered from the be-

ginning to continue to the end, without altering or perishing, whereas all other Doctrines inuented by men fall away. *Reuel. 14, 6.*

[**From Euerlasting to Euerlasting.**] God to be without beginning, and without end, in respect of his own eternall being; and in respect of his people, to be their God from Euerlasting, by predestination, and vnto Euerlasting by Glorification. *Psal. 90, 2. Euen from Euerlasting to Euerlasting, thou art our God.*

[**Eternall King.**] The King of worlds or ages which liueth euer. *1 Tim. 1, 17.*

[**For Euer.**] Without any end, eternally. *Luke 1, 33. And shall raigne for Euer, and of his kingdome shall be no End. 1 The. 4, 17. Wee shall Euer bee with the Lord. Psal. 45, 2.*

2 For a long time. *Psal. 132, 12. Their Sonnes shall sit vpon thy Throne for Euer. And Verse 14. 1 Sam. 13, 13. Psal. 110, 4. Gen. 13, 15.* And in all those places, where [*for Euer*] is applied to the Ceremoniall Law of *Moses*, which vanished at Christs comming: yet it is said to bee ordained for euer, because it was to endure a long season, some two thousand yeares, till the death of Christ vpon the Crosse, *Exod. 12, 14. 24. Colo. 2, 14, 17.*

3 Til the yeare of *Iubilo*, which might

might happen to bee a great while, *Exo. 21, 6. And shall serue him for euer.*

4 Till the end of a mans life, *Exod. 19, 9. That they may beleeue thee for euer.*

[**Euill**] Afflictions and dangers, and whatsoeuer losses & harmes sent from God. *Amos, 3, 6. There is no euill in the City. Esay 45, 7. This is an euill of punishment, or a penall euill, 2 Kings 22, 20. Esay 9, 12, 14.*

2 Iniuries and wrongs done to vs from men. *Prou. 17, 13. He that rewards euill for good. Prou. 20, 22. or that which is vnprofitable, 1 Cor. 13, 6.*

3 Sinne and Iniquity, *Math. 6, 13. Deliuere vs from euill. Rom. 7, 15. The euill which I hate, that I doe, Esay 5, 20.* This is euill of fault or crime, or a Morall Euill. See *Esay 13, 11.*

4 Sathan, who by an excellency is called the euill one. *Luke 11, 4. This is the Prince of euill. 2 The. 3, 7. In Rom. 14, 20. it signifies hurtfull to man, and sinfull against God.*

5 Sinfull. *Math. 7, 11. If you which are euill.*

6 A corrupt Conscience, or wicked Custome, *Math. 5, 37. Comes of euill.*

[**That Euill one**] The Diuell, or Saran, who is so called for that he is in his own nature corrupt and most euill, beeing the head and Captaine of all euill persons (Diuels and men).

and the Inspirer and furtherer of euill purposes and workes, *Iohn 17, 15. Math. 5, 37. and 6, 13, 19. and 1 Iohn 2, 13.*

[**To see Euill**] To know it & feele it, to perceiue it experimentally, *2 Kings 22, 20. Thou shalt not see the euill.* If the Saints departed doe not know the estate of the Church in earth: much lesse doe they know the thoughts and prayers of men. The selfe-same conclusio doth *Augustine* make from *Esay 63, 16. Abraham* is ignorant of vs, *Israel* doth not know vs. Hence is farther gathered that y dead do not know what is done here in earth. Likewise the Angelicall Doctor (as Papists doe call *Thomas Aquinas*) vpon *Iob. 14, 21.* collecteth, that dead persons know not sensible things, much lesse spirituall and insensible secrets of the hart. Indeed the godly departed doe generally thank God for their own and our Redemption. *Reuel. 5, 8, 9, 13.* Also in generall out of their perfect loue, they desire a finall deliuerance of y Church from her warfare, with the destruction of the enemies thereof; but to say that in particular they know our wants, and doe make intercession for particular men, this is popish heresie, flat against Scriptures.

[**Euill spirit to depart**] To remoue (by the musicke of *Dauid*) those madde furious melancholies.

Note.

lancholicke fittes, which came from the euill spirite sent vpon Saul by God. 1 Sam. 16, 4.

[**Eunuch.**] A gelded man, wherof our Sauour Christ maketh three sorts. Math. 9, 12. *E. 56, 4.*

2 A Noble or mighty man, of great authority with Princes. Such an one was Potipher. Gen. 37, 36. *Potipher an Eunuch of Pharaoh & his chiefe steward. Acts 8, 27.*

E.

X.

[**To Exalt one.**] To thinke ones selfe righteous, despising others, as the Pharisee. Luk. 18, 14. *Hee that exalteth himselfe.* Also to receiue & adoption of honours, which is an excellent dignity. James 1, 9.

2 To lift vp and prefer himselfe aboue his betters, as they that did strue for the vppermost Seates at Feasts. Luke 14, 11.

3 To honor or aduance one vnto renowne and credite. Lu. 14, 11.

[**To Exalt himselfe.**] To lift and aduance himselfe aboue all greatnesse and honour which is in earth, whether it be subordinate Magistrates, who in *Psalm 82.* are called Gods, or supreme rulers, whom the Grecians call (*Sebasmata:*) yea to call in and translate to himselfe the glory peculiar vnto

the true God of heauen. 2 *Thes.* 2, 4. *Who exalteth himselfe aboue all that is called God.* This prophesie is verified in the Pope of Rome, beside whom neuer any affirmed, that at his pleasure hee could open and locke heauen, and had full right to send whole Chariots & Cart-loads of Soules to Heauen, and to translate Empires and kingdoms at his pleasure. C. *Si Papa. distinct.* 42. Auouching of himselfe that he hath authority in Heauen, earth, hell, and purgatory; suffering his parasites to call him the Lord God, and Gods Vicegerent and supream Diuinity vpon earth. *Stapleton Preface ad Gregor.* 13. and setting his feet in the neckes of Emperours and Kings (earthly Gods) giuing them leaue to hold his stirrop, to goe barehead, leading his Palfrey, to make them his footestoolle, exacting to himselfe a triple Crowne and adoration, as his owne Creatures haue confessed.

Paul writeth not that he extollet himselfe aboue all that is God, or that he shewes himselfe the only true God: but aboue all which is called God, shewing himselfe as if he were God: therefore it is a meere imagination of them who think that the Antichrist shall make himselfe to bee a true God indeede, and shall worshipp

God

God, whereas onely by his tyrannical, lawlesse, and god-like behavior, in vsurping, in commanding, doing and vndoing, & dispensing, binding against all lawes diuine and humane, hee shall beare himselfe as God.

[**Examination**] A diligent and narrow search and triall of a mans selfe, whether he be in Christ, and with what imperfections and wants hee holds the graces of Christ. 2 *Corin.* 13, 6. *Examine your selues, know ye not your selues. &c.* 1 *Corin.* 11, 28. This is our priuate Examination of our selues.

2 Diligent search and triall of others, whether they bee such as they professe and wold seeme to be. *Reuel.* 2, 2. *Thou hast Examined them that say they are Apostles, and are not.* This is publike Examination of others by lawfull Gouernours.

3 Taking knowledge of, and neere looking into our hearts, our workes, and causes. *Psalm.* 26. verse 2. *Examine my reines.* and *Psalm* 139, 23. This is our Gods Examination of vs men.

[**Example**] A type or signe for vs to looke vpon for our admonition, to bee warned by it. 1 *Corin.* 10, 11. *These things came vnto them for Examples.* Signes to warne vs to flye such sinnes, lest we haue

like plagues.

2 A patterne or sampler for vs to looke vpon for imitation, to bee followed of vs. *Iohn* 13, 15. *For I haue giuen you an example.* *Philip.* 3, 17. and 1 *Peter* 2, 21.

[**Excellency of Dignity.**] One most Excellent in dignity and might, and preheminance. *Genesis* 49, 3. *The Excellency of dignity.*

[**Excesse**] That which is too much in any thing, when one goes beyond, or passeth due measure and bounds. *Ephesi.* 5, 18. *In Wine is Excesse.* 1 *Per.* 4, 3. *Excesse in eating and drinking.* Verse 4. *Excesse of ryot.* Of Excesse commeth dissolutenes & filthines of manners.

[**To Exclude.**] To shut *Paul* the Apostle out from the loue of the *Galathians*, that they (the false Apostles) might be loued. *Gal.* 4, 13.

[**To Excommunicate.**] To blotte out ones name from amongst Gods people, or to cast one out from the visible outward Communion of the Saints. *Iohn* 9, 22. *He should be Excommunicate out of the Synagogue.* *Iohn* 12, 42.

[**An Excommunicate thing.**] A thing separate from common vse, and may bee applyed vnto holy vses, vpon paine of a curse vnto him that should conuert it vnto his owne vse, as in *Ioshua*, chapter 7, verse 1.

M

A

Atrespasse in the Excommunicate thing.

Excommunication, what it is.

It is a solemne and fearefull publike censure of the Church, cutting off lawfully, according to the word of God, & casting out of their publike society & priuate fellowship, such members as publicly offend in some grievous crime, or be obstinate contemners of the lawfull admonitions of the Church for priuate faults; y by such shame they may bee diuened to repentance, and others by their example kept from infection of sinne. Math. 18, 15. 1 Cor. 5, 5, 6, 7, 2 Thes. 3, 14. which places playnly shew what Excommunication is, who are to execute it, vpon whome, for what matters, to what end, & how long. The abuse of Excommunication in Popery, is manifold and most grosse, especially herein; that being a spirituall censure, they apply it to the deposition of Kings, and alienation of subjects from their oath of Allegiance and other temporall matters.

[**Excrable.**] Things or persons accursed, and appoynted to bee destroyed. Ioshua 6, 18. *Beware of the Excrable thing, lest you make your selues Excrable.*

[**Exercise**] Bodily recreation, or mouing the parts of the body, for the preseruacion of

health.

2 Outward austerenesse of life, in watching, fasting, &c. 1 Timot. 4, 8. *Bodily exercise profiteth not*; that is, whereby one exerciseth his body to abstinence in Ceremonies.

3 The practise of godlinesse, and studying the Scriptures. 1, Timot. 4, 7. *Exercise thy selfe to godlinesse.* 1 La. 1, 2.

[**Exhort.**] To quicken & stirre vp faint and dull Christians vnto the duties of godlinesse, by reasons out of y word. Hebre. 3, 13. *Exhort one another whilest it is called to day.* This is one part of the publike Ministry. 1 Cor. 14, 3. Titus 2 verse last. The same word in the originall, signifies to beseech. Ro. 12, 1. 2 Cor. 6, 1.

2 To perourme the whole work of the Ministry. Acts 13 15. *If ye haue any word of Exhortation, speake on.* Synecdoche. Exhortation, which is but one action of the Ministry put for the whole duty of a Teacher.

[**Exodus.**] A departing out. Thus is the second Booke of *Moyse* termed, for the passage of *Israel* out of *Egypt*, whereof that Booke containeth the story.

[**Exorcist.**] One, who by a speciall gift of God, did call forth soule spirites out of the bodies of those which were possessed with them. This gift was in the Primitiue Church, and

and lasted but for a time; for the practise of this gift. See Acts 16, 18.

2 Such as vsurped and counterfeited this gift, but had it not. Acts 19, 13. *Certaine Exorcists tooke vpon them to name the Lord Iesus.* Such bee the Exorcists of the Romish Church; meere Iuglers.

[**Extortioner.**] One that wringeth and wresteth from others, more then right, vnder the colour of an office, taking aboue his appoynted Fee. 1 Cor. 6, 10. *Extortioners shall not inherite the kingdome of Heauen.*

[**Expiation Feast**] That the Church assemblies, Ministers & people offending in their dayly seruice, are euery day purged through Christ. Leuit. 23, 27, 28. *There shall bee a Feast of Expiation or atonement.* The seruice of this Feast day, was by y annoynted Priest, to purge the holy place, by putting blood vpon the hornes of the Altar, seuen times. Leuit. 16, 17, 18, 19. Which signified that euery assembly is acceptable to God, onely thorough the blood of Christ by remission of sinnes. Hebr. 9, 23, 24. Also the blood of a slaine Goat being brought within the veile, must be sprinkled vpon the mercy seat, Eastward, with the finger of y high Priest. Leu. 16, 15. which signified that euen heauen it selfe is defiled by our sinnes, vntill it

bee made cleane by the blood and obedience of Christ, as the Apostle insinuateth to the Hebrewes. 9, 12, 23.

E.

Y.

[**Eye referred to God.**] That member of the body, whose faculty it is to see light some things, and to direct our way.

2 The knowledge which God hath of all things. Pro. 15, 3. *His Eye is in euery place to behold good and euill.* Psa. 11, 4. *His Eyes will consider, his eye-lids will try the Children of men.* Metaphor.

3 Gods mercifull and watchfull providence. Psa. 34, 15. *His eye is ouer the righteous.* Metaphor.

[**Eye referred to men.**] The vnderstanding or the Iudgement of the minde, which is as the Eye of the Soule. Ps. 119, 18. *Open mine eyes.* Acts 26 18. Numb. 24, 3. by a Metaphor. Ephes. 1, 18.

2 An euill affection appearing and exprest by the Eye. Mat. 5, 29. *If thine eye offend thee, plucke it out.* Iob 31, 1.

3 A guide to direct. Iob 29, 15. *I was an eye to the blind*; that is, a guide to the Ignorant, to shew them right and wrong.

4 The whole man, by Synecdoche. Reuel. 1, 7. *Euery eye shall see him*; that is, all men.

[**Eyes like a flame of fire.**]

M 2

The

The wisdom of Christ piercing (like fire) into the deepest secrets & most hidden things. And his feet like brasse, signifie the stableness of his counsell and works, Dan. 10, 6. See Rev. 1, 13, 14, 15.

[**To haue God before our Eyes.**] To respect God, that wee may feare him, and trust in him. Psal. 10.

[**Pure Eyes.**] The infinite holiness and Iustice of God, w^{ch} cannot looke vpon any sinne without extreame hatred and loathing of it. Hab. 1, 13. *Thou art of pure Eyes.*

[**Single Eye.**] A minde enlightened vnto a liuely faith in Christ Iesus. Math. 6, 22. *If thine Eye be single, all the body is full of light*; that is, when the heart is endued with a pure sincere faith, it enlightens and directs the whole man in all Christian wayes, as a good Eye directs y^e whole body.

[**After the sight of the Eyes.**] According to the manner of men by outward appearance. Esay 11, 3. *Hee shall not iudge after the sight of the Eyes, &c.* that is, his vnderstanding shall be so quick & perfect, as Hypocrites with their outward works and words shal not deceiue Christ, who seeth what is within man. Iohn 2, 24. Acts 1, verse last, Iohn 21, 15, 16, 17. *Hee is the searcher of the heart.*

[**Eyes of a foole.**] Rash med-

ling, and fond gazing of foolish men, after things vnprofitable, and vnnecessary, letting goe things more needfull. Pro. 17, 24. *The Eyes of a Foole are in the corners of the world.*

[**Eyes of the wise.**] The circumspection and prudence of wise men, espying and finding out all things, both good and hurtfull, that the one may be followed, and the other eschewed. Eccles. 2, 14. *The Eyes of the wise are in his head.* As Eyes set aloft in the Head, are as Watch-men to looke out for the weale of the whole body, so is wisdom to the man that is wise: it lookes out and tryeth all things, that he may doe the good, and refuse the contrary.

[**To open the Eyes.**] To restore the faculty of seeing, or to make them see which were borne blinde. Iohn 9, 10. Math. 20, 33. *That our Eyes may be opened.* Or to make such to see, as were for a time made blinde. 2 Kings 6, 20.

2 To giue vse of seeing to such as haue the faculty. Gene. 21, 19. *Then God opened her eyes that she saw the Well.* Numb. 22, 31. Or to cause one acknowledge what he saw before. Luk 24, 3. Gen. 21, 19.

3 To giue experimentall knowledge of a thing. Gene. 3, 7. *And their Eyes were opened, &c.* God opened the Eyes both

of body & minde, giuing them sight and conscience of their outward shamefull nakednesse, and their inward soules impurity, which in the act of sinning they saw not.

[**To wink with the Eyes**] To refuse to see that trueth, which (if men would) they cannot but see. Mat. 13, 15. *They winked with their Eyes.*

[**Which Eye hath not seene.**] That which doth exceed all naturall capacity of man; to wit, the Mystery of the Gospel. Esay. 64, 4. 1 Cor. 2, 9.

[**Eye service.**] Duty and seruice done to please, only while the Mayster is in sight, being sloathfull and carelesse in the absence of their maysters. Eph. 6, 6. *Not with Eye seruice as men pleasers.*

[**Plucking out of the Eye.**] A readinesse out of entire loue to part (for Pauls sake) from a thing most deare to them. Hyperbole. Gal. 4, 15. *Ye would haue plucked out your owne eyes.*

[**To haue Eyes and not see,**

Cares and not heare.] To heare and see Gods workes & words with the sense of the body, but without the assent of y^e minde, taking no profit to amendmēt of life, but being rather more dulled and blinded by them. Esay 6, 10. Mat. 13, 15. Rom. 11, 8. Acts 28, 26, 27.

[**To darken the Eyes.**] To make dimme (not the Eyes of the body) but the mind, which is the Eye of the Soule, y^e they might not vnderstand what to chuse & desire for their good. Psal. 69, verse 22. *Darken their Eyes, &c.* that is, deprive them of vnderstanding and discretion, that as blind men grope in the darke, so they may be blockish in the noone-shine and cleare light of trueth, shining round about them: a iudgement before threatned, and now inflicted vpon the rebellious Iewes, for their malice against Christ and his worde; to feare al men from shutting their eyes against the manifest will, and glory of Christ.

M 3

*the sight of the
eyes, &c. &c. &c.
and Exhortation
p. 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.*

Note.

F. A.

[Fables] A Tale not true but likely, or a fained deuce.

2 All vaine, false, and curious Doctrines, Speculations, and Questions, which haue in them no profit to edification, 1 Tim. 1. 4. *Give not heed to Fables.* Titus 1. 14. and 3. 9.

3 Opinions which haue a shew of truth and wisdom. 2 Pet. 1. 16.

[Face] That part of mans body, which (being on high) is most apparant to bee scene, and doth best bewray our fauour or displeasure towards others: Lastly, by which one man is knowne and discerned from another, as touching his person. Gal. 1. 21. *I was unknown by face vnto the Churches.* Also it signifies a mans selfe, as Eccle. 8. 1.

2 The appearance and outward shew or countenance (as it were) of euery thing. Math. 16. 3. *Ye can discern the Face of the Skie.*

3 The inuisible nature of God, or the most perfect diuine essence and maiesty discovered. Exod. 33. 23. *My face ye cannot see*; that is, my Maiesty and Essence in the brightnesse and full glory yee cannot see,

and abide it discovered.

4 The fauour, countenance, and good will of God. Dan. 9. 17. *Cause thy face to shine upon the Sanctuary.* Also it comprehends all benefits and deliuerances, wherby God doth witness his fauour to his people. Psal. 80. 3. *Cause thy Face to shine, that we may be saued.*

5 The place of Gods worship, whence his Face and fauour is to bee perceiued in the Doctrine of grace, soundly taught and applied. Gen. 4. 14. *I shall be banished from thy face.* Heereof *Dauid* complaines, 1. Sam. 26. 19. Ionas 1. 3.

Gods face in the old Testament, were the pillar of Fire, the Cloud, the Mercy-seat, Sacrifices, Circumcision, the Pascheouer, the Law, and Prophets: and in the new Testament his Face is Baptisme, the Lords Supper, the Word preached, publike Prayer, &c. for by these God is manifested to his people, to be their God & Father through Christ, as a man is knowne by his face who hee is. Note further, that as men by their face shew forth pleasure or displeasure, fauour or wrath: so face is vsed in Scripture for Gods anger, Psal. 34. 16. Leuit. 20. 6. Gen. 32. 20. Lament. 4. 16. Iere. 3. 12. Psal. 21. 9.

6 Seruice before God, or in the presence of God. Math. 18

Note.

10. *Their Angels alwayes behold the Face of my Father*; that is, do service in his presence. *Psal. 51, 11. Cast me not out from thy Face*; that is from dooing service before thee as a King, as thou didst cast out *Saul* who was King before mee, &c.

7 Some externall thing obiect to our eies which can make a person to become grateful to vs, *Gen. 19, 21. 2 King. 3, 14. Gen. 33, 10.*

[*To shew his Face*] To reueale, lay open, or make known vnto vs, his most bright and glorious Maiesty: this he doth to no man, *Exod 33, 20.* and verse 18. *Shew me thy Glory*; and God answered; *Thou canst not see my Face.*

2 To manifest his fauour: thus he doth continually to his Saints, *Psal. 80, 19. Shew vs thy Face, and we shall be whole. Psal. 4, 6.*

[*To hide his Face*] Not to take knowledge of vs, and of our sinnes, with dislike and meaning to punish them, *Psal. 51, ver. 10. Hide thy Face from my sinnes*; that is, looke not vpon them to punish them.

2 To with-draw his countenance, and shew forth his displeasure in some iudgement and affliction. *Psal. 27, 9. Hide not thy Face from me.*

Note.

This phrase of hiding the Face is contrary to the lifting vp of the light of Gods Face.

Psal. 4, 6. and importeth trouble and griefe; it is caused by sinne, and is the cause of many aduersities and discomforts, *Deut. 31, 17, 18. Esay 59, 2. Eze. 39, 23, 24, 26.* Therefore the Prophet *Dauid* doth complain thereof, and pray against it, as *Psal. 30, 7. Psal. 104, 29.* and 88 14. and 69, 17. and 102, 2. and 143, 6. and 27, 9.

[*To seeke Gods Face*] To aske counsell of God in things doubtfull and distressedfull, and to pray vnto God in cases dangerous. *Psal. 27, 8. Seeke yee my Face; thy Face Lord I will seeke. 1 King. 10, 24. 2 Sam. 21, 1. Hos. 5, 15. so Psal. 105, 3.*

[*Face to Face*] Familiarly, and plainly. *Deut. 5, 4. The LORD talked with you Face to Face, Exod 33, 11.*

Whereas God spake to other Prophets by dreames, visions, reuelations, *Numb. 8, 6.* yet he spake to *Moses*, Face to Face, as one man speaketh with another. *Exod. 33, 11.*

2 Perfectly and fully, *1 Cor. 13, 12. Then shall we see Face to Face.*

[*Faces like flames.*] Countenances red and blushing for shame, full of confusion, *Esay 13, 8. Their Faces shall bee as flames.* It is heere saide they should be amazed euery one at his neighbour, because beeing of noble courage and animosity, verse 2, they should wonder

der to see themselves. so timorous & cowardly. This is spoken of the *Babylonians*, at what time the *Persians* and *Medes* (which had serued them) shold Lord-like conquer and rule ouer them.

[*To fall vpon the Face*] To adore & worship God groueling vpon the ground. *Iosh. 7, 6. And fell to the earth vpon his Face. Math. 17, 6.*

[*Face of Iesus Christ*] The knowledge which we haue of God, by, and through our Lord Iesus Christ, who is the liuely expresse Image of his Father, *2 Cor. 4, 6. In the Face of Iesus Christ. Col. 1, 15. Who is the Image of the inuisible God.*

[*Faire*] Beautifull, or one of good fauour, goodly to see to. *Iohn 42, 15. Dan. 4, 4.*

2 The Church, which is faire, beautifull, and glorious within. *Cant. 4, 1. Thou art Faire my Loue*; Faire she is, for she hath the perfect holinesse of Christ her husband imputed to her by Faith, that shee might bee without spot or wrinkle. *Eph. 5, 27.* Also she hath the Spirit of Sanctification, to begin holinesse in her selfe. *1 Pet. 1, 2. 2 Cor. 6, 11.* So as she is faire, both imputatiuely, & inchoatiuely, and at length shal be Faire perfectly: and all this spiritually. For outwardly she is black, afflicted, crossed, and persecuted in the world. *Cant. 1, 4.*

[*Faith*] Truth and constancy in words and promises, when that is performed in deede, w in words was spoken and promised. *Rom. 3, 3. Shall our vnbeliefe make the faith of God of no effect? Psal. 25, 10. Psal. 86, 15.* And in all other places where God is commended for Mercy and Truth. The word in the Originall signifies [Faith] *Gala. 5, 22. Math. 23, 23.*

2 The Doctrine of Faith, or the Gospell which wee doe beleeeue, *Gal. 1, 22. He now preacheth the faith, which before hee destroyed. 1 Tim. 1, 1. and 3, 9. Iude. 1 Tim. 4, 1. and 3, 9.* A Detonimie of the Adiunct for the Subiect.

3 Things promised, or the accomplishment of Gods promises made in the Old Testament. *Gal. 3, 23. We were shut vp vnto that faith, which afterwards should be reuealed.*

4 A naked knowledge of God, ioyned with an outward profession of his religion and Faith. *James 2, 17, 24. Faith, if it hath no workes, is dead.* This is Historical or Dogmatical faith, as Diuines call it.

5 A certaine and sure perswasion of some wonderous and strange effects and workes to bee done by the power of God. *1 Corin. chap. 13, ver. 2. If I had all Faith, Mathew, Chap. 17, verse 20.* This is an actiue miraculous faith, which lasted

lasted but a short space.

6 The knowledge and ioyfull assent of the minde, yeclled to Gods promises for a time, till affliction come. Luk. 8. 13. *Which for a while beleue, but in time of temptation fall away.* Acts 8. 13. This is Temporary faith.

7 A firme and constant apprehension of Christ and all his merits, as they are promised and offered in the word & Sacraments, Rom. 1. 17 *The iust shall live by faith.* Gal. 3. 11, 14. And in all those places of scripture, where Righteousnesse, Iustification, life Eternall, and Saluation, are attributed to it. This is Iustifying or sauing Faith, because it enables the elect soule, to receiue Christs perfect Iustice vnto Saluation in heauen. This Faith once had, is neuer vtterly lost, as Papists fancy. neither doth it Iustifie sinners as an inherent quality, as the Hereticke *Bertius* affirmed, because one good quality is not a perfect conformity with the Law.

8 Fidelity, and faithfulness in doing duties to others without fraud and deceit. Tit. 2. 10. *That they may shew all good faith; that is, Faithfulness.*

9 Hope. 1 Pet. 1. 5. *We are kept through Faith vnto saluation.* Yet this properly belongs to hope, which is a certaine expectation of saluation promi-

sed. A *Metonymie*, of the cause for the effect.

10 A confidence of obtaining some earthly and bodily good thing, after a miraculous sort. Acts. 14. 9. *When he saw that he had Faith to be healed.* This is a passiue miraculous Faith.

11 A firme knowledge and assurance of that liberty which Christians haue in things indifferent. Rom. 14. 1, 14, 22, 23. *Whatsoeuer is not of Faith, is sinne.*

12 Feruent study, desire, & zeale, to practise and maintaine Christian Religion and Doctrin. Rom. 1. 8. *Your faith is published throughout all the world.* Also fame and report of Faith, 1 Thess. 1. 8.

13 Righteousnesse or Iustice. Psal 119. 75. *Thou hast afflicted me in * Faith, or in righteousness, and iustly.*

14 A promise, or vow, 1 Ti. 5. 12. *They haue forsaken their first Faith.* See the word [First.]

15 Constancy and faithfulness in performing duty; or inconstancy and vnfaithfulness, indifferently. 1 Sam. 26. 23. *The Lord will reward euery man according to his Righteousnesse and Faith, or faithfulness.*

16 Christ being apprehended by faith, Rom. 9. 32. Also Rom. 3. 28. *A man is Iustified by faith.* So it is put and taken in the Treatise of Iustification, wherefoeuer Faith is written with-

* So in the orig.

without expresse mention of Christ.

[*Faith faile not*] That his faith should not perish and vtterly be extinguished, but remaine firme in his heart, although it should faile in the mouth, as one of the Fathers saith, the guift and habite of faith failed not in *Peters* hart, when the Confession of Faith failed in his tongue, Luke 22. 32. *But I haue prayed for thee that thy faith faile not.*

[*Faith of the Elect*] That Faith which is proper to the elect, Titus 1. 1, 2. Acts 13. 44, 48. which none can haue but the elect and chosen Children of God.

[*To be of the Faith*] To be a true beleuer in Christ, as *Abraham* was, or to apprehend Christ by faith. Gal. 3. 7. *They which are of the Faith.* also verse 9.

[*Dead Faith*] A fruitlesse and vnworking faith, James 2. 26. *Faith without works is Dead;* like a dead man, a barrē womb a withered Tree.

[*Spot of Faith*] That the law doth not pronounce one to be iust, because hee beleueth, or on condition of faith in Christ, but because one doth y things therein commanded, or on condition of workes, Gal. 3. 12 *The Law is not of Faith.*

[*Before Faith came*] Before the time of the Gospell, &

y reall exhibiting of that righteousness taught therein, giuing vs to wit, the whol external dispensation of the Ceremoniall Law was temporary, and to cease at the time of the Reuelation of Christ by the Gospell. Gal. 3. 23. *But before Faith came, wee were kept under the Law.*

[*Faith vnfaigned*] Sincere, without hypocrisie and counterfeiting. 1 Tim. 1. 5. *And of Faith vnfaigned.*

[*Precious Faith*] An excellent faith, beeing a most worthy guift, whereby we may attaine very worthy and precious things, 2 Pet. 1. 1. *To you which haue obtained like precious Faith.*

[*Faith of him*] That Faith which relieth vpon Christ alone, Ephe. 3. 12.

[*Measure of Faith.*] A certaine degree or portion (not a fulnesse and perfection) of the knowledge of the doctrine of Christ, and of Iustifying Faith which followeth that knowledge; also of such guifts (ordinary and extraordinary) w at that time Christians receiued together with faith: of all these, God had giuen to each a certaine portion, to some more, to some lesse, and fewer guifts; to some greater, to some weaker knowledge and Faith, Rom. 12. 3. *As God hath denied to euery one the measure of Faith.*

faith. This condemneth the arrogancy (as of others) so chiefly of the Pope, challenging all to himselfe alone.

Note.

The gifts which follow faith are called faith, either because faith is that gift by which other gifts are obtained: or because they are given to such as haue faith.

[From Faith to Faith.] From one degree of Faith to another, as from a little and weake Faith, to a great and strong one, or by Faith alone and not by wo:kes, *Rom. 1, 17. Renewed from Faith to Faith.* For true lively Faith encreaseth daily, also righteousness before God beginneth and continueth by Faith.

[Household of Faith.] The beleeuers dwelling together in the visible Church, as in one house or family, vnto the same Lord and Lawes, being partakers al of the same immunities. *Gal. 6, 10. Namely to the household of Faith.*

[Faith of Iesus Christ.] That Faith which is had toward his word, and relieth vpon him & his promise, *Iam. 2, 1.*

[Faith great or little.] The degrees of faith, as men beleue in Christ more or lesse strongly. *Luke 7, 9. I haue not found so great Faith. Math. 14, 31. O thou of little Faith.* This little faith is adioyned with much doubting.

[According to the proportion of Faith.] These two things; first, the reuelation and knowledge of the truth, with the gift of interpreting Scripture, according to which every Minister is to proceede in his teaching and exhortations, affirming nothing but what he certainly vnderstandeth by the gift and inspiration of God, forbearing to speake thinges doubtfull, or too high for him. This would haue cut off all abuses in Doctrine and Religion by mens owne inuention. Secondly, the axiomes, principles and heads of Faith and religion, contained in plaine Testimonies of Scripture, in the apostolicall Creed, the Decalogue or ten Commandements, the Lords Prayer, which we ought to make the rule and squire of all Interpretation, Doctrine, & Exhortation: yea, of all questions and disputations in matters of saluation, holding every thing for true which agreeth to this, and all that for false which differeth from it *Rom. 12 6. Let vs prophecie according to the proportion of Faith:* both senses and expositions aforegoing, as they are godly and true, so yet most of our new writers, *Caluin, Baza, Parau. Fains, Gualter, &c.* and *Tertullian*, doe like the latter as fittest, both because the former, of not exceeding the measure of our know-

knowledge and gifts, was said in the third verse, and in the beginning of the sixth, it had been an idle repetition to say the same againe: also for that a measure is one thing, & a proportion is another thing, being betweene two things compared together; whereas a measure is of one & the same thing measured. Then they are deceived which interpret this proportion of faith, either of merit of sayth, as *Haymo*; or after the capacity of faith; as if every man should receiue so much grace as he receiuer hath faith; as *Theophylact*: or of reasoning against faith, as *Bellarmino*; or of a rule without writing, according to which all Scriptures should be tryed, as the *Rhemists* note; whereas the Scriptures themselves are Canon and rule of faith.

[Like Faith.] The gift of faith (which is the effect of Gods iust promises) to bee in all the Saynts (not equall of one measure) but of like property and power for receiuing Christ, who is the common object of faith. *2 Pet. 1, 1.*

[Faithfull.] One who keepeth his word and standeth to his promise. *1 John 1, 9. God is faithfull. 1 Cor. 1, 9. 1 Cor. 10, 13. 1 John 1, 9. Esay 11, 4.*

2 One who beleaueth the promises of Christ. *Eph. 1, 1. To the faithfull in Christ Iesus.*

3 One who faithfully & truly performs his office & charge that hee is put in trust with. *1. Tim. 3, 11. Faithfull in all thinges. Col. 4, 9. 1 Pet. 5, 12. Silvanus a faithfull brother to you.*

4 That which is firme, sure, certayn, and constant. *2 Sam. 7, 16. Deu. 28, 59. Faithfull plagues for durable. Pia. 93, 5. and 3, 7. [Faithfulness.] See the word [Faith.]*

Lively Faith what?

It is that gift of God whereby an elect regenerate soule receiueth Christ and all his benefits to bee her owne. *Iohn 1, 12.* Or thus more plainly: That gift whereby the beleeuers are firmly perswaded, not onely that the worde of God and all the promises are true, but doe belong to themselves.

[To stand by Faith.] To be engrafted into, or haue place in the true Oliue (the body & Church of Christ, by means of faith knitting vs to Christ, the roote of the Oliue, the head of his body. *Romanes 11, 20. Thou standest by faith.* That this is the meaning, appeareth by opposition between faith and vnbeliefe; which as it is layd downe for the proper cause of the destruction of the Iewes, which are broken off: so is faith mentioned as the true cause of the free insition & grafting in of the Gentiles. Also standing is expounded by grafting. *Ro. 11, 17.*

20. Lastly

Lastly, being compared with other Scriptures, which teach vs to bee made the Sonnes of God by faith, Iohn 1, 12. and Gal. 3, 24, 26. Ephe. 1, 5, 8. and all those places which affirme our Iustification to be by faith, or that we liue by faith, or haue Christ dwelling in our hearts by Faith, &c. These and such like, do teach that we haue no place in Gods Church (which is the true Oliue) no part in Christ or his merits, but through Faith. Every one is made a Christian by such Faith as he hath: the hypocrite by profession of Faith in the mouth: true Christians by the giift of a liuely Faith in the heart. Therefore Papists erre which affirme of Baptisme, that it (before & without Faith) by the very word, saide or vttered, & washing done, regenerateth, engrafteth into Christ, iustificeth, &c. Of which graces, Baptisme is but an external pledge, and an effectuell seale to resemble and ratifie them to vs, and to testifie our engrafting into Christ Iesus, that all his giifts may be ours.

[**First Faith**] The vow of Baptisme, or Faith of Christianity, which young widdowes (who wer lasciuious wantons) did make voyde by marrying to Infidels; so as they renounced Christianity, and followed Satan. Others do expound

this first Faith, of the promise and fidelity which young widdowes gaue to the Church, to do seruice to the poore; which vpon their marriage to another husband, they did frustrate.* 1 Tim. 4, 12. *Making voyde the first Faith.*

[**Fall**] Every sinne, especially when the will doeth consent vnto it: for that is, as if one should stumble and take a fall, Psal. 37, 24. *Though he fall he shall not be cast off. Iames 4, 2. In many things we sinne all.* In the Originall Greeke Text, it is thus: We stumble or fall. Also the word Englished [**Offence**] in Rom. 5, verse 16, 17, 18. in the Originall Text signifies Fall. A metaphor.

2 A particular departing or going from the Doctrine and professiō of Christ, vnto some Heresie or Idolatry; after the example of *Hymenæus, Philetus, Alexander*, and other apostates Renel. 9, 1. *I saw a Starre which was fallen from heauen into earth.* 1 Cor. 10, 12. *Let him that standeth, take heed lest he Fall.* 2 Thess. 2, 3. 1 Tim. 4, 1.

3 Any aduersity or danger, Pron. 24, 16. *As if man fallerth seuen times a day, and riseth againe; that is, Many are y dangers and troubles of the righteous, but the Lord deliuereth them out of all.*

4 Decay or worldly ruine, Renel. 17, 2. *Babylon is Fallen, it*

* Papists interpret (fit: faith to be vnto of chastity, without any ground from the Text.

is Fallen; that is, Rome is decayed in credite of her Doctrine and Religion, in authoritie, riches, power, and Iurisdiction, and in all these shee hasteneth to an vtter and finall ruine and downefall. Also in all those places which speake of worldly downefalls, Psal. 20, 8. Lam. 1, 14. Renel. 17, 10. Pron. 16, 18. Esay 21, 9.

5 Perishing for euer, or euerm-lasting destruction, Luk. 2, 34. *He is appointed for the fall, and rising againe of many in Israel.*

Fall of man, what it is.

It is the defection of our first parents in their voluntary disobedience to Gods Commandement, whence followed vpon themselves and all their posterity, losse of Gods fauor and image, with corruption of nature, and desert of all misery. Rom. 5, 12, 13, 14, 15, &c. compared with Gen. 3, 12, 13, 4, &c.

[**Falling away**] An vniuersall forsaking or departing from the whole Doctrine of Christ, after it is once knowne by the enlightning of the Spirit, with a malicious despite of it, because it is the truth of GOD. Heb. 6, 6. *If they fall away.* and 3 12. and 10, 29. This is the sin of totall Apostacy: whereof reade more, 2 Pet. 2, 20. 1 Ioh. 5, 16. See Blasphemy of the spirit.

[**Falling away from the**

faith] A generall departure from, and forsaking of the profession of y doctrine of Christ, or true Christian Faith, 1 Tim. 4, 1. This is also fore-spooken in 2 Thess. 2, 3. This Apostacy hapned vnder Antichrist.

[**To fall from grace**] To leaue and forsake that good way & course, which men had once taken for y obtaining of grace, Gal. 5, 4. *Ye are fallen from grace* Such as haue once sauing grace and be iustified through Faith, doe not fall utterly and wholly from it: but sundry which had entred a good course to gette this grace, doe afterwards leaue it; and this is to fall from grace in that place of Paul to the Galathians. They erre, which think sauing grace may be wholly lost for a time, or finally, and for euer.

There is a falling from God eyther secret, when the heart by distrust, is with-drawne; or open, when men do blaspheme the truth, and raile at the doctrine of God, as the Iewes, Acts 19. Also there is a temporary falling or defection of such as do repent; or a finall of such as dye in their Apostacy, as in Julian. Again, there is a partiall defection from some part of doctrine or obedience, as in David, Peter, &c. and a totall when the foundation of y Faith is denied. Lastly, some fall from God in their first yeares, fol-

Note.

following their superstitious Ancestors, as many borne of popish parents: and others fel in their middle age, after their enlightening with the truth, as sundry inconstant Protestants which runne backe to Popery.

[**False**] That which is voyd of truth, being vnfound and counterfeit; as False Ballance, False weights, False heart, False doctrine, False waies. Psal. 119. *False witnessse.* Math. 27.59. *They sought false witnessse.*

[**False Brethren**] Certaine hypocrites which fained themselves willing to further (together with the Apostles and sincere Pastors) the pure doctrine of the Gospel; and vnder this pretence of piety craftily, not being obserued at first, were brought into the company of Christian professors. Gal. 2.4. *Because of false Brethren, unawares brought in.*

[**False Christ**] One that professeth himselfe to be Christ, & is not. Math. 24.24. *There shall arise false Christs.* This did one *Dositheus*, of whom *Theophylact* maketh mention; & one *Theudas* an Egyptian, spoken of in the Acts, chap. 5.36. And after y^e, one *Manes*, & *David George*, head of the *Libertines*. (Of *Theudas* *Josephus* writeth.) And one *Hacket* an Englishman: all these named themselves Christ so did one *Iohn Moore* at London, in the third year of Qu.

Elizabeth, & two other at Oxford, in the sixt yeare of Henry the third, as *Holinshed* reporteth.

[**False Apostles**] Such as say they are Apostles, and are not, being Broachers of lyes and errors, vnder the name of true Apostles of Christ. 2 Cor. 11.13. Reuel. 2.2.

[**False Prophet**] One that is a teacher of lyes, wresting the Scripture for his belly and filthy lucre, or for vaine glory sake. Mat. 7.15. *Beware of false Prophets.* Rom. 16.18. Titus 1.11 1 Tim. 6.3.4.5.

[**False matter**] A lying speech or word of vntruth, which may endanger another mans life. Exod. 23.7. *Thou shalt keepe thy selfe farre from a false matter.*

[**False Ballance**] Deceitfull Weights, which beguile those that trust the truth of them. Prov. 11.1. *False Ballance are an abomination vnto the Lord.*

[**False waies**] Whatsoever opinion or action swerueth fro the word of God. Psal. 119.128 *I hate all false wayes.*

[**Famine**] Scarfity of bread, euen vnto hunger; or extreme want of victuals. Gen. 26.1. *There was a Famine in that Land.*

2 Scarfity and want of heauenly bread, which is the word of God, Amos 8.11. *I will send a famine of the hearing of the word.*

An

[**Family**] An household consisting of persons of diuers sexes, ages, stature, strengths, &c.

2 Christian Church consisting of beleeuing *Iewes & Gentiles*, among whom, some were weake like Babes, other strong like men. Eph. 3.15. Gal. 6.10.

[**Fanne**] Gods word preached, whereby (as by a Fanne) the good are seuered from the bad. Math. 3.12. *Whose Fanne is in his hand. A Metaphor.*

[**Fasting**] A totall or whole abstinence from meates, drinks and all other pleasures of this life for a certaine time, to witnessse our vnained humiliation for sinne, to tame the flesh, and to helpe our seruency in prayer, eyther for preuenting some Iudgement to come, or turning away some Iudgment present. It is eyther priuate or publike. Ester 4.16. Acts 10.30. Marke 2.19. Ion. 3.4.5. This is badly fasting, which is no worke commanded in the Law simply for it selfe, much lesse a meritorious worke: neither doth christian fasting consist in forbidding of certaine meates at certaine times limited: that is, rather a ciuill fast.

2 An abstinence or freedom from vices, as couetousnesse, oppression, cruelty, incontinency, lying, &c. Esay 58.6. *Is not this the fast that I haue chosen, to loose the bands of wickednesse, to take off the heavy burthen?*

This is spirituall Fasting.

3 Abstinence from all manner of meate or sustenance for many daies together, without being any whit hungry. Math. 4.2. *Hee fasted forty daies and forty nights: thus Moses fasted, and Elias.* This is miraculous fasting, which serued the more to commend the Doctrine of the Law and Gospel, to shew it to be no vulgar thing, but giuen of God. The apish imitation of this Fast, by the Papists, is ridiculous and ioyned with grosse superstition, in as much as they forbear flesh in Lent, as a worke of Religion and saluation, contrary to the Scriptures, which teach, that meates defile not a man.

4 Hunger, Math. 15.32. *I will not send them away fasting; that is, hungry.* 2 Cor. 11.27. This is a necessary and compelled Fast, which the Saints: of God doe overcome by patience.

[**To sanctifie a fast**] To call men vnto a publike repentance. Joel, chap. 2. verse 15. *Sanctifie a Fast.* The power to command this, is in the lawfull Christian Magistrate (where such a one is) vpon the aduice and good direction of Gods Ministers, who are to execute and performe, what hath bene religiously and advisedly by Superiours enioyned.

[**Father**] One that begetteth
N Children

Children by ordinary and naturall generation, Gen. 22, 7. *My Father*, Exod. 20, 12. This is a Father by Nature, as *Abraham* was to *Isaac*, and *Isaac* to *Jacob*.

2 A Grand-father, and generally any Ancestor or Progenitor. Exod. 2, 18. *And when they came to Renewell their father.* Gen. 20, 12. *She is the Daughter of my father.* Ezek. 20, 18. *Walk not in the Steppes of your fathers;* that is, do not as your fore-fathers did. Heb. 3, 9. This is a Father by precedency of time. Thus *Jacob* called *Abraham* his Father. Gen. 31, 42. who is also called the Father of *Leui*. Heb. 7, as *Nabor* is of *Laban*.

3 An aged man, or one full of yeares, 1 Tim. 5, 1. *Rebuke not an Elder, but exhort him as a father.* This is a father by age.

4 One who is in stead of a father, performing the loue, care, and duty of a father; by instructing, ruling, protecting. Thus all Superiors are Fathers to their Inferiors. 2 Kings 5, 13. *Father, if the Prophet, &c.* and in *Esay* 49, 23. Kings and Maiestates are called Nurcing Fathers. Also Ministers are called Fathers, *Prou.* 4, 1. *Heare o children your Fathers instruction.* This is spoken in the person of a Minister, who is a Father to the people: the reason is rendered, 1 Cor. 4, 15. *Because they beget men by the Gospell.* These

be Fathers by Office.

5 Author or Inuenter of any thing. Gen. 4, 20. *Iabal was the father of them that dwell in tents.* *Iohn* 8, 41. *Father of lies.* *Iam.* 1, 17. *Father of lights.* *Gen.* 6, 43. *Hamas father of the Edomites.*

6 A benefactor and preserver, Gen. 45, 8. *God hath made mee a father to Pharaoh,* *Iob* 29, 16. *Psalm* 68, 55.

7 One that is the originall or head and chiefe beginner of any Nation or people, Gen. 22, 21. *And Kemuell the father of Aram.* 1 Chro. 8, 6. *These were the chiefe fathers of them that inhabited Geba.* *Genesis* 36, 43. *E-san was father of the Edomites;* that is, Author and roote of that people.

8 One that is inwarde with vs, or very neerly ioyned to vs, *Iob* 17, 14. *I saide to corruption, thou art my father.*

9 All the persons of the Trinity, euen the whole Godhead *Math.* 6, 9. *Our Father which art in heauen.* Heere Father is put essentially.

10 The first person of the blessed Trinity, begetting the Sonne, and sending forth the Holy Ghost. *Mathew* 28, 19. *And baptize them in the name of the Father.* *Ephe.* 1, 3. *God, the Father of our Lord Iesus Christ.* Heere Father is put personally.

God is in Scripture called Father, with reference, first to Christ,

Not.

Christ, whose man-hood is the Sonne of God, by the perfect sanctificatio of it in the womb of the Virgin, and by personall vnion to the God-head. *Lu.* 1, 32. In regard as hee is God by an vnspeakeable, eternall, and wonderfull generation communicating the whole diuine substance to him, he is the Son of God, *Io.* 1, 14. 2. Vnto the creatures, and that foure waies, by similitude; first of step or print or track (*vestigy*;) so of all creatures he is Father, hauing imprinted some track or steppe of his Maiesty in the least of them. 2. Of Image, so he is Father of all men, hauing framed the in *Adam* to the likenes of himselfe, in wisdome, righteousness, and holines. 3. Of Grace: so he is Father of the elect beleeuers in earth. *Ioh.* 1, 12. 4. Of Glory, so hee is Father of Angels, and blessed spirits of men in heauē. *Iob* 1, 6. Also note that here in the world he doth all offices of a Father to his adopted Children; first by begetting them spiritually. 2. By feeding them with the flesh of his Son, in the word and Sacraments. 3. By cloathing them with the long white Robe of his sons imputed holines, adorning them with the garment of holines inherent. *Gal.* 3, 27. *Ro.* 13, 14. 4. By chastising them. *Heb.* 12, 5, 6, 7. 5. By prouiding them an inheritance, keeping

& protecting the to it. 1 *Pe.* 1, 4. [Father of glory] Most glorious Father, or one full of glory. *Eph.* 1, 17. *The Father of glory.*

[Father of mercies] One who is himselfe most merciful, & the author of mercies and compassion in others. So is God alone. *Blessed be God the Father of mercies, and God of all Comfort.*

[Euerlasting Father] One who is himselfe absolutely Eternall, and the Author & purchaser of eternity to others, giuing eternall good things to his people, *Esay* 9, 6. *Euerlasting Father.* Thus is Christ Iesus a Father of Eternity; himselfe euerlasting, and making others to be so.

[Which is in God the father] A people w by faith stay vpon God through Christ, by whose power they were called out of darknes vnto God. 1 *Thes.* 1, 1.

[The father of spirits] The maker and giuer of Soules. *He.* 12, 9. *Be in subjection to the father of spirits.*

[Your Father] God, who is a Father of the beleeuing Apostles, and all other the faithful. First, because they are begotten by the immortall seede of his word: and 2. are the members of his Son: 3. and are adopted by him: 4. bearing his Image: 5. and are partakers of his fatherly loue and benefits. *Ioh.* 20, 17. *I ascend to my Father, and to your Father.*

N2

[with]

Similitudo
figur.

Imaginatio.

Gratie.

Gratie.

Generat.

Figit.

Vestimenta.

alictem.

Corrigis.

Parat bon.

reditatem.

alictem.

[Without father and mother.] One whose Parents were not manifested and knowne, Heb. 7.3. *Without father, without mother.* Such was *Melchisedech*, who so long out-lived those of his time; as his Parents were worne out of knowledge, & be-
vntmentioned in the holy story.

Note.

In 4 things is *Melchisedech* a type & figure of Christ. First, in respect of the name *Melchisedech*, & by interpretation is King of righteousness; so was Christ, Ps. 45, 6, 7. 2. Because he was King of *Salem*; that is, of peace: and Christ is Prince of peace. 3. Because *Melchisedech* was together both a King & Priest; so was Christ. 4. Because the progeny of *Melchisedech* is not related in sacred Story, as if hee were without beginning or end: so is Iesus Christ an eternal Priest, P. 110, 4. Whereas papists make *Melchisedech* in offering bread & wine to *Abraham*, to bee a type of the sacrifice & christ, & after him other priests should offer of the body and blood of Iesus to God: his Father; this is fabulous & false: For first, the word in y Hebrew which papists in fauor of y sacrifice of the Altar, do translate (*Offerens* or *Sacrificans*, offering) doth signifie *proferens*, viz. bringing forth; & so not onely *Tertullian* & *Epiphanius*, but euē *Caietan* a Cardinal doth expound it, in Ge. 1, 14. & *Andradinus* likewise, *Defens. fidei*

Heb. 7, 1, 2, 3, &c.

Gen. 14, 18

Tridentina, l. b. 4. Secondly, if we say that he did offer, yet he offered nothing but bread and wine, w our aduersaries say, do not continue after Consecration. Thirdly, this bread and wine serued not as a Sacrifice to God, but only as a bodily refectiō for *Abraham* & his souldiors; & were hungry, as *Ioseph* affirmeth, li. x. cap. 11. And thus *Andradinus* confesseth, that his souldiors were refreshed with the bread & wine of *Melchisedech*. Such as these, be the best props of popish masse, like rotte posts which fall asunder so soone as they be but touched.

[Father of many Nations, & of the faithfull] *Abraham*, who is thus called. First, because he was vnto his posterity & seed, a rare example of faith and iustification. 2. A worthy restorer of Religion. 3. The Father of the *Messiah*. 4. Having the promises of eternal life giuen him, both for himselfe & others. 5. Into whose bosome beleeuers of all Nations shall be gathered.

[To turne the hearts of fathers to the children.] To inuite them by his preaching of Christ, to faith, repentance, & charity in y band of peace, Mal. 4, 6. At the coming of Christ, the Jewes were far from keeping vniy of spirit in bond of peace, beeing rent with schismes & factions.

[To go or be gathered to their fathers] By dying, to be ioyned

vnto

Rom. 4, 18.

Note.

vnto their fore-Fathers in the estate of the dead, both in respect of their bodies beeing put in the Sepulchers of their Fathers; and of their soules, being companions with them of the same eternall blisse, Ge. 15, 15. *Thou shalt be gathered to thy Fathers in peace.* 2 Ki. 22, 22. *I wil gather thee vnto thy fathers.*

[Thy Father is an Ammonite] One that is degenerate and growne out of kinde, beeing of the childe of *Abraham*, become as bad as an Heathen, & *zekiel* 16, 3, 45.

[Fat heart] Senselesse, hard, vn-yielding hart, without feeling of Gods mercies or iudgments. Psal. 119, 70. *Their hart is fat as Brawne.* Deut. 32, 15. A Metaphor. Esay. 6, 10. Math. 23, 14, 15. Marke 4, 12. Luk. 8, 10. Act 20, 26, 27.

[Fat Bread] Plenteousnes of the earth, and abundance of all pleasant things belonging to this life. Gen. 49, 20. *Concerning Asaph, his Bread shall be Fat.*

[Fat wheat] The finest and best of the wheat. Ps. 81, 16. *He shall feed thee with the fat of wheat.*

This word [Fat] in Scripture hath a proper acceptation as *Leuit*. 3. and *Gen*. 4, 4. Also Metaphorically, in a borrowed sense, it is put for that which in euery thing is most excellēt and best: as the Fat of Oyle, the Fat of Wine, *Numb*. 18, 12. Also y Fat of the earth. *Ge*. 45.

18. and Fat of Wheat, *Psal*. 147 8. Note further, that whereas the Fat of Sacrifices was wont to bee wholly consumed with fire (neither the bringer nor offerer was to haue it:) this did signifie, as our most delightfull and excellent things (which we consecrate to God, preferring his glory before our owne liues:) to the excellent reward & the Saints receiue from God, onely by the merits of his Son.

[Fat of the Land] The cheefest and choicest commodities and fruites. *Gen*. 45, 18. *You shall eat the Fat of the Land.* A Metonymie.

[Marrow and Fatnesse] Tranquillity, and ioy of minde. *Psa*. 63, 5. *My soule shall be filled with Marrow and Fatnesse.*

[Fatnesse of the Earth] Great abundance of Corne & Wine, which comes from the Fattnes of the earth. *Gen*. 27, 39. *The Fatnesse of the earth shall bee thy dwelling place.* *Gen*. 4. A Metonymie of the cause.

[Fatnesse of Gods house] The manifold and plentifull spirituall blessings of God. *Psal*. 36, 8. *They shall be satisfied with the Fatnesse of thine house.*

[Fat men] Men full of wealth and might. *Esay* 10, 6. *The Lord of Hosts shall send leannesse amongst his fat men.* *Iudg*. 3, 29. *Psal*. 78, 31.

2 Full of spirituall vigour and liuelinesse, *Pf*. 92, 10. *They*

N 3

shall

shall be Fat and flourishing.

3 Kings, Princes, and Potē-
rates of the Earth. *Psal.* 22, 29.
They that be Fat in the Earth, shall
worship.

[Fatnesse] Swelling Pride.
Psal. 73, 7. Their eyes stand out
for Fatnesse; that is, to putt with
pride, that they can neither see
& know themselves, nor con-
sider others. A Metaphor.

2 Delicates, or delightfull
things, *Iob* 36, 16. That which
rests upon thy Table hath bene
full of Fatnesse.

[Fault] The guilt of Adams
disobedience imputed to vs.
Rom. 5, 16. The fault came by
one offence.

2 Some sinne done in our
owne persons. *Psal.* 19, 12. Who
knoweth his faults?

[Favour] A good & come-
ly countenance, *Prou.* 31, 30.
Favour is deceitfull.

2 Credite and respect, gor-
ten by well doing, *Prou.* 22, 1.
Loving Favour is better then
Gold.

3 Good will, gracious liking
or acceptance, *Psal.* 5, 12.

[The favour of God] His
gracious accepting of vs, and
mercifull readinesse to doe vs
good, *Psal.* 51, 18. Be favoura-
ble to Sion.

[The favour of men] Their
good liking toward vs, & rea-
dinesse to do vs good, and not
hurt. *Gen.* 33, 10. If I have found
favour or grace in thy sight. *Acts*

24, 27. And Felix willing to get
favour of the Jewes, left Paul
bound.

F.

E.

[Feare] A certaine naturall
affection, whereby men are
stricken, by reason of some da-
gerous and hurtfull euill; ey-
ther true or imagined, *Gen.* 31,
11. I feare him, *Ioshua* 2, 9, 11.
Math. 14, 30, and 28, 4. This
is naturall Feare, in it selfe nei-
ther good nor euill: It was in
the man Christ. *Heb.* 5, 7. It be-
comes euill through our distrust
mixt with it, and by immodera-
tion.

2 The free voluntary reue-
rence which Inferiours shew to
their Superiours, for the Lords
sake, making them carefull to
obey, and loath to offend, *Eph.*
5, 33. Ye Wives feare your Hus-
bands, *Rom.* 13, 7. Feare, to whom
feare belongeth.

3 The thing or danger fea-
red, *Prou.* 1, 20. When their feare
commeth; that is, when that
which they feare commeth. *Pf.*
53, 5. They feare where no feare
is; that is, no cause of feare,
nothing to be feared. A Meto-
nimie. *Esay* 8, 13.

4 The person which is fea-
red, In this sence God is called
the Feare of Isaac. *Gen.* 31, 42,
53. But Iacob sware by the feare
of his father Isaac; either be-
cause God had stricken Isaac
with

with a feare when hee would
haue giuen away the blessing
to Esau; for because of the re-
uerence and feare which Isaac
yeilded vnto God; or for both
these causes, is God called the
Feare of Isaac. A Metonimie.
So *Psal.* 76, 11. Feare is put for
the fearefull God, to whom all
feare is due, as *Esay* 8, 12, 13.
Mal. 1, 6.

5 An holy affection of the
heart, awing vs, and making vs
loath to displease God by sin,
in respect of his great good-
nes and mercies, and for a loue
we beare to righteousness. *Pf.*
130, 4. There is mercy with thee
that thou maie be feared. *Exod.*
24, 25. This is * filiall or child-
like Feare: Gods children are
commanded thus to feare, and
are often commended for so
fearing, *Iob* 1, 1. *Acts* 10, 2. The
fruite and force of this feare is,
to restraîne from vice, and con-
straîne vnto well doing, for de-
sire to glorifie God. See exam-
ples of Ioseph, *Gen.* 39, and Ne-
hemi. 1. A spirituall Feare.

6 A terror in the heart of
wicked men, dreading God as
a Iudge, being loath to offend
him by sin, in respect of his pu-
nishments, and not from a ha-
tred of wickednesse. Thus Fe-
lix feared, *Acts* 24, 25. This is
seruile and slauish Feare. Gods
Children are forbid this feare.
Exod. 20, 20. Moses saide to the
people, Feare not. Yet through

Gods mercifull goodnesse it
proues a preparatiue vnto faith
as a bristle drawes in & thred.
Acts 2, 37. *Rom.* 8, 15. *Ion.* 1, 16.
7 The whole worshippe of
God, *Dent.* 6, 13. Thou shalt feare
the Lord. *Acts* 10, 35. In euery
Nation he that feareth God. *Psal.*
112, 1, and 128, 1. & elsewhere
very often by a Synecdoche of
the part for the whole. For
where Gods feare is truly pla-
ted, ther will follow the whole
worship of God.

8 Dreadfull works of Gods
Iustice, which strike men with
Feare, *Psalme* 90, 12. Who know-
eth the power of thy wrath or an-
ger, according to thy feare? Thus
Tremelius reads it. It is a Me-
tonimie of the effect for the
cause.

9 The Law of God, which
is called Feare, (as God him-
selfe is) for that it was giuen
with fearefull Maiesty, and
worketh in men the feare and
reuerence of God, *Psal.* 19, 9.
see *Exod.* 20, 18, 19, 20. *Dent.* 5,
24, 29. It signifies also an holy
seuerity, whereby sinners are
reduced into the way, when
they grow secure, and other
meanes will not helpe, Jude,
verse 23.

[Feare not their feare] Feare
not that whereof they are a-
fraid; to wit, their Idols. *Esay*
8, 12. Feare not their feare; or (as
Tremelius translates it) Feare
not with their feare; that is with

*There is a good taken from the word feare
for the word feare, as in the word feare
for the word feare, as in the word feare*

a distrustful Feare, which withdraweth the heart from God and his promises.

[**To meditate feare**] To think vpon dangerous things, which breede feare. Esa. 33, 18. *Thine heart shall meditate feare.*

[**Without feare**] Securely & impudently, without all reuerence of God or men, Iude, 12.

[**Feare of God was vpon them**] A great terror and feare, sent into their hearts of God, to restraine and stay them from doing any harme to Iacob. Ge. 35, 5. *And the feare of God was vpon the Cities that were round about them.* Esay 2, 10.

Note.

In the place of Esay 2, ver. 10. the army of the Babylonians is called (the feare of the Lord, and the glory of his maiesty) because it should bee fearefull for power, and glorious for victory; yet being but an instrument of diuine vengeance vpon the wicked Iews, therefore it is stiled the feare and glory, not of Babylon, but of the Lord.

[**Feast.**] Solemne and abundant fare, kept vpon some especiall occasion, to remember some great mercy of God, and therewith to cheere the heart. Gen. 21, 8. *Abraham made a great feast that same day that Isaac was weaned.* Nehe. 10, 12. Gen. 29, 22. *And made a feast.*

2 The day or whole time wherein such solemne Feasts

are kept. Acts 18, 21. *I must needs keepe this Feast.* Ioh. 7, 8. Leuit. 23, 4. The whole space of eight daies, wherein their feasts lasted.

3 A good Conscience, which of Salomon is called a continuall feast, because of the great and constant peace and ioy w^{ch} it breedeth. Prou. 15, 15. *A good Conscience is a continuall feast.* A Metaphor.

The Iewes had three feasts which were of most reckoning and solemnity, because in the euery male must appeare, and none come empty, Exod. 23, 14, 15, 16, 17. Deut. 16, 16, 17.

[**A feast of fat things.** &c.] The rich graces of the Spirit, which God bountifully bestoweth on the Saints by the preaching of the gospel. Es. 25, 6. see Es. 55, 1.

[**Feasts of loue.**] Bankets kept in the publike meetings of the Church, to testifie and to nourish brotherly loue. Iude, verse 12. *These are as spots in your feasts of loue.* These grew to such abuse, as the Apostle Paul abolished them. 1 Cor. 11.

[**To feede**] To nourish by ministering meate to the body, common to men and beasts. This is naturall feeding. In Psalme 23, 1. it comprehends all the duties of a good Shepheard; feeding, guiding, obseruing & defending his flocke. This title is attributed to God, and to Christ, feeding the Church,

as Ezek. 34, 12, 14, 15. Esay 40, 11. also vnto Kings, Ioh. 10, 11 Pf. 78, 70, 71. 2 Sam. 15, verse 2.

2 To teach others by wholesome doctrine, & to rule them with godly discipline. Iohn 21, 16. *Feede my sheepe.* Math. 28, 18. *Go teach all Nations.* This is Ecclesiasticall Feeding, peculiar to Gods Church. It is farre from the Popes supremacy, w^{ch} is a tyrannising, not a teaching. A Metaphor.

3 To rule or gouerne politically. Psal. 78, 71, 72. *Hee brought Dauid to feed his people, and so hee fed them.* 2 Sam. 5, 2. Math. 2, 6. This is a politicall feeding.

4 To strengthen and comfort the Soule inwardly. Psalm. 28, 9. *Feede them also.* A spirituall feeding.

5 To correct, chastise, tame, and take downe, Hosea 4, 16.

[**To feed and eate straw**] To vse that common food which for beasts in the creation was appointed. Gen. 1, 30. and not longer to deuoure men. Esay 11, 7. *Cow, Beare, and Lyon shall feed and eate straw.* Heere is described the vniuity and innocency of men couerred by y^e gospel of Christ, as also the great restoring of mans decayed most corrupt nature, in ver. 6, 7, 8, 9.

[**Fellowes.**] All true beleeuing Christians, whom Christ hath taken into fellowship of himselfe and his merits. Psalm.

45, 7. *With Oyle of gladnes anoint his fellows.*

[**Fellow Prisoner**] Either one which is partaker with another of his dangers, or which is held with another in the same person, Rom. 16, 7.

[**Feete**] That member which is lowest in the body, bearing it vp, being the Instrument of motion, and carrying the body from place to place. Iohn 13, 8. *He washed the Apostles feete.*

2 Approching and comming of such as preach reconciliation with God, or the Preachers so approaching. Rom. 10, 15. *How beautifull are the feete, &c.* If there be beauty in their feete, how much more in the whole person?

3 The whole man, or the man himselfe, Rom. 3, 15. *Their feete are swift to shed blood;* that is, they themselves are ready and forward to slaughter. 1 s. 119, 101, 105. *Thy word is a Lanthorne to my feete;* that is, to my selfe, Psal. 73, 2. There be innumerable examples of this signification in the Psalmes, & elsewhere in the Scripture. It is a Synecdoche of the part for the whole. Psal. 122, 2.

4 The Apostles, and other sincere Prechers of y^e word, Ro. 10 15. *How beautiful are their feet?*

5 The wil, and the affections, desires, care & endeavors, which are the beginning of our actions, as the feete are the Instrument

strument of motion, and doe carry our minde hither and thither, as our body is carried by our feete. Eccles. 4. 17. *Look well vnto thy feete, when thou entrest into the house of God.* Psal. 17. 5. *That my feet doe not slide.* Psa. 16. 12. *Prove.* 4. 27. *Remove thy foote from euill.* *Metapho.*

6. The daily slips and finnes that come of frailty. *John* 13. 10. *Hee that is washed, hath no neede saue to wash his Feet.* The meaning is, such as bee once washed from their finnes, by faith in the blood of Christ vnto Iustification, and by his spirit vnto newnes of life, or sanctification; such haue no neede but to wash their feet; that is, their dayly faults which they fall into of weaknes: which are to bee washed by lamenting that we haue committed them, by asking of God pardon for them, believing that wee shall obtaine it through Christ; craving y^e gouernment of the holy Spirit, to become more heede-full of sin for hereafter.

7. Christes humanity or Man-hood, the which is subiect to his God-head, as our feete is to our head; also to Christ, as he is Man, all things are put vnder, as the foote-stoole to the foot. *Psa.* 8. 6. *Thou shalt put all things vnder his Feet.*

[Foot of pride.] The cruelty and violence of proud men. *Psa.* 30. 11. *Let not the Foote of pride*

come against me.

[To sit at ones feete.] To be ones Scholler, or dayly hearer, *Acts* 22. 3. *At the Feete of Gamaliel,* & *Deut.* 33. 3. The reason hereof is, because hearers sat on forms at the feet of their teachers, speaking to them out of a Chayre or higher place.

[To tread vnder ones feete.] So to crush and conquer Satan and his instruments (Heretikes and Schismatikes especially) as they should neuer haue power to recover themselves. This Christ did perfectly in himselfe at his Resurrection from the dead; but in respect of his members, it shall not fully be done, till the last Resurrection, when the victory of the Saintes shall bee consummate. *Rom.* 16. 20. *The God of peace shall tread Satan vnder your Feet shortly.* This (shortly) some referre vnto the day of Iudgement, of which *Paul* sayth it is at hand; others vnto the time of *Paul*'s coming to *Rome*, when he would so confirme the beleeuing *Romaines*, as the seducers should not bee able to hurt their faith and saluation: but it is best to think that he comforteth them with promise of a quicke and speedy victory: there is in these words a playne allusion to the promise. *Gen.* 3.

[To dip the foote in oyle.] To haue Oyle in such aboundance, as one may wash or dippe his foot

foote in it. *Deut.* 33. 24.

[Washing one anothers feet] All mutuall duties and workes of loue. *John* 13. 14. *Ye ought to wash one anothers feete:* By this [One] all helpes and seruices towards our Neighbour are meant.

[Feet of the poore.] The weak and feeble meanes (not hands, but Feet euen of the poore) to pul downe and destroy y^e proud & lofty enemies of his Church. *Esa.* 26. 5. 6. *The Feet of the poore shall tread them downe.*

[Path of thy feete.] Euery action of our life, either outward, or inwarde. *Prou.* 4. 26. *Ponder the path of thy feete.*

[To fall at ones feete] To become a suppliant vnto any. *1 Sam.* 25. 24. *She fell at his feet.*

[To lick the dust of feete] Most submisse reuerence, & extreme adoration. *Esa.* 49. 23. *Psalme* 99. 5.

[Feruent.] Earnest. *James* 5. 16. *Prayer anayleth much if it be Feruent.* Vnto Feruent prayer there is required, on the one side a distinct knowledge, joyed with good feeling of our finnes and miseries; and on the other side, a certaine beleefe to speede, coupled with zeale of his glory, earnest desire of Gods truth & mercy to be manifested, in granting of praiers.

[Few.] A small number. *Mar.* 15. 34. *A few fishes.* It is vsed heere absolutely.

2 A very great number, yet but a few in comparison of a farre greater. *Mat.* 20. 16. *Many called, few chosen.* *Math.* 7. 14. *Few there are that finde it.* It is put here comparatiuely.

F. I.

[Fidelity.] Truth in performing of our iust promises, and in standing to lawfull bargains and couenants. *Math.* 23. 23. *Mercy and fidelity, or faith.*

[Fig tree with leanes] Hypocrites, which haue appearance of holinesse without fruites of good life. *Mat.* 21. 19.

2 All vnprofitable, and vnfruitfull heauens. *Luke* 13. 7.

[Filthy] One who wel-treth (as it were a Swine in myre) in the defilement of sin, taking his full pleasure in it. *Reue.* 22. 11. *Let him that is filthy, be filthy still.*

[Filthy lucre] Gayne gotten or kept by sin. *Titus* 1. 11. *Teaching what they ought not, for filthy lucre.* *1 Pet.* 5. 3.

[Filthinesse] The secret and vncomely parts of the body (as they are called of y^e Apostles) being naked or bare. *Exod.* 20. verse last. *That thy filthines be not discovered thereon.*

2 Euery sinne which is called filthinesse, because it defileth man spiritually, and ought to bee loathed as a filthy thing in Gods sight. *1 Pet.* 2. 1. *Lay away all filthines.* *2 Cor.* 7. 1. *I am.*

1. 21. 2. *Pet.* 2. 20. *Math.* 15. 18. That which commeth out of a man, defileth a man: it signifies the sin of Idolatry in *Esay* 44.

3 Shame and Ignominy, which followes sinne and sinners, *Ezechiel* 16. 36. *Thy filthinesse discovered.*

[*Filled.*] Perfection, when there is no want, *Luke* 2. 40. *He was Filled with wisdoms.* This sence the worde [*Filled*] hath, wheresoeuer it is spoken of Christ, or of the Estate of the life to come.

2 A great and rich portion, or measure of any thing, though there be great want. *Luke* 1. 53. *Hee hath Filled the hungry with good things.* *Psalm* 106. verse 2.

[*Find.*] The hauing that giuen vs which wee want and desire of God. *Math.* 7. 7. *Seeke and ye shall Finde.* Thus doe wee Finde God, and good things.

2 The bringing home of a sinner, by giuing Faith and repentance. *Rom.* 10. 20. *I am Found of them that seeke mee not.* Thus God Findeth vs.

3 Also (to Finde) doth signifie to performe and accomplish. *Esay* 58. 13. *Not Finding thine owne pleasures,* (that is) not doing or performing them so. *Rom.* 7. 18. Or to Finde, is to get, to obtaine. *Rom.* 4. 1. *Mar.* 11. 29. *Gen.* 6. 8. Or to Finde, importeth to inuent, to deuise new mischiefes: as the Apostle

speakes of inuenters & finders out of euill things. *Rom.* 1. 30. it is also to prepare or build. *Psalm* 132. 4. *Ast.* 7. 46. Also to come vpon one. *Psalm* 115. 2. *1. Chro.* 10. 3. Also to obtaine. *2. Tim.* 1. verse 18.

[*Finger of God.*] The holy Ghost (which is as the Finger and power) whereby all great workes are wrought, *Luke* 11. 20. *If I cast out Devils by the Finger of God.* *Mat.* 12. 28. *Exo.* 8. 16. A metapho.

[*To finish Transgressions.*] The speciall benefits of remission of sinnes, and eternall righteousness, conuained to the faithful by Christ, vnto their perfit saluation in heaven. *Dan.* 9. 24. *To finish Transgressions, &c.* These two benefits of taking away sinne, and conferring righteousness perfit & perpetuall, Christ performeth by two meanes: First, by Euangelicall preaching (*Sealing of the vision and prophesie*): and secondly, by his Priesthood and Sacrifice of himselfe. (*the anointing of the most Holy.*) See *Dan.* 9. 24: the whole verse compared with *2. Cor.* 3. Chap. *Heb.* 8. and 9. & 10. Chapters.

[*To finish Sayings.* To make an end of speaking. *Math.* 26. 1. *When Iesus had Finished those Sayings.*

[*It is finished.*] Whatsoeuer was prophesied or figured vnder the Lawe, touching the sufferings of Christ, is row ended.

ded. *Iohn* 19. 30.

[*To finish his workes.*] To doe his workes (morall and miraculous) in such absolute perfection, as there was no manner of defect or want. *Iohn* 5. 36. *The workes which he hath giuen me to finish.*

[*To finish his good worke*] To make an end of what is begun, bringing it on by degrees to perfection, and giuing grace of perseuerance. *Phi.* 1. 6. *Will finish or performe it.*

[*Fire*] That Element, whose property is to burne, and giue light, which we commonly call Fire; the vse wherof, is not onely for heate and light, but for trying and purging Mettals.

2 Christ, who in regard of his mighty operation in purging the Elect, and separating them from the drosse of their corruption, is compared to Fire. *Mat.* 3. 12. *He is like a purging fire, &c.* *Fullers* *Sop.*

3 The Holy Ghost, which is of a fiery quality, enlightening and cleaning the heart. *Mat.* 3. 11. *With the Holy Ghost and with Fire*: that is, which is like vnto Fire. *Marke* 9. 49.

4 The word of God, trying & examining mens Doctrines. *1. Corin.* 3. 13. *Every mans worke shall be reuealed by Fire*: that is, as by the Fire it is knowne what gold is currant, and what is counterfeit: so by the light of the word, it shall bee mani-

fested what Doctrine is buile vpon the foundation, what not. Are not Papists wise builders, who would found their purgatory fire on this Text? Which speakes of the fire of the spirit and the word, and of tribulations of this life, not of the fire of purgatory, or of last iudgement after this life, as *Lactantius* & *Ambrose* thought.

5 The word of God; to wit, the Gospel preached, which in another respect is likened to Fire, because of the trouble it kindleth and raiseth among the wicked which resist it (as if fire were cast amongst them.) *Luke* 12. 49. *I am come to set fire on the earth.*

6 Afflictions: great and dangerous, which serue to try and purge vs, as Gold is tried in the fire. *Psalm* 66. 12. *We went through fire and water.* *1. Pet.* 4. 12. *Thinke it not strange concerning the fiery trial.*

7 Extreme and most sharpe payne, appoynted for the wicked in hell. *Marke* 9. 34. *Where the Fire neuer goeth out*: that is, most grieuous payne which neuer shall haue end.

8 Gods burning displeasure and wrath, as the cause of all punishment and payne to the wicked. *Hebrewes* 12. verse last. *Hb.* 66. 15. *Ps.* 88. *Ps.* 18. 8. *A consuming Fire went out of his mouth.*

9 Lightning and thunder. *Ps.*

148.8. *Fire and bayle. Psalm. 105*
32.

[**Coales of fire.**] Diuine plague or iudgement, hanging ouer y malici ous: thus the Scripture phrase signifies, in *Psalm. 18. 13* and *120. 4.* the wrath of God. And that it ought thus to bee expounded, appeareth further by comparing *Romane 12. 20.* with *Prover. 25. 22.* *Thou shalt heape coales of Fire on his head, & God will reward thee.* That is, God shall punish thine enemy, and reward thee. Some vnderstand this heaping of Coales, of kindling vpon our enemy, feruent and burning charity by our beneficence, which so pricketh his Conscience, that he shall be forced to loue vs: others thus, that we by our kinnesse and benefits, shall either so mollifie him, as that hee will repent and embrace vs friendly, shaking out of his hart cankered malice, as one would shake hot Coales from his head: or else if hee continue still in his malice, hee shall bee set on fire with the testimony of his Conscience, and consumed with y flame of Gods wrath; and this indeed is both a fit and a more full sence.

[**Strange fire.**] Common Fire, such as was not set down fro Heauen. *Leu. 10. 1.* *And offered strange fire before the Lord.* Vnto w by allusion, strange worship, and strange doctrines

are likened.

[**Flames of fire.**] The piercing knowledge of Chr. st, searching and piercing into all things, euen the most secret thoughts of the heart. *Reuelat. 1. 14.* *His eyes were like a flame of Fire.*

[**Consuming fire.**] The infinit wrath of God, against faithlesse and vnrepentant sinners. *Heb. 12. 29.* *Our God is a consuming fire.* And often in the Prophets, the wicked are likned to stubble, & Gods wrath to Fire, which as easily and fiercely destroyeth wicked men, as y Fire doth consume stubble.

[**Fiercelying Serpents.**] Properly such Serpents as stung the *Israelites* to death, mentioned, *Num. 21. 6.*

2 *Ezekiab*, like such a Serpent, mortally and speedily wounding the *Philistins* his enemies. *Esay 14. 29.*

[**A fiery law.**] That Fire, out of which god vttered al things which hee would haue done of vs, or not done, according to his law. *Deut. 33. 2.* *At his right hand did shine a fiery Law.*

[**Pillar of fire.**] A token of Gods visible presence, seruing to guide the people of *Israel* in the night season, thorough the wilderness. *Exod. 13. 21.* *By night in a pillar of Fire.*

[**Fiercely Tongues.**] The operations and effects of the Holy Ghost, expelling darknesse, and illuminating the minde with

Di-

Diuine knowledge like to fire, and framing the tongue to tell forth the glory and works of God. *Acts 2. 3.*

[**The Holy Ghost and with fire.**] The Holy Ghost, which is like Fire, of a fiery quality, enlightening and purging our soules. *Mathew 3. 11.* *He shall baptize you with the Holy Ghost, and with Fire.*

[**The bush burning with fire and not consuming.**] The estate of the militant Church here in earth, mightily preserued by Gods defence, amidst many great dangers and afflictions. *Exod. 3. 2.* *The Bush burned with fire, yet not consumed.* It was a figure both of *Moses* and the *Israelites* affliction in Egypt without harme. see *Deuter. 4.* verse 20.

[**To answer by fire.**] To send downe fire from heauen (as an answer) to the prayers which were made to God for it. *1 Kin 18. 21.* *And then the God that answereth by fire, let him be God.*

[**To passe or go through the fire.**] To offer vp, or to sacrifice one as a burnt offering: as *Israel* did their Children to the Idoll *Moloch*. *2 Kin. 21. 6.* *And he caused his sons to passe through the fire.* *Leuit. 20. 2, 3.*

2 To purge or purifie mettall by fire, that it may be meet for the Lords vse. *Num. 31. 23.* *All that will abide the fire, yee shall make passe through the fire, and it*

shall be cleane

3 To endure affliction, or to abide the tryall of the Crosse, *Psalm 66. 12.* *We did passe thorough fire and water, and thou broughtest vs to a wealthy place.*

[**Firebrand.**] A peece of wood almost burnt, consuming it selfe, ready to be quite extinct and put out.

2 The two Kings of *Israel* and *Assyria*, which threatened *Iuda*, as if they would destroy it themselves, beeing shortly (for all their brags) to fall and perish. *Esay 7. 4.* *Fear not these Firebrands.*

[**First.**] That which is afore other, in respect of time: and then it is a word of order, and hath reference to second, third, fourth, &c. *Math. 10. 1.* *The first, is Simon, called Peter;* that is, he was first called to be an Apostle. *1 Cor. 15. 47.* *The first man is of the earth, the second man, &c.* *1 Cor. 12. 28.* [Note] how substantially doth this prooue the primacy of *Peter* in power and dignity ouer his fellow Apostles: by this reason *Iames* must be Primate, because he is named first. *Gal. 2. 9.*

2 That which is chiefe or more excellent. *Rom. 3. 2.* The word which is heere translated [**Chiefely**] in the Originall it signifies [**First**]. And so it is also in *Luk. 19. 47.* *Acts 28. 2.* where the [**First of the Iewes, and of the people**] is put for the [**Chiefe of the**]

the Jewes, and of the people.] So Luke 15.22. Here it is a worde of Dignity and Honor. Rom. 1. 8. Dan. 6. 2. 3.

3 The greatest, and then it is a word of power and authority. Reue. 1. 5. *The first begotten of the dead, and that Prince of the Kings of the earth.*

[To giue first] To giue before. Rom. 1. 35. *Who hath giuen him first.* This place is diligently to be obserued against such as would haue foreseene faith and workes, the mouing causes of election: and our actuell and present workes proceeding of faith, to be meritorious causes of saluation; whereas all Creatures, euen Angels as well as men, are debtors to God, of whose free giuft they hold all they haue, hee beeing debtor to none, of whome hee takes nothing, nor takes ought from them, therefore cannot be obnoxious or iniurious to any.

[First borne.] The principall or chiefe. Psa. 78. 50. and 89. 27. Amongst the Jewes, the first borne had three prerogatiues: First, a double portiõ of goods. Deut. 21. 17. Secondly, the government or chiefly ouer brethren. 2 Chro. 21. 3. Thirdly, the Priest-hood, for the first borne usually ministred to God, and after those the Tribe of *Leui*, ministred in their stead. Numb. 8. 14. 15. 16. 17. Mal. 2. 5. 6. 7. &

3. 3. Numb. 3. 40. 41. 45. and 8. 19. This honour is peculiar vnto Christ, who is said to be first borne of euery Creature, and first born among the dead, that in all things he might haue the preheminence. Colos. 2. 15. 18. *To bee worshipped therefore of all the Angels.* Heb. 1. 6. and *Prince of the Kings of the earth.* Reuela. 1. 5.

[First loue] Former affection of loue, which being decayed, needed refreshing. Reu. 2. 4.

[First woorkes] Former actions, which they were wont to doe, while they heartily loued the Gospell. Reuel. 2. 5.

[First faith] Vow in baptisme, whereby we are bound to profess the Christian faith, or that promise which younger widowes made to the Church to remayne such, that they might serue the poore. 1 Timothy 5 11, 12.

[First borne, or first begotten] The first Male childe that was borne to a man, though there were none other born after it. Gen. 49. 3. *Reuben my first born.* Deuter. 21. 17. 2 Chro. 21. 3. 4. Mathew 1. 25. Amongst the Jewes, the First-borne had a two-fold prerogatiue aboue his Brethren: one, was a double portion in his Fathers substance; the other, was preheminence and rule ouer his brethren. The Apostle alluding to this custome of the Jewes, called

To wit, if the Father were sick, or maimed, or absent from home, then the eldest brother being of sufficient age, should govern and direct in the Fathers stead. Thus Peter Mar- tyon Rom

led Christ *The first begotten of euery Creature.* Col. 1. 15. *And first begotten of the dead.* ver. 18, because hee was begotten (as he was the Sonne of God) before things were created; and being the chiefe heyre of the world, hee had chiefe rule amongst all his brethren, which being once dead, shall after rise to eternall life. Heb. 1. 2. Note, first fruits were offered to sanctifie all the rest, also to teach vs that wee are to consecrate our best things, and persons vnto God; compare Exo. 13. 2. with Prou. 3. 4.

[To sanctifie the first borne.] That Christ the first begotten of all Creatures (that is, begotten afore any Creature in respect of his God-head, and according to his Man-hood the first borne of his Mother. Col. 1. 15. Mat. 1. 25.) was consecrated the Prince of our saluation, or the Authour and finisher of our faith. Hebre. 2. 10. & 12. 2.

2 That Christians by the Spirit of Adoption, as it were by the first fruites of the spirit, are assured that all they doe, & themselves are acceptable to God, till they obtaine full Redemption. Rom. 8. 23.

3 That the first kindneses & fauours of God to any Nation, Country or Family, seale vp his loue to all the rest. 1 Cor. 16. 15 Ro. 11. 16. Ex. 13. 1. 2. *Sanctifie to me all the first borne.* Exo. 22. 29. & 34. 19. 20. Deu. 1. 19.

[First fruits] That final portion of fruites which was First gathered to offer vnto GOD. Exo. 22. 29. and 34. 26. *The first ripe fruits of thy Land, thou shalt bring to the Lord.* Nu 15. 20. 21.

2 Christ raised from y dead, by his own Resurrection, sanctifying all the beleeuers to a blessed Resurrection, as the first fruits vnder the Law did sanctifie the whole masse and heape of other fruits. 1 Cor. 15. 20. *The first fruits of them that sleepe.* Also as in order of time, the First fruits vnder the Law were reaped and cut downe before the croppe; so the Resurrection of Christ shall goe before, and by the force thereof, the rising of beleeuers againe shall follow at the last Iudgement: vnbeleeuers rise againe, not by vertue of Christ the Mediatour, with whom they haue no communion, but by force of Gods curse denounced against Adam. Gen. 2. *Thou shalt die the death.* The death heere threatned being principally that which is eternall, the wicked by a generall power of God must rise againe to suffer as their sin deserueth.

3 An holy kinde of offering, taken out of the residue of men (as First fruites were taken out of the rest. James 1. 18. *As the first fruits of his Creatures.*

4 A certaine measure of the speciall and sauing graces of the Spirit; as Faith, Hope, Loue,

Loue, &c. which therefore are likened to the First fruites, because the hauing of these graces, giues hope of inioying heauenly blisse & ioyes in due time: euen as the *Israelites*, by the Offering vp of their First fruites to God, were raised vp to a good hope, to enioy the whole crop in due season. *Rom.* 8, 23. *We also which haue receiued the First fruites of the spirite, do waite for the redemption of our bodies.*

5 The fore-fathers, or First fathers of the *Iewes*, as *Abraham, Isaac, & Iacob.* *Rom.* 11, 16 *If the First fruites be holy, so is the whole lumpe.*

6 One, who preuenteth others in beleeuing, being conuerted to Christ before others. *Rom.* 16, 5. *1. Cor.* 16, 15.

[The First borne of the poore.] The most needy, weake & beggerly *Iewes* shall feed, (that is) vnder *Ezekiah* as a Shepheard shall rest & enioy good things. *Esay* 14, 30. A Metaphor. For as the First borne by Law were to excel their brethren in wealth as having a double portion: so these poore in misery should exceed other miserable persons.

[The First borne of the dead.] Christ the First borne among them w^h rise from y^e dead to goe into life everlasting. *Col.* 1, 18.

[The First of his strength.] The man-child, which is First begotten wh^o his Parents were

in their best strength & vigour. *Deu.* 21, 17. *For he is the First of his strength.* *Gen.* 49, 3. *He is called the beginning of strength.*

[The First day of the Sabbath.] The First day of the weeke, w^h in Scripture is called the Lords day, and with vs Sunday. *Iob.* 20 1. *The First day of the Sabbath.* So it is read in y^e original. *1. Co.* 16, 2

[First heauens, & First earth.] Heauens and earth, considered in that corrupt estate wherein now they are, through our sin, before that perfect restoring and change which shall bee at the great and last day. *Reu.* 21, 1 *First heauens, and First earth.*

[First things.] Sins, and their effectes of sorrow and misery. *Reuel.* 21, 4. *There shall be no more crying, nor death, nor sorrow, nor paine, for the First things are past.*

[First Adam.] That man named *Adam*, First of that name, and First in respect of the second *Adam* (hauing brought in sinne and death) as the second *Adam* signifies Christ, who destroyed these works of the First *Adam*, and became Authour of righteousness, and life to his members. *1. Co.* 15, 45. *The First man Adam was made a living soule.* See *Adam* in the letter A.

[First resurrection.] Sanctification, whereby the Elect arise from the death of sin, to walke in newnesse of life. *Reuel.* 20, 6. *Blessed & holy, is he that hath part in the First resurrection.* *Rom.* 6, 4

Christ

Christ hath raised vs from the dead, to walke in a new life. *Mai-ster Brightman* expounds the First resurrection, of the calling of the *Iewes* againe vnto the faith; which is after a sorte, a raising them from the dead. This exposition in substance is one with the former, because the calling of the *Iewes*, will be the quickening of them by grace.

[Firmament] The whole Cope of heauen, (or the Orbs of the heauens) with the ayre, which because it is spread ouer the earth, as siluer and gold being beaten with hammers, is spread into sheetes, or plates, & leaues; hence it is called of the Hebrews by a word which signifies firme expansion, or outspreading: and being fast and firme, (though it be soft and liquid) thence it is of Latines, & of vs in english called a Firmament. *Psal.* 19, 1. Also in *Gen.* 1, 6, vnder [Firmament.] *Moses* comprehendeth the three heauens, whereof Scripture makes mention. 1. The Ayre, with y^e three regions which be next vs. 2. The Sky or Firmament where the starres be fixed. 3. The Heauen of the blessed, and together therewith were made the Angels, the inhabitants of those highest heauens, by the name whereof, the holy Angels be sometimes named. *Iob* 15, 15. and being creatures and

made within the sixe daies, and yet created neither the day before, nor any of the other daies following, they must be created the second, when the highest heauen their habitation was framed: for by *Iob* 38, 4. they appeare to be made before the third day, when earth was made dry Land. Note further, y^e *Moses* speech of the Firmament is three fold, or of 3 fashions; sometime the whole compasse and space about vs, with all the bodies in it, be so called, as *Gen.* 1, 8. 2. It signifies the superior part, that wherein the starres be fixed, *Gen.* 1, 14. 3. The inferior part alone, namely the middle region of the aire, where the Clouds be, as *Gen.* 1, 6. The reason is, because euery part of the Firmament is no lesse the Firmament, th^o the whole outstretched body of the heauens.

[Fishers] Such as make benefit vnto themselves by fishing. *Esay* 19, 8. *The fishers shall mourne*; that is, the Egyptians shall be sorry, when that the riuer *Nilus* shall be dried vppe, wherein they were wont to fish to their commodity.

2 The Armies of the Chaldeans, pursuing the *Iewes* to destruction, like as fishers take fishes in their net. *Ier.* 16, 16. *I will send out many fishers to take them.*

[Fishers of men] Ministers of Christ; who by the word (as by

a net or hooke) doe draw men (as fishes) to Gods Church and kingdome. Mat. 4. 16. *I wil make you fishers of men.*

F. L.

[**Flagons of wine.**] The most comfortable promises of Gods mercies for Saluation, which are as wholesome wine abundantly drawne out of Christes celler, which is his word. Cant. 2. 5. *Stay me with Flagons;* that is, the plentifull comforts of Gods worde, and the rich graces of the spirit, powred into my hart for my strengthening.

[**To flatter.**] To speak pleasing or fallie words, with a mind only to please and beguile, for our owne profite. Prou. 28. 23. *Hee that reproveth, findes more favour at last, then he that flattereth.* Pro. 26. 22.

[**Smoaking flaxe.**] Weake Christians (like to Flaxe) which hath neither heate nor flame, & yeeldeth forth but smoake only: even such bee infirme and weake Christians, who haue no more but an vnfaigned desire to beleue and repent; as it were, a spark ready to die. Mat. 12. 20. *Smoaking Flaxe shall bee not quenched.* Esay 42. 3. Bruised reed, hath the same signification.

[**Flea.**] A vile and base creature so called.

2 A meane and contemptible person. 2 Sam. 24. 15. *After whome doest thou pursue? after a dead Dog, or after a Flea? That is,*

an abiect or base person.

[**Flesh**] The body consisting of sundry members. Rom. 2. 28 *Which is outward in the Flesh;* that is, in the body. 1 Cor. 5. 5. 2 Cor. 7. 1. Gal. 2. 20. Psal. 79. 2. *The flesh of thy Saintes, vnto the Beastes of the earth.*

2 A Wife. Gen. 2. 23. *This is flesh of my flesh.* Ephesi. 5. 31. *Who euer hated his owne flesh?* In Mat. 19. 5. [**Flesh**] is put for [**Person**]. *Shall be one flesh.* Ephesians 5. 31 John 1. 13.

3 One of our kinde, a neighbour which is like vnto our selfe, euen every man and woman. Pro. 11. 17. *He that hateth his owne flesh is cruell.* Esay 58. 7. *Turne not thy face from thine owne flesh;* that is, from him that hath a common Nature with thee.

4 Consanguinity, or neerenesse of blood. Rom. 9. 3. *My Kinsmen according to the flesh.* Rom. 11. 14. *If I might prouoke them of my flesh;* that is, my Kintred which were borne of the same flesh or Aunccestors.

5 The whole man, consisting of body and soule. Gene. 6. 12. 13. *All Flesh hath corrupted his way upon earth.* 1 Peter 3. 18. *Christ was put to death concerning the Flesh.* that is concerning his Man-hood, for his body was dead naturally, and his Soule felt the sorrowes of death spirittually. Acts 2. 26. Luke 3. 6. 1 Pet. 1. 24. and Mathew 24. 22.

And

And elsewhere often, is [**Flesh**] put to signifie the [whole humane Nature.] Rom. 1. 3. and 8. 3. as it is simply considered, without sinfull corruption: but together withall other properties and infirmities of a man.

6 Mankind, being weake & feeble, eyther to helpe himselfe or others. Ier. 17. 5. *Cursed be he that maketh Flesh his arme;* that is, which placeth his strength and safety, in weake and vaine man. Esay 40. 6. *Psalm 78. 39.* Ioel. 2. 28. In these, and many other places [**Flesh**] doth signifie our whole kinde, as it is wrapt in great imbecillity and frailty.

7 The quality of corruption which is not sinfull, but the effect of sin, accompanying our bodies in this life. 1 Cor. 15. 50 *Flesh and blood shall not inherit eternall life, neither corruption inherit incorruption;* that is to say, our corruptible bodies cannot come to Heauen. That which shall inherite heauen, must bee an incorrupt flesh, a body without corruption.

8 What thing soeuer belongs to this present life. 1 Cor. 7. 18. *Such shall haue trouble in the flesh.* Thus Beza expoundeth it. Also it signifies the estate of this present life. Phil. 1. 24. *To abide in the flesh is more needfull for you.* Gal. 13. 14.

9 Whatsoeuer is in man, reputed most excellent and glo-

rious without the grace of Christ; as Nobility, birth, wisdom, wit, vnderstanding, reason. Math. 16. 17. *Flesh and blood hath not revealed this vnto thee.* Iohn 1. 13. 14. *Borne not of flesh and blood.* Iohn 3. Phil. 3.

10 All that in Religion, which is outward and to be seen with the eye, as Morall workes or ceremonies. Rom. 4. 1. *What hath Abraham gotten according to the Flesh?* This word [**Flesh**] in the second verse, is expounded to bee the workes of Abraham, which did not iustifie him before God. Thus Beza & Piscator interpret this place. See Gal. 6. 12. and 33. Where Flesh, signifies the Ceremonies of Moyses Law; and whatsoeuer it is which is without, is noted by this word. Phil. 3. 3.

11 The whole Nature of Man, as it commeth into the world, corrupt & vile, infected by sinne; or that part of Man which is vnregenerate. Iohn 3. 6. *That which is borne of the Flesh is Flesh.* Rom. 7. 5. *When we were in the Flesh.* Rom. 8. 8. *They that are in the Flesh.* Gal. 5. 13. That is, in the corruption of sinfull Nature; and in all other places where the word [**Flesh**] is applied to men vnregenerate, it signifies the whole corruption & naughtinesse of our Nature, raging and reigning both in the reason and will: but in those places of Scripture, where [**Flesh**]

Vnbeleste, & all motions of the soule which bee euill, all wicked desires, all our words and workes done without grace: how good, holy, or spirituall soeuer they seeme to be & shew forth also our learning, doctrine, preaching, prayers, and what else soeuer cometh not of the spirit of Christ, is called Flesh in the phrase of Scripture.

is attributed to new-borne persons, and is set against the spirit, as in Gal. 5, 17, 19, 24. Rom. 7, 18, 25. In all these (I say) and such like Texts, the word *[Flesh]* signifies the remainder of naturall corruption, even so much of that vicious quality of sinne, as still sticketh behind in regenerate persons, and is vnmortified. The reason and cause why sinne is noted out by the name of *[Flesh]* it is, because through the *Flesh* (to wit our Seede) or through carnall generation, sinne is conveyed into the whole man Soule and Body: also, for that the *Flesh* or Body is the instrument to execute the lusts of our natural concupiscence. Ro. 6, 13. Thus *Piscator*, and *Peter Martyr* doe iudge. *Illyricus* addes another reason; to wit, because man, as he is sinfull, tendes wholly to carnall things. By this we see, how such are deceiued, who wil haue the onely inferior part of the soule (as will and affections) meant by *Flesh*.

12 Commō or ordinary course of nature. Gal. 4, 29. *Hee that was borne after the Flesh*. Thus was *Ismael* borne of *Agar* after the manner of other men.

13 The Inferiour, or vnreasonable part of the soule, as it is corrupt by sinne; to wit, the sinfull will and affections. Ephe. 2, 3. *In fulfilling the will of the Flesh*; that is, the desires of our

corrupt will.

14 Euery liuing Creature, reasonable and vnreasonable. *Psal.* 136, 25. *Which giueth foode to all Flesh. Gen. 6. and 7. Leu. 17.*

15 Authority, dignity, wealth, worship, corporal conuersation. 2 Cor. 5, 16. *We know no man after the flesh*.

16 Outward apparence. Ioh 8. *Ye iudge according to the flesh*.

17 A glorified person, whole body & soule is perfectly blessed. Ioh 19, 26. *And shall see him in my flesh*.

18 The secret parts of Man or Woman. *Leuit. 15. 2. Whosoever hath an Issue from his flesh*.

[According to the flesh] As concerning, or for so much as toucheth the body and outward things which Maisters haue in their power; for y^e conscience that is onely in Gods power. Ephe. 6, 5. *Obey your masters according to the flesh*.

[Part of flesh] A tender and soft heart, yeelding vnto the word of God, and easily receiuing the impression of Grace. *Ezekiel 11. 19. I will giue you an hart of flesh*: which is set against a stony heart, that is hard and hardned, not yeelding to God. Such an heart *Iosiah* had. 2 Kin 22, 19. and *Dauid* prayed for it. *Psa. 51. 17. 18.*

[Holy flesh] *Flesh* to be offered in Sacrifice. *Hagga. 2. 13.* Such holy flesh and meates

as

as were assigned to the Priest to eat, might not be eaten of any Priest as was vnclane, nor of strangers, or of hyred seruants: which signified and figured, that they which serue in y^e Ministry should liue by it, and that things appoynted to that purpose should not be conuerted to other vses. 1 Cor. 9, 13.

[The infirmity of the flesh] The weaknesse of our vnderstanding, being more carnall then spirituall, and hauing in it more ignorance then knowledge. Rom. 6, 9. *I speak after the manner of a man because of the infirmity of your flesh*.

2 The crosse or afflictions, which make one outwardly infirme and weake. *Gala. 4. 13.* *Paul* beeing considered according to the outward man, was weake.

[The flesh of Christ] Whole Christ, both God-head, and Man-hood in one person, with all his benefits. Iohn 6, 55. *My flesh is meat indeede*; that is, my selfe being beleeued on. A *Hy* needoche.

2 The Man-hood of Christ, as it is considered apart from his God-head, or Diuine Nature. Iohn 6, 63. *The flesh profiteth nothing*; that is to say, the humane nature of Christ, is not profitable to vs of it selfe, but as the God-head dwelleth in it, giuing life to it, and quickning vs by it. Thus Master *Tim-*

dall, & the Bible-note expound this place. *Augustine* and *Chrysostom* expound it of vnderstanding the word Carnally, & not Spiritually. The former is the better.

[Uncircumcision of the flesh] *Flesh* or Naturall corruption, & is an abominable thing. *Col 2, 13.* Vncircumcised ones were in times past abominable to God and his people, as *Dauid* in detestation of *Goliath*, termed him that vncircumcised *Philistine*.

[Destruction of the flesh] The taming and making leane the body, the vitall iuyce or moisture being dried vp by heauynesse of the heart for sin. 1 Cor 5, 5. *He be deliuered vnto Satan for the destruction of the flesh*. Thus *Piscator* expoundeth this place.

[Flesh of flesh] or to be one flesh] Natural coniunction, such as is betweene Husband and Wife, or betweene Kinsmen. 2 Sam. 6, 2. *Hee is flesh of our flesh*. *Ge. 2, 13. This is flesh of my flesh*. *Math. 19, 5. They twayne shall be one flesh*; that is, as one man most neerely coupled, or one person, as before.

Man and wife are sayde to bee one flesh. First, for the vnderstandable society of life. Secondly for the coniugal copulation and vnyty of the whole. Thirdly, for the generation of one flesh, & is to say, one childe.

Note.

4. For the mutuall right which each hath vnto the body of the other. 1 Corinth. 7. 4. Gene. 2. 24. Note further, that this phrase, to be one flesh & bone, as it peculiarly noteth the most neere coniunction of man and wife, by naturall and worldly marriage: and of Christ to his Church by spirituall marriage: so it importeth at large, and commonly any Consanguinity or kindred whatsoever, as in Labans speech to Jacob, Gene. 29. verse 14. *Thou art my bone and my flesh*: & in Dauids words to the Elders of Israel. 2 Samuel 9. verse 12. *Are ye not my bone and my flesh?* and in their words to him. 1 Chron. 11. verse 1. *Behold, we are thy bone and thy flesh*. Woman was of Adams flesh, both originally: 2. and by communion of nature: 3. and by right of marriage, Gen. 2. 23.

2 Spirituall vniou and coniunction, such as is betwene Christ and his members. Eph. 5. 3. *We are members of his Bodie, of his Flesh, and of his bones*; that is, most straightly coupled to Christ by the spirituall band of our faith.

[*Flesh and Blood*] The whole humane Nature, such as it is in respect of corruption, considered without the grace of regeneration. Mat. 16. 17. *Flesh and blood hath not revealed this*; that is, humane Nature, as it is cor-

rupt & sinfull, hath not taught it thee: or such as it is in it selfe without respect to sin and corruption, Heb. 2. 14.

2 Mortal me, as they are weak & feeble. Eph. 6. 12. *We wrestle not against flesh and blood*, Gal. 1. 16. *I communicated not with flesh and blood*; that is, with any man in the world.

3 An humane living body, subiect to rottenness. 1 Co. 15. 50

[*To walke after the Flesh*] To follow the motions of corrupt nature, in the guiding of our life and manners, Rom. 8. 1 *Which walke not after the flesh*. verse 12.

[*To walke in the Flesh*] To liue in this fraile body vntil we be taken vp into heaven, 2 Cor. 10. 3. *Though we walke in the flesh*. Also to liue in the flesh hath the same signification, Phil. 1. 22. Gal. 2. 20.

[*To sowe vnto the flesh*] To apply a mans care and labor to heape vnto himselfe carnal and earthly things, which belong to the cherishing of this mortall flesh or body. Gal. 6. 8. *Hee that sowes to the flesh, of the flesh shall reape corruption*.

[*To be in the Flesh*] To be a meere naturall man, vnregenerate, drowned in the lusts of sinne, and a seruant of sin. Rom. 7. 5. *When we were in the flesh, Romanes* 8.

[*To crucifie the flesh*] To weaken the strength and power of naturall

corruption. The death of Christ doth this by merit, and the Spirit doth it by the efficacy of his grace, and the Saints by godly endeour stirring vp that grace. Gal. 5. 24. *They that are Christs, haue crucified the flesh*. Rom. 8. 12, 13, 14.

[*To be condemned in the flesh*] To haue the wicked naughtiness of our Nature mortified and subdued. 1 Pet. 4. 6. *That they might bee condemned according to men in the flesh*. 1 Corinthians. chap. 5.

[*Flocke*] A great company of Sheepe gathered together into one Pasture. Iere. 49. 29.

2 The whole Church of Christ vpon earth. Cant. 1. 7. *Get thee forth by the steps of the flocke*. A Metaphor.

3 Some particular Church, Acts 20. 29. *Take heed to the flocke*.

4 An host of men, or a rude and vnskillfull multitude. Iere. 49. 20. *The least of the flocke shall draw them out*.

[*Floods*] The ouerflowing of waters, as Noahs flood. Gen. 6. Psal. 93. 3, 4.

2 Extreme dangers and violent troubles, stirred vp by wicked men against Gods children, or such great evils as bee otherwise sent of God. Psal. 42. 7. *All thy Floods and Waues are gone ouer me*. Revelation 12. 15. *The Serpent cast waters like a Flood* out of his mouth.

Psalme 69. verse 15. Psalme 18. verse 4.

3 Mighty Kings and people, who for strength and power are like vnto a Flood. Esay 59. 19. *For the Enemy shall come like a flood*. A Metaphor.

4 Great store, rich plenty of good things bodily and spirituall. Esay 41. 18. *I will open the floods on the tops of the hills*. Iohn 7. 38. *Out of his belly shall flow Floods (or Rivers) of Waters of life*. A Metaphor.

[*Floore*] The visible Church as it contains good and bad, (like Wheate and Chaffe in a Barne floore) Math. 3. 21. *He hath his Fan in his hand, and will purge his Floore*. A Metaphor.

[*Flourishing*] The outward fraile estate and short prosperity of wicked men. Psal. 37. 35. *I haue scene the wicked strong & flourishing (or spreading) like a greene Bay Tree*. Psalme 103. *As a Flower of the felde, so flourisheth he*.

2 The happy prosperity of the godly. Prou. 14. 11. *The Tabernacle of the iust shall flourish*.

3 Spirituall liueliness and vigor. Psalme 92. 14. *They shall be fat and flourishing*.

[*Flowing*] Pientifull encrease either of earthly blessings, or of spirituall graces. Iohn 7. 38. *Out of his belly shall flow the water of life*. Psalme 23. 4. *My Cup doth Flow or run ouer*.

[*Flower*

[**Flower.**] Fraile and vanishing men, which flourish for a while, and suddenly vanish like a Flower, that withereth in a day. *Esay 40, 8. The grasse withereth, and the Flower fadeth. Metapho.*

2 Riches, prosperity, and al good things of this life. *Iam. 1, 10. For as the Flower of the grasse, he shall vanish away.* That is, his riches & plenty of worldly good shall fade as a Flower fadeth.

[**To hisse for Flie and Bee.**] To call vnto him to fight against *Abaz & Iuda's* enemies, as *Egyptians, Philistins, Iamians, Chaldeans, &c.* compared to Flies and Bees for their number, swiftnesse, strength, and warlike skill. *Esay 7, 18.*

F. O.

[**Fold.**] A Sheep-coate, or Sheep-house, to keepe them safe frō the cruelty of Wolues, or other wilde Beasts.

2 The inuisible Catholike Church of Christ, consisting of beleeuers *Iewes and Gentiles.* *Iohn 10, 16. I haue other Sheepe which are not of this Fold.* The elect are gathered into the Church, as Sheepe into a Fold by the Ministry of the Pastors. *A Metapho.*

[**Seauen-fold.**] Manifolde, or abundantly, also often times. *Psal. 79, 12. And render to our Neighbours seauen-Fold.*

[**Hundred Fold.**] Plentiful-

ly, or very much. *Math. 19, 29. He shall receive an hundred Fold.*

[**To Follow**] To come after one which goeth before. 1. *Sam. 25, 27. Let it be giuen them that Follow my Lord. Math. 4, 19. As seruants Follow and goe after their Masters.*

2 To imitate, or to doe as another giues vs an example. *Math. 10, 38. He that takes up his Crosse and Followes me. 1. Cor. 11, 1. Be ye Followers of me as I am of Christ.*

3 To beleue and obey. *Iohn 10, 27. My Sheep heare my voyce and Follow me. 1. Kings 18, 11. 2. Pet. 1, 16.* And in all places where men are said to Follow strange Gods: it doth signifie to put trust in them, and rely vpon them, yeelding them seruice.

4 To endeouour and strine towards the obtaining of some thing. *Phil. 3, 12. I Follow: and verse 14. I Follow hard; which is expounded in verse 13. I endeavour.*

The worde in the originall tongue, is affirmed either of a thing or of a person: when it is referred to a thing, then it signifies a desire with endeour to obtaine that thing, and is put in good part, as in *Rom. 9, 30, 31.* But being applyed to a person, it is then put in ill part, for persecuting and desire to hurt, as *Rom. 12, 14.*

5 To

5 To dye with one. *Iohn 13 36. Thou canst not follow me now; that is, die with me.*

[**Foole, or foolish**] An Idiot, or one destitute of wit, of little or no capacity and discretion.

Foole is named after a word in Hebrew, (*Nabal*) which hath the signification of fading, dying, or falling away (as doth a leafe or flower, *Esay 40, 8. 1. Pet. 1, 24*) This name is giuen to a foolish man, as hauing lost the iuyce & sappe of wisdom, reason, honesty, and godlines, being fallen from grace, and without the guift of God, as a dead carcasse, and therefore ignoble, and of vile esteeme opposed to the noble man, *Es. 32, 5.* The Apostle in Greeke turneth it imprudent or without vnderstanding. *Rom. 10, 19 from Deut. 32, 21.*

2 A sinner and wicked man, who despising the wisdom of the word, followes his owne lusts, and the sinfull vaine customes of this wicked world. In this sence, the word is vsed throughout the Prouerbs of *Salomon*: also *Psal. 14, 1. The Foole hath saide in his heart: and often else-where, as Psal. 73, 3. I fretted at the fool sh, to see the prosperity of the wicked: thus expounded, Psal. 5, 5.*

3 A couetous worldling. *Lu. 12, 20. O foole this night shall thy Soule be taken from thee. 1 Sam. 25, 25.* It is put for an Idola-

tour, in *Rom. 1, 2. They became Fooles.*

4 A man that is vnprovident without foresight. *Math. 7, 26. He that heareth these words and doth them not, shall be like vnto a foole which buildeth his house, &c.*

5 One who (though he bee godly, yet) hath much ignorance and vnbeleefe remaining in him. *Luke 24, 15. O ye fooles and slow of heart to beleene.* It is also put for all vnbeleeuers, & wholly want faith. *Math. 25, 2. Five were fooles.*

6 One possessed with naturall ignorance from his birth. In which sence, all men, yea young Infants, naturally bee fooles. *Titus 3, 3. We were fooles or vnwise.*

7 A name, or word of reproch. *Math. 5, 22. Who soeuer shall say, Foole. A Synecdoche.* Euery worde of disgrace, as *Knaue, Ass, &c.* is vnderstood by this one.

8 One which doth see and acknowledge his owne spirituall foolishnesse. *1 Cor. 3, 18. Let him be a foole, that he may be wise; that is, faith Musculus, let him be a beleuer.*

9 One accounted a foole by the world, *1 Cor. 4, 10. Wee are fooles for Christ.*

10 One spiritually bewitched, hauing the eyes of his minde so held and hood-winked by the pollicy of Satan and his instruments false teachers, as

not

not to see manifest errors and blasphemies, but to apprehend them for the sound truth. Gal. 3, 1. *O ye foolish Galatians, who hath bewitched you?*

[**Uaine glorious soles**] Mad-boasting people (of *Halal*) a word which signifies to extoll, praise, glorifie, which when it is of ones selfe, and immoderate, it prooueth dotage, folly, and madnesse. Psal. 5, 5. Hence is the word vsed for mad, wood-rauing with folly. Eccle. 2, 2, 12, & 7, 9. and 10, 13. Es. 44, 25.

[**Foolish words**] Such words as be voide of reason and godlinesse, hauing in them no edification. Eph. 5, 4. *Neither filthinesse, nor foolish talking.*

[**Foolish things**] Such things as the world esteemeth for foolish. 1 Co. 1, 27. *God hath chosen foolish things to confound the wise.*

[**Foolish Questions**] Questions or doubts moued about things curious and vnprofitable. 2 Tim. 2, 23. *Put away foolish questions.*

[**Foolishnesse or folly.**] All naughtinesse whatsoeuer generally. Prou. 22, 15. *Foolishnesse is bound up in the heart of a Childe.*

2 Some particular hairous sinne, as Incest, Idolatry, and such like. 2 Sam. 13, 12. *Commit not this folly.* Iosh. 7, 15.

3 That which men doe account most absurd and foolish. 1 Cor. 1, 23. *Wee preach Christ crucified, vnto the Grecians foo-*

lishnesse.

4 That which is indeed and truth most foolish and absurd, 1 Cor. 3, 19. *The wisdom of the world is Foolishnesse with God.*

[**For**] An efficient originall cause of a thing. Rom. 8, 2. Rom. 3, 23. And elsewhere very often, this word [For] is a causall particle. Lu. 19, 44.

2 A signe, or a consequent of a thing. Luke 7, 47. *Many sinnes are forgiven her; For shee loved much.* Heere this particle [For] noteth the consequent, & that which followeth, forgiveness of sinne; to wit, the earnest loue of Christ, and doth not note the cause why her sins were forgiven her, which was her faith in Christ. Math. 25, 34.

35. *Come ye blessed of my Father, For when I was hungry.* Heere likewise the particle [For] noteth not the cause, but y signes and tokens of blessed persons, or the fruit by which they were discerned and knowne. Heere it is a particleredditive, rendering the reason of the foregoing sentence. Re. 14, 13. Ro. 4, 2, 3. and 10, 16. *For Elias saith, &c.* is not to bee vnderstood that therefore the Iewes beleueed not, because *Elias* foretold it, but he fore-tolde it, because they were not to beleue.

3 In behalfe of another, or in ones stead, to ones benefit or good: as to suffer for the Gospel, or for the name of Christ,

Therefore the particle doe, when it doth hereupon gather, that loue and good words be the meritorious cause of forgiveness of sinne: whereas the forgiving much debt is laid down as the cause of much loue, ver. 42, 63.

to dye for the brethren, and to be separated from Christ for the brethren; and Christ dyed for vs, and such like. Whereof also do note the impulsue cause, Marke 10, 45. Math. 17, 27.

4 The finall cause or end, as Rom. 11, 36. *All things for him;* that is, his owne glory is the end to which all things, both made of him, and gouerned by him, are referred and disposed. Prou. 16, 4. *God made all things for himselfe.* 1 Co. 11, 15. He. 12, 2

5 In the stead, or place, or lieu, as in cases of permutation by contracts, &c. Gen. 29, 20. *Iacob serued seauen yeares for Rachel,* viz. to enioy her as his wife, in stead of his 7. yeares seruice. Gen. 23, 13. Heb. 12, 16

[**Foreknowledge**] A bare foresight of things to come, or to be done hereafter; which in God is euer ioyned with his counsel or determination. Acts 2, 23. *Being deliuered by the determinate counsell and foreknowledge of God.*

2 Gods eternall loue or good pleasure. Rom. 8, 29. *Whom hee knew before, &c.* Rom. 11, 2. 1. Per. 1, 2. *Elected according to the Foreknowledge of God.*

Fore-knowledge, purpose, good pleasure of God, or indifferently vsed and put one for another in Scriptures, where it is vsuall by knowledge to signifie approbation, imbracing with fauour, when God speaks

of his creature, as Psal. 1, 6. Math. 7, 23. Iohn 12, 18, 2 Tim. 2, 19. Rom. 8, 29. and 11, 2. Romanes 9, 11. Ephesians 1, 11. In this kinde of knowledge, which is efficient of approbation, and euer ioyned with his good pleasure, there is contained the effectuall will of God to conferre grace to persons so knowne. Es. 53, 6. and 22, 16, 8. Ro. 4, 17. 2 Tim. 1, 9. Tit. 3, 4, 5. Deut. 7, 6, 7, 8. and 8, 17, 18.

Such as seuer Gods will from his fore-knowledge, or doe make his fore-knowledge of things, the highest cause of their existence (whereas God fore-knoweth what things shall be, because he hath first decreed they shall be) or which will haue fore-knowledge of faith and works, to be causes of election; they are deceived.

[**Forrest**] Mighty men and valiant souldiers, strong as trees in a Forrest, wherein the King of *Assyria* gloried. Esay 10, 18. *And the glory of his Forrest.*

[**God of Forces**] The true God, the God of *Israel*, of infinite strength, in whose seate *Antiochus* should honour a strange God, neuer known before to his Predecessors; euen *Iupiter Olympius*, of whom yee may reade in the 2 of Mac. 6. [Do Forget] To let things slip out of minde: This is the general signification.

2 To let God, his word, and bene-

Note.

Dan. 11, 38.

benefits, slip out of mind; whereof followeth disobedience, neglect of gods worship, & wicked contempt of God, as a fruit & consequent of such Forgetfulness. Iudg. 3, 7. *They did wickedly, and forgot the Lord.* Psa. 78, 42. Thus men forget God; the wicked wholly, & godly in part.

3 To cast off one, to cease to loue, care, and prouide for him, Psa. 77, 9. *Hath God forgotten to be mercifull?* Esay 49, 15, 16. Thus God forgets the wicked; and the godly doe sometime thinketh that they are thus forgotten, yet are not so. Psa. 137, 5. *If I forget thee (O Ierusalem;) that is, if I cease to loue thee.*

4 To deferre or put off the punishment of the wicked; and to remoue punishment from & godly. Psa. 74, 23. *Forget not the voyce of the enemy.* Amos 8, 7. *I will not for euer forget any of their workes;* that is, I will not alway deferre to punish them, though it may seeme I haue forgotten. Ier. 32.

[**God forbid**] A forme of deniall, with a loathing of the thing objected. Rom. 3, 31. also 6, 2. This is vsuall with Paul, so often as hee iudgeth cauils vnworthy of a direct refutation.

[**To forget his labour**] Not to be moued nor troubled with remembrance of calamities past. Gen. 41, 51. *God hath made me forget all my labours.*

[**To forget that which is behind**] Not to thinke vpon, or minde that which one hath done or suffered for Christ or his Gospell, looking forward to things which are to be done hereafter. Phil. 3, 15. *I forget that which is behind.*

[**Land of Forgetfulness**] The place and estate of the deade, who forget the liuing, and the liuing them. Psa. 88, 12. *And thy righteousness in the Land of forgetfulness; or Obluion.*

[**To forget thy fathers house**] To renounce and abandon all carnall and worldly affections which spring from a bred corruption, and whatsoeuer may hinder our faith and loue vnto Christ. Psa. 45, 11. *Forget thine owne people, and thy fathers house.*

[**Forgiueness**] The pardoning of our sins done against God, as if one should crosse a debt-booke. Psa. 32, 1. *Whose sinnes are forgiven.* In the Hebrew it cometh of a worde which signif. to lift vp, or take away: it hath reference to Christ, who bare and tooke away the sins of the world, Iohn 1, 29.

2 A forbearing to reuenge trespasses done against vs, being ready to take vnto fauour such as wrong vs, vpon their repentance. Math. 18, 35. *Except ye forgive from your hearts.* Col. 3, 13.

[**Forme**] Fauour, beaurty, outward dignity, and glory. Esay

53, 1.

53, 1. *He hath no forme.*

2 Substance, or essence, Heb. 1, 3. *The engraued forme of his person.*

3 Vaine shew, 2 Timothy, 3, verse 5.

[**Forme of God**] God himselfe, or one who is God, and that truly and in very deed, of the same substance and glory that God is. Phil. 2, 6. *Who being in the forme of God.* Foime, Nature, or Substance, bee all one in this argument. By Foime, some vnderstand condition diuine and humane; maiesly and infirmity, which doth necessarily follow substance, as a shadow doth the body.

[**Forme of a seruant**] A very man, one hauing the true nature of a man, being like a man in all things (sin excepted) Phi. 2, 7. *He tooke the forme of a Seruant, and was made like to a man;* that is, he tooke the substance, nature, properties, affections, & infirmities of a man, all except sinne, Heb. 3, 17. and 4, 15.

[**Forme of wholesome words**] Some short and rude description of Christian doctrine delivered in writing, to bee a patterne for Timothy, or a rule to direct his teaching. 2 Tim. 1, 13. *Holde fast the forme of sounde words.* It is a Metaphor from Painters, who being to draw a picture, do first make a draught or portraiture of it, before they expresse it in liuely Colours.

[**Formed**] Fashioned, framed: Christ is saide to bee formed in vs, eyther when the liuely faith of Christ is at our new byrth engendred in vs, or is renued after some great fall. Gal. 4, 19. *Till Christ be formed in you.*

The Apostle Paul signifies hereby some knowledge of Christ to remaine in the Galatians, yet such as was rude & vnformed, which he did couet by this Epistle written to them to bring them to a more perfect forme.

[**Fornication**] The vncleanesse of vnmarried persons, about generation, Gal. 5, 19. *The workes of the flesh are manifest: Adultery, Fornication, &c.*

2 All vncleannesse that way, by whom-soeuer, married or vnmarried, or howsoeuer, 1 Co. 6, 8, 9. *He that committeth Fornication, sinneth against his owne body.* This is bodily Fornication. A Synecdoche: see Math. 5, 32. [Fornication] put for [Adultery.]

3 Idolatry, or strange worship, which is spirituall Fornication: wherein the faith plight with God (as with an husband) to worship him onely after his owne wil, is violated and broken. Ezek. 16, 15. *Thou hast powdered out thy Fornications;* & elsewhere very often, in this and other Prophets: as Ier. 3, 9. *Iudah hath committed Fornication with stockes and stones.*

[To]

[**To commit Fornication**] To exercise Merchandize, and by the gaine thereof to prosper, (as Harlots growe rich by the lucre which commeth of the prostitution of their bodies) *A Metaphor.* Esa. 23, 17. *And shall commit Fornication.* Elsewhere this phrase importeth either Idolatry *Rev.* 17, 2. or Adultery, Incest, or any bodily vncleanes. *1 Cor.* 5, 1.

[**To forsake, referred to God**] Not to with-draw his essence or power from his Creature, (for they bee euery where present) but his grace & blessing, which is done diuersly, in respect of them whome hee doth forsake. *2 Chronic.* 15, 2. *If you forsake him, hee will forsake you.* This is the generall signification.

2 Wholly and for euer, to take away from men all such graces as hee had giuen them, leauing them altogether to Satan, and their owne lust. This is called a giuing vp, or deliuering vp to vile affections. *Rom.* 1, 24. Thus God forsakes wicked men, and Hypocrites. Thus did he forsake *Caine* and *Indas*, and *Saul*. *1 Sam.* 16, 14. *The Spirit of the Lord departed from Saul.* *2 Sam.* 7, 15. And thus will not God forsake his people. *1 Sam.* 12, 22. *The Lord will not forsake his people for his names sake.*

3 To take away some particular grace, and that for a time

onely. Thus was *Dauid* forsaken, hauing lost (after his grievous sin) cleanness of heart, peace and ioy of Conscience, freedome of Spirit, stableness of minde, &c. *Psal.* 51, 10, &c.

4 To take away the knowledge, feeling, fruite, and working of his graces for a season. Thus was *Peter* forsaken. *Mar.* 26, and against this forsaking, *Dauid* prayeth in *Psal.* 119, 8. *Forsake me not ouerlong.*

5 To withdraw for a time or for euer, his blessings & good successe from our labours, and his temporall protection from our persons, both our selues & ours. *Hebre.* 13, 5. *I will not faile thee, nor forsake thee.* *Psal.* 22, 1. *Why hast thou forsaken me?*

6 To withdraw and take away his word, his worship and ministry. *Lamen.* 2, 7. *The Lord hath forsaken his Altar;* that is, hee hath caused his worship to cease, hee hath taken away his Law, his Prophets, his Visions, his Sabbaoths, as ver. 7, 9. *This is Gods forsaking man.*

[**To forsake, referred to men**] To with-draw our heart from God, when we cease to put our trust in his promises and providence, and to obey his Commandements. *Deute.* 32, 15. *Israel forsooke the strong God that made them.* *Psal.* 119, 53. *I am affraid of the wicked, because they forsake thy Law.* *Heb.* 13, 12, *Psa.* 119, 118. *Heb.* 10, 39.

2 To

2 To depart from the seruice of the true God, to the seruice of strange Gods. This is a branch and fruit of the former forsaking. *Iudges* 2, 11, 12. *They serued Baalim, and forsooke the Lord God of their Fathers.* This is mans forsaking of God. *Esa.* 1, 4.

3 To deny our helpe and aide to others in their necessities and dangers. *2 Timothy*, 4, verse 16. *No man assisted mee, but all forsooke me.* Thus man forsaketh man.

[**A forsaking all for Christ**] A seled & well grounded purpose and affection, to leaue all outward good things of this life, and life it selfe, for the loue of Christ his Gospell; and to leaue them indeede actually, when occasion serues. *Luke* 14, 33. *He that forsaketh not all that he hath, cannot bee my Disciple.* *Mark.* 10, 29. Thus the Christian man forsaketh all; first in affection and desire, then in effect and deed, if need bee, and occasion serue thereunto, as thei doth, when we cannot holde life and earthly things, without denying Christ & his word.

[**To forsake father and mother**] Not to deny honour, loue, obedience, succour, and thankfulness to parents, (this were vnnaturall, and to be worse the Infidels, yea then beasts) but to leaue the family and house of parents, that hee may dwell

together with his wife, & with her beginne and erect a newe household. *Gen.* 2, 24. *Math.* 19. Note, as touching reuerence, obedience, & succour, we owe more to parents then to wiues; but in respect of household society and cohabitation, the mā is more bound to the wife.

[**Fortitude**] Courage, when aduersities are borne, and duties donewith a valiant & stout minde. *Esay* 11, verse 12. *The spirit of Fortitude shall rest upon him.*

2 Diuine might, vpholding and strengthening vs. *Psal.* 18, 1. *The LORD is my Fortitude or strength.*

[**Fortresse**] A strong holde, or place of defence; such is Gods providence to them that trust in him. *Psalme* 18, verse 2. *The Lord is my Fortresse.* *A Metaphor.*

[**Fortune**] Chance, when some things fals out beside our purpose, and whereof wee can giue no reason. This is called Fortune or chance: but in respect of God, who knoweth all things, & ordereth them most wisely to iust & due ends, there is no chance nor Fortune. *Ecclesiast.* 9, verse 11. *Time and Chance commeth to them all.* *Luk.* 10, verse 31. *And it Fortuned, or Chanced.* Christians must alwaies beware how they doe commonly vse this worde [*Fortune and Chance*] in their

P

mouths,

mouths, or attribute ought to it, setting it vp against Gods providence, which ordereth all things, both good and euill, great and small. I giue this signification of Fortune, onely to shew how far it may be allowed; namely, so far, as that in such things (as in regard of our fore-sight happen accidentally to vs) we do yet acknowledge a diuine providence, ordering all euents moit wisely & righteously.

[Foot stoele] Earth, which is subiect to God, and put vnder his will and power, as a stoele vnder our Foote. Esay 66, 1. *Heauen is my Seat, and the Earth is my Foot-stoele.* A Metaphor.

2 The Temple of God, or the Ark where God promisseth to heare his people. Psal. 99, 5. *Fall downe before his Foot-stoele.* Lamen. 2, 1. See Bible-note in Geneva Translation.

[To Found] To decree firmly, to appoint, & so consequently to fit and perfect. Psal. 8, 2. *Thou hast founded strength.* Mat. 21, 16. Ester 18. *The King hath founded* Psal. 2, 2.

[Foundation] The Groundworke, which vpholds y whole building, as the foundation of an house, of a Castle, of a Fort and Tower, &c.

2 Christ, who in respect of his person and office, is the onely foundation and rocke of his Church, to support and beare

it vp against hell gates; he being the firme foundation, or Corner-stone. 1 Cor. 3, 11. *Other foundation can none lay, then Iesus Christ.* 1 Pet. 2, 4, 5, 6. *Behold, I put in Syon a chiefe Corner-stone, and precious.* Christ is the foundation of Foundations.

3 The Apostles and Prophets, who in respect of their doctrine are as subordinate or seconde Foundations, laying the elect vpon Christ, the onely sure foundation. Ephe. 2, 20. *Built vpon the Foundation of the Prophets and Apostles.* These bee such Foundations, as that them selues also be liuely stones, built vpon that Foundation, Christ. All be equally Foundations, not Peter more then the rest. A Metaphor.

4 The Doctrine of Christ, taught in an easie and short manner: or the summe of christian Doctrine. Hebre. 6, verse 1. *Not laying againe the Foundation, &c.*

5 The vnmoueable strength and firmenesse of Gods elect, being grounded vpon his eternall loue. 2 Tim. 2, 19. *But the Foundation of GOD remaineth sure.* As a Foundation stayeth an house, so vpon the decree of election, the godly are staied.

6 Princes and Rulers of the earth, vpon whom the Common-wealth resteth, as y house doth vpon the Foundation. Ps. 82, 5. *All the Foundations of the earth*

earth were moued. Or else expound it thus: All things from the highest to the lowest, are out of order.

7 The bottome of the waters, or bowels of the Earth, or lowest parts of the world. Psal. 18, 15. *The Foundations of the world were disconuered.*

8 The great Mountaines and highest hills, which seeme to beare vp the Heauens vpon their tops. Psalme 18, 7. *The Foundation of the Heauens moued and shooke.* Thus it is read in Tremelius, according to the Original.

[To Found] To build surely, to establish and confirme. Psal. 24, 2. *Hee hath founded it vpon the Seas.*

[Fourth generation] The space of foure hundred yeares, being ended and expired. Ge. 15, 16.

[Fountaine] A Spring, from whence Waters, Brooks, or Riuers do spring, or an head-water. Gen. 7, 11. *The Fountaines were broken up.*

2 The Originall beginning or first cause of euery good thing which concernes true life. Psal. 36, 9. *With thee is the Well (or Fountaine) of life.* A Metaphor.

3 The word of God, or the Scriptures of Moses & the Prophets, whence (as from a fountaine) doth spring and flowe forth Riuers of wholesome

doctrines, giuing life to such as receiue them. Ier. 2, 13. *They haue forsaken me the Fountaine of liuing water, and digged pits that hold none.* A Metaphor.

4 Christ Iesus, whose bloodshed is an euer running Fountaine, to wash beleeuers from all vncleannesse of sin. Zach. 13 1. *In that day there shall be a fountaine opened to the house of David, for sinne and vncleannesse.* This is an allusion to their water of separation and sin, Num. 16, 9, 19.

5 The Spirit of God, with his healthfull and sauing gifts, deriued vnto, & flowing vpon the Church & euery true member of it, to cheere it & refresh it. Ier. 3, 18. *A Fountaine shall come forth of the house of the Lord.* Ezek. 47, 1. Reuel. 22, 1.

6 Our possessions and goods whence our liuely-hood ariseth, as water springs out of a Fountaine. Prouer. 5, 10. *Let thy Fountaines flow forth, &c.*

7 Eyes, which (as a Spring or Fountaine) sendes forth teares (as a witnesse of hearts griefe.) Ierem. 9 1. *Mine eyes a Fountaine of teares.*

[For] Euery thing that hurteth the Inheritance or Vineyard of the Church, bee it false doctrine, or corrupt manners. Can. 2, 15. *Take away the Foxes.*

2 False Prophets, which craftily vndermine the safety and state of Religion, and of the Church.

Church. Ezek. 13, 4. *O Israel, thy Prophets are as Foxes in the waste places.*

3 All crafty and guilefull persons, which with their craft and cunning, seeke to deceiue and hurt others, Lu. 13, 32. *Tell that Foxe.*

[Little Foxes] All occasions and appearances of euils. Can. 2, 15. *These little Foxes.*

[To bee a portion for Foxes.] To be cast out vpon the Mountaines without buriall, that Foxes and Beasts may feed vpon them. Psal. 63, 10. *They shall be the portion for Foxes.*

F. R.

[Frame of the heart.] The inward secret thoughts, inclinations, and purposes of the soule; as it is expounded by Moses himselfe. Gen. 6, 5. *The whole frame;* that is, y thoughts of mans heart are euill continually, according to the Translation of Tremelius it shoulde thus be read.

[Free] Such as be bond-men, but are exempt from the yoke of slavery. 1 Cor. 7, 22.

2 Believers, whom Christ hath set free, and deliuered fro the curse and rigor of the Law, and not only from the yoke of Legal Ceremonies: but also fro the tyranny of sin, by his death and Spirit, so as they are no

more vnder the bondage of sin (though sin be still in them) nor need feare the condemnation due to it; also they serue God with a free ingenuous spirit, as children their father. Ro. 6, 7. *Hee that is dead, is free from sinne.* Rom. 7, 6. *Free from sinne;* that is, from the dominion of sinne. verse 14. Rom. 8, 2. *Free from sin and death;* that is, from the condemnation due to it, as verse 1. Psal. 51, 11. Iohn 8, 38. This Freedome is wholly of Grace, not at al of Nature; See Will.

Believers are Free, and not free; therefore they cry both, *Who shall Free mee from sinne?* Rom. 7, 24. and also they triumphantly say, *Christ hath freed me from the Law of sinne.* Ro. 8, 2. They are freed wholly from the guilt and punishment of sinne, but from corruption of sinne, they are freed in part only; so farre as that it doe not reigne over them.

[The Lords Free man] A true Christian, who though he be bound & seruant vnto man, is yet set free by the Lord Iesus, from the seruitude of Satan and sinne. 1. Corinth. 7, verse 22.

[Free from all men.] One, that is not beholden vnto iother men to liue at their cost. 1 Cor. 9, 19. *Though I be free from all men.*

[Free among the dead.] One separate

Note.

Note.

separate from the liuing, left for dead. Psal. 88, 5. *Free among the dead, like to the slaine which lye in the graue.*

[Friend.] One, whome wee do entirely loue aboute others, and vse more familiarly & priuately then wee doe others, as David did Iouathan. Pro. 18, 24. *A friend is nearer then a Brother.*

2 One, to whome God imparteth his minde and secrets, so familiarly and fully, as one Friend doth to another. Gene. 18, 17. *Shall I hide this thing from Abraham?* Hence it is, that Iames 2, 29. calleth Abraham the Friend of God: also the Apostles are called Christes friends. Ioh. 15, 15. *You I haue called Friends, because what I heard of my Father, I haue made known to you.* Whereas Iesus Mat. 22, 12. calleth him Friend who had not on a wedding garment: also in Mathew 26, 50. doeth so terme Iudas the Traytor; wee are to take it for a word of ordinary salutation, howsoeuer it may and is of some iudged to be spoken by an Ironie, or Antiphrasis, meaning the contrary to that which the word soundeth; or that hee is called so, because hee appeared so to others (to bee Christs Friend) or was so taken and accounted of himselfe (though falsly being an Hypocrite:) howbeit, being spoken in the person of him

who made the Feast, the best way is to take it for an vsuall copellation, & that Christ following the like curteous fashion of appellation, and friendly greeting, did so salute Iudas, which yet left a sting behinde it in his Conscience, who knew himselfe to bee no thing lesse then that which he was called.

[Friendship of the world.] The loue and vmeasurable desire of carnall and worldly things. Iames 4, 4. *The Friendship or the Amity of the world, is the enmity with God.*

[Frozen in their dregs.] Stubborne sinners, which obstinately stick in their sinnes, mocking both God and Man. Zeph. 1, 12. *I will visite them that be frozen in dregs.* Ier. 48, 11.

[Fruit.] The encrease which commeth of y Land; of Trees, of Cattle, and of other Creatures. Deuter. 28, 4. *Blessed shall be the Fruite of thy ground, and of thy Cattle.* Any profit which commeth of a thing. Es. 27, 9.

2 The Conuerſion of men to God, by the ministry of his seruants. Iohn 15, 16. *I haue appointed that ye go and bring forth fruit;* and verse 23. *He that abideth in me bringeth forth fruit.* In this sence, the Gospell was fruitfull in all the world. Col. 1, 6. Conuerſion of Sinners to the Faith, is as delightfull to God, as sweet fruit e is to men. A Metaphor.

3 All, and every one of Gods Graces and works in his Children, because they come from his Spirit, (as fruite frō a tree) & do so please him, as good fruite is pleasing to vs. Gal. 5, 22. *The fruits of the Spirit, are love, peace, joy, &c. Phil. 1, 11. Filled with the fruits of righteousness. A Petaphor.*

All the speciall fruites of the sanctifying Spirit, are summarily comprehended by Paul, Eph. 5, 9, in these three things. First, Goodnesse, which is that quality contrary vnto malice or naughtinesse, whereby a Sinner is euill in himselfe. Secondly, Righteousnesse, which is set against that vice of iniustice whereby one prooueth hurtfull to others through deceit, couetousnesse, oppression, and violence. Thirdly, Trueth, which is opposed vnto errors, lies, heresies, hypocrisie both in common affaires, and in matter of religion, to the beguiling of our selues, other men, and God also, as lyars do suppose.

4 The due recompence and merite of our euill works. Mic. 7, 13. *For the Fruits of their inuentions. Pro. 1, 31. They shall eate the fruite of their works.* Also blasphemous boasting. Esay 10 12, 13.

5 False doctrine the proper Fruite of a false Prophet. Math. 7, 16. *By their fruites yee shall know them.*

6 The profit and commodity that comes of well dooing. *Prouer. 31, 31. Give her of the fruite of her hands. Rom. 6, 22. Ye haue your fruite in holinesse.*

7 Any godly deed tending to the spirituall profite of others. *Phil. 4, 17. I desire the fruite, &c.*

[*Fruite of the mouth.*] Either speech it selfe, or the reward which comes of good or euill speech. *Prou. 12, 14. A man shall be filled with good things by the fruite of his mouth.*

[*Fruite of the lips*] The consolations which flow from the words of God spoken by the Ministers, and beleeued on by the people, Esay 57, 19. *I create the fruite of the lips.*

[*Fruit of righteousness*] All good workes, done by iustified and righteous persons, *Phil. 1, 11. Abounding with the fruites of righteousness.*

[*Fruits worthy of repentance*] A godly and iust life, meete for such as haue repentance. Math. 3, 8. *Bring forth fruites worthy of repentance.*

[*Fruite of the wombe*] Children. Deut. 28, 4. *Blessed shall be the fruite of thy wombe. Psalm. 127, 3. and 132, 11. Genesis 30, 2. and in Deuter. 28, 4. Children be called the fruite of the body, beeing deriued from the body of their Parents, as fruite springs from a Tree: Also delightfull vnto them, as fruite to*

our

our mouth.

[*To fill with fruite.*] To increase the Church with multitude of beleeuers, when the preaching of the Gospell shall come to them, Esay 27, 6. *Iohn. 15.*

[*To gather fruite.*] To conuert elect sinners to Christ by preaching the Gospell, who are deare to God as Fruite to our mouth. *Iohn 4, 36.*

[*Fruitfull.*] Profitable: as vnfruitfull, signifies vnprofitable. *Titus 3, 14. Colos. 1, 6. And is Fruitfull.*

2. Abundant. *Colos. 1, 10. Fruitfull in good workes.*

[*Fruitfull fields.*] Rich Princes and Rulers in the kingdom of *Assyria*, which in one night with his mightie armie like a Forrest were destroyed, Esay 10, 18.

[*To count the fruite vncircumcised.*] That all meates thorough our sinnes are vncleane to vs; but thorough Faith in Christ they are blest and sanctified by prayer and thanksgiving, *Leuit. 19, 23. The fruite of the Land shall bee vncircumcised. 1 Tim. 4, 4, 5. Titus 1, 15.*

[*Fruite of their doings.*] Such reward as the mercifull GOD should freely for his promise sake render to the iust, for their godly workes. Esay 3, 10. *Eate the fruite of their doings. A Petaphor.*

[*Full*] The proud, and such as bee swollen with high conceite of their owne sufficiency and worth, so as they feele no need of Christ. *Luke 6, 26. Woe vnto them that are full. Reuel. 3, 17. affords vs an example hereof.*

2 Much, or abundantly rich and plentiful. *Acts 6, 5. Stephen full of the Holy Ghost, & of faith;* that is, endued with a great portion of faith. In *Luke 1, 28.* it would not bee read [*Full of grace,*] but [*Freely beloued,*] as the Greeke word signifies; and *Chrysostome* expounds it.

3 That which is perfect, or hath no want. 2 *Iohn 8. That we may receiue a full reward;* that is, a perfect reward. *Iohn 15, 11. Iohn 1, 14.*

4 Sincere and sound. *Col. 4, 12. That yee may stand Full in all the will of God.*

[*Full of his Glorv.*] Plentiful documents and proofes of diuine glory, both of his bountie in blessing; and of his iustice in chastising his people. Esay 6, 3. *The whole earth (Iudea especially) is full of his glory.*

[*Fulnesse*] Such a measure of perfection, where nothing is lacking. *Iohn 1, 17. Of his fulnesse we all receiue. Col. 1, 10. And sometime it signifies only*

a large and plentiful portion of any thing, whereof the scripture hath innumerable examples: as fulnes of the earth, &c. Whereas Fulnesse of the Holy Ghost, of grace, of faith, is attributed to other beside Christ; as to *John Baptist*, Luke 1, 15, to *Stephen*, Acts 6, 8. It is with a three-fold difference: First, that grace and the Spirit be in others by participation, as the Moone hath her light from the Sun, & rivers their waters from the Fountaine, the eye her sight from the soule; but in Christ it is originally, naturally, and of himselfe. Secondly, in Christ they be infinite, & aboue measure. *Ioh. 3, 34*. But the saints by measure according to the gift of God, *Eph. 4, 16*. The Moone is full of light, but the Sun more full: Rivers bee full of waters, but the Sea more full. Thirdly, the Saints cannot deriue their graces to others; whereas the gifts of the Spirit be in Christ as in an head and fountaine, to impart them to his members, as it is written, *Io. 1, 16*. This was shadowed out by the ointment powred on *Aarons* the High-Priests head so plentifully, as it run downe his beard, to the skirts of his cloaths.

[*Fulnesse of God*] Such a measure of perfection, as God hath appointed to euery one of the elect through Christ, *Eph. 4, 13*. and *3, 19*. *That ye may bee*

filled with all the fulnesse of God.

[*Fulnesse of Christ*] The church, which being Christ his body, hee esteemes himselfe an vnperfect head without it, though in himselfe he be filled with all good things, and doth fill and worke all in all men. *Ephesians 1, 23*.

The word (Christ) is put either singularly, and then it signifies the person of the Mediatour alone, considered apart from his members; or it is vsed collectively, and signifieth the whole Church, consisting of head and members, as in *1 Cor. 12, 12, 13*. *Gal. 3, 16*. *Eph. 1, 23*. Also note that this phrase of the fulnesse of Christ, doth elsewhere signifie Christ himselfe, filling and perfecting al his members, causing them still to grow in grace, till they come to their appointed fulnesse in Heauen. *Eph. 4, 13*. *To the measure of the age of the fulnesse of Christ.*

[*Fulnesse of the God-head*] The whole and most perfect God-head. *Col. 2, 9*. *In whom dwelleth all the fulnesse of the God-head bodily*; that is, substantially.

[*Fulnesse of the blessing of the Gospell*.] A rich and plentiful blessing of knowledge and comfort, by the doctrine of the Gospell. *Romanes 15, 25*. *With fulnesse* (or abundance) *of the blessing of the Gospell of Christ.*

[*Fulnesse of the Gentiles*] The whole

Note.

whole number of the elect *Gentiles*, called and brought home to Christ, *Romanes 11, verse 15*. *Till the fulnesse of the Gentiles be come in.*

[*Fulnesse of time*] That time fully ended and come, which God in his Counsell had set. *Galath. 4, 4*. *At the fulnesse of time*; so as Christ could come neither sooner nor later then he did come.

[*Fulnesse of Bread*] Excesse in eating, or gluttony, *Ezek. 16 49*. *Pride, Fulnesse of Bread.*

[*Fulnesse of Jewes, and of Gentiles*] Not only that Jewes and Gentiles shall be conuer- ted to Christ by the Gospell, in great multitudes, but also bee enriched abundantly with the graces of the Gospell. *Rom. 11, ver. 12*. Where fulnesse of the Jewes beeing set against their fall and diminishing, doth require this sense. *Rom. 11, 25, 26*.

[*Full wickednesse*] Wickednesse come and growne vp to the greatest measure, beeing now ripe for vengeance. *Gen. 15, 16*. *When the wickednes of the Amorite was full.*

[*Fulfilling being referred to God*] The performance of his threatnings, promises, or Prophecies. *Math. 26, 54*. *How then should the Scriptures be fulfilled?* and *37, 35*. Also in those places, where God is saide to fulfill the desires of the righteous,

by giuing promised blessings. 2 The perfect keeping of the word, as by Christ onely. *Math. 3, 15*. *It behooueth vs to fulfill all righteousnesse.*

3 An earnest desire, with answerable endeuor to fulfill the Law. *Psal. 119, 112*. *I haue applied my heart to fulfill thy Statutes.*

4 Supplying something that is wanting; or encreasing that which is little. *Philippians 2, verse 2*. *Fulfill my ioy*; that is, adde something to my ioy. *John, chapter 17, verse 3*. *My ioy is fulfilled in them.* *Colos. 1, verse 9*.

5 Truly and indeed performing a thing. *Galathians 6, verse 2*. *Fulfill yee the Lawe of Christ*; that is, the law of loue, which is fulfilled of such as do indeed loue their Christian Brothers euen as Christ commanded, and for Conscience of his Commandements.

[*To fulfill the measure of our fathers.*] To goe on, to do as our Fathers did before vs, following their wayes, till we be as euill as they. *Math. 23, 32*. *Fulfill the measure of your fathers.*

[*Furnace*] Most sharpe afflictions, whereby Christians are prooued and knowne to themselves and others what they bee, as Gold is tried in the Furnace. *Deuter. 4, verse 20*. *The Lord hath taken you,*
and

2. To Christ.

3. To other men

and brought you out of the Iron Furnace. 1 Pet. 1. 7.

[To fulfill the lusts of the Flesh.] To order the course & actions of this life, according to those sinful motions, desires and affections which arise out of the foule fountaine of naturall corruption. Galath. 5, 16. Ephe. 2, 3.

[To fulfill all things] To enrich and replenish his Church with gifts and benefices which belong to eternall life in heauen, Ephe. 4, 10. *That hee might fulfill all things.* Hence the hereticall Vbiquitaries do sophistically and falsely conclude, that the body of Christ is infinitely extended, locally filling all places; wheras the meaning of these words will appeare to be as is before set downe, by comparing them with *Psalm* 68, verse 18, 19. and with the

two next verses in this present chapter; beside that, of their opinion it will follow, that the body of Christ, (which is but a creature, and circumscribed as other naturall bodies be,) shall be made a God, whose property is to fill heauen and earth, & to be infinite.

[Fullers sope, and Refiners fire.] The good and wholesome effect which should follow the preaching of *Iohn Baptist*, and of Christ toward the godly, who should thereby be made more pure and bright in faith and piety, as mettals are purged from drosse by the Refiners fire, and things scoured by Fullers sope. Mal. 3, 2, 3. This latter verse expounding the former: the effects hurtful, which by the default of the wicked are to come to them by the Gospell, are set downe, verse 5, 6.

G. A.

[Gaine.] Profit comming of a mans bodily labour.

2 Spirituall aduantage or commodity. 1 Tim. 6, 6. *Godliness is great Gaine.*

[Gall.] A thing so called, of a very bitter quality.

2 Any bitterness whatsoever. *Psalm* 69, 22. *They gaue mee Gall to eate.* Lam. 3, 5, 15, 19.

3 The euill workes of wicked men, whereby they grieue God and man. Den. 32, 32. *Their grapes of Gall.* and verse 33. Deu 29, 18.

[Garden.] A place of pleasure for hearbes and flowers, to delight our senses withall. Mat. 26, Gen. 2, 8. In the Hebrew it signifieth a fenced place, because Gardens vse to be fenced with hedges, and because they be places of pleasure, thence called *Paradises.*

2 The Church, wherein the righteous which be the Lords Plants do grow, hauing excellent graces, and bringing forth excellent workes (as spices & fruit) to delight Christ withall, that he may loue to walke and abide therein. Can. 6, 10. *I went downe to the Garden of Nuts.* Cā. 4, 15, 16. and 5, 1.

[The Garden of the Lord] A most excellent delicate Gar-

den. Gene. 13, 10. *It was as the Garden of the Lord.* Such was the Garden of Eden, full of all pleasures and delights. It is to be obserued, that this worde (Lord or God) is often vsed in Scripture, to note and signifie an excellency in that thing or person to which it is ioyned; As the Garden of the Lord. Gen. 13, 10. And *Nimrod an Hunter before the Lord.* Gene. 10, 9. And *Terror of God.* *Sleepe of God.* 1 Sam. 24, 12. *Weapons of God.* 2 Cor. 10, 13. *Cedars of God.* *Psalm* 104, 15.

[To send Adam forth of the Garden.] To deprive him of many and great commodities of this life, and of the Symbole or Sacrament of eternall life, with all he had in that Garden wherein he was placed. Gen. 3, 23. *Therefore the Lord sent him forth of the Garden of Eden.*

[A Garden watered or vnwatered.] An estate, either prosperous and flourishing thorough Gods blessing, or vnhappy and woefull through his curse. Esa. 58, 11. *Thou shalt be as a watered Garden.* Esay 1, 30. *As a Garden which hath no water.*

[Garments.] That wherewith one is clothed. Math. 27, 37. *They denied his Garments.* 1, Tim. 6, 8.

2 Christ with his perfect righteousnesse imputed, which as a Garment or long white Robe, doeth hide the spirituall nakednesse, and decketh or adorns

Note.

dornes the Soule with spiritual beauty. This is that wedding Garment spoken of in Mat. 22, 11. And to this doe these exhortations belong, where wee are willed to put on Christ; except Rom. 13, 14 where it fig. y fruities of Sanctification.

3 The graces of Sanctification, Reue. 3, 4. *Which haue not defiled their Garments.* Hither doe those exhortations appertaine, which bid vs put on the new man. Ephes. 4, 24. *And to put on mercy, meeknesse, humblenesse, &c.* as in Colossians, chapter 3, and ver. 9, 10, 11. The holy Garments, goodly and beautiful, which for glory and comeliness were put vpon the Priest at his Consecration, and which afterward hee did weare in the course of his ministry (as the Tunicke, Robe, Girdle, Miter, Crowne) these signified, first y glory of Christ, adorned with all the gifts of the Spirit, as Psalme 45, 9. And secondly, the beauty and glory of true Christians, in and through Christ, as in the former Psalme verse 9. See Zac. 3, 4. and Esay 61, 3, and 62, 3, 5.

[Garment spotted by the flesh] Obstinat sinners, their persons, sins and societies. Iude 23. *Hate the Garments spotted by the flesh.* It is a speech borrowed from the custom of the Iewes, which did shunne and eschew such as were Legally vncleane; yea, euen their Garments: to teach

Christians how to abhorre offensive wicked persons, & their company.

[Garments white as snow.] The most vncorrupt iustice & absolute power of God for finishing his iudgements, Dan. 7, 9. *His Garment white as wool.* All the Types and figuratiue speeches of fiery flames, and fiery streames, and the rest in verse 9, 10. doe tend to shaddow to vs the most mighty, constant, and iust iudgements of God, piercing (as fire) through all, and consuming al that arise against him.

[Garner] A Store-house, wherein to lay vp Corne or other things. A Corne house.

2 Heaven, whereinto the faithful are gathered in the end of the world, as wheate after harvest is gathered into a Garner. Math. 3, 12. *And gather his wheate into his Garner.* A Metaphor.

[Gates.] That which giues vs entry or passage into a house or Citty. Iudg. 16, 3. *And Sampson took the doores of the Gates of the Citty.*

2 A place before the Gate, where Magistrates did publicly meet, for hearing and determining causes. Genesis 34, 20. *Hamor and Sechem his Son went vnto the Gate of the Citty.* Genesis 23, 10. And very often elsewhere; as in the Prophets.

3 A Citty, by a Synecdoche of the part for the whole. Gen. 24, 60. *And thy seede possesse the Gate of his enemies.* as Psalme 87, 2.

4 Iurisdiction or power. In the 5, Chapt. verse 14, of Deut. *Nor the strangers within thy gates.* Because seates of Iudgement were erected in the gates, for the administering of Iustice: Hence they signifie iurisdiction and gouernment. Amos 5, 12. *They oppresse the poore in the gate;* that is, in publicke iudgement, which was exercised in y Gate. Also strength and power is signified by gate, because of olde time, the chiefe fortification of the Citties, consisted in theyr Gates, where their munitions and defences were placed. Hence comes that phrase (of the Gates of hell) beeing put for the whole power and policy of Satan, euen whatsoeuer by counsell or force he is able to doe. Math. 16, 18. *The Gates of Hell shall not preuaile against them.*

5 That godly conuersation, whereby an entrance (as by a Gate) is ministred into y kingdom of heauen. Math. 7, 13. *Narrow is that Gate that leadeth to life.* 2 Pet. 1, 11.

6 The Iudges and Printes which sate in the gate to exercise Iudgement. Esay. 3, 26. *Then shall her Gates mourne & lament;* that is, the Gouernors and Ru-

lers. Ier. 14, 2. Esay 14, 31.

[To open the Gates.] Literally the doores of the Citty & the Temple, for the people to come in without controll: but spiritually to make entrance by the ministry of the word and faith, that Christ may come into the hearts of the elect, and they againe may flocke freely into the Lords assemblies. Esay 26, 2. *Psalme 24, 7.* Reuelation 3, 20. The gate of the Tabernacle was very costly and glorious, as in Exodus 26, 36; 37: to shaddow and signifie the glorious heares of the elect, so made by faith to receiue Christ that glorious King, as is taught in the Psalme.

[Gate of Heauen or house of God] A place worthy and fit to be consecrate and set apart for prayer and the seruice of God. Genesis 28, verse 17. *It is the house of God, and the Gate of heauen.*

[Gates of Sion] The open assemblies of the Church, where the publike ministry is exercised. Psalme 9, 14. *Within the Gates of the Daughter of Sion.*

[Gates of righteousness] The Temple, which is called the gate of righteousness; either because onely iust and righteous persons were to enter there to worship the righteous God; or else, because by the doctrine and Religion there taught, an entrance was made to come

vnto God, and to attaine true righteouſnes. *Pſal.* 118, 19, 20. *Open vnto mee the Gates of righteouſneſſe*; that is, the gates of Gods Sanctuary, which were opened by the Priests and Leuites, for men to come in (to ſerue the Lord) which were cleane and iuſt. *Eſay* 26, 2. and 2 *Chro.* 23, 19.

Note.

[Gate of death.] Death it ſelfe, or grievous daungers threatening death. *Pſal.* 9, 13, and 107, 18. This phraſe noteth not only deadly perill, but that it is preſent, as being now at ſ very doore and gate thereof. *Gen.* 4 7. *Iudges* 5, 8. It ſignifieth alſo power, ſtrength, and iuriſdiction which death hath (euē raigning as the Apoſtle ſaith, *Rom.* 5, 14.) becauſe Magiſtrates ſate, & iudgements were executed at the gates of the Citty. *Deu.* 22, 15. *Iob* 31, 21. *Amos* 5, 10, 15, 50. In other Scriptures, Gates of death & hell doe note their perill, ſtrength, and horreur. *Pſa.* 107, 17. *Eſay* 38, 10. *Math.* 16, 18. *Iob* 38, 17. Vnto theſe be oppoſed in *Pſalme* 9, 14. the *Gates of the Daughter of Syon*: which meane the publike places where Gods people came together at *Syon* Gates, where God ſate, verſe 11, and which he loued moſt. *Pſa.* 87, 2. By ſitting in the gate of the King, *Dan.* 2, 49. is meant the chiefe principality and dignity in the Kings pallace or court, to haue

free acceſſe to the King.

[Broad Gate, narrow Gate] The entrance and paſſage to deſtruction to bee very eaſie, but very hard to life and glory. *Mat.* 7, 13, 14. *Broad is the Gate, and narrow is the way.*

[Gates of braſſe.] The ſtrongelt helpes and defences. *Pſal.* 107, 16. *Hee hath broken the Gates of braſſe.*

[To praife one in the Gates.] To commend one publiely in the open meetings, amongſt ſ Elders. *Pro.* 31, 31. *Her workes prayſe her in the Gates.*

[To Gather.] To bring or binde together things which are ſcattered. *Leui.* 19, 9. 2 *Cor.* 8, 15.

2 To collect for the poore, when the giſts of many doe meete together to helpe one. 1 *Cor.* 16, 1, 2. *Concerning the gathering for the Saints.*

3 To bring Ele& Sinners, (like ſtragling ſheepe) into the fold of the Church, that they may at length meete altogether in Heauen. *Eph.* 4, 12. *For the Gathering of the Saynts*: Alſo to call the Reprobate by the outward miniſtery. *Mat.* 23, 37. *How often would I haue gathered thee, & thou wouldſt not?* Alſo to ioync all Ele& Iewes and Gentiles in one body, vnder one head Chriſt, as many liſe ſums are collected into one. *Eph.* 1, 10.

4 To deſtroy and ouerthrow. *Pſa.*

Pſal. 26, 9. *Gather not my ſoule with the Sinners.*

Note.

5 To ſearch and examine our hearts, prouoking our ſelues vnto repentance. *Zeph.* 2, 1. *Gather your ſelues, &c.* This word ſometimes ſignifieth, taken away. *Ierem.* 16, 5. *Eſay* 4, 1. and *Death.* *Eſay* 57, 1. 1 *Samu.* 15, 6. *Ezeki.* 34, 29. and ſometime it is expreſſed to whom they bee gathered, as to their fathers, to their people, to ſ graue. 1 *Kin.* 22, 20. *Numb.* 20, 24, 26. And what is gathered, the Soule, as *Pſa.* 26, 8. or the Ghoſt, the Spirit. *Pſa.* 104, 28. Contrariwiſe, Gathering is ſometime uſed for gracious receiuing, or ſuccouring, as *Pſalm.* 27, 9. *Yet the Lord would gather me*: that is, receive and ſuccour me.

[To Gather Manna.] The receiuing of Chriſt himſelfe, for meate and ſpirituall nourishment of their Soules, by a continuall application of him, more and more through faith, continually growing. *Iohn* 6, 32, 33, 34, &c. The equality of the gathering (whereof reade *Exo.* 16.) ſig. that Chriſtian and mutual cōmunication of Gods bleſſings. 2 *Cor.* 8, 13, 14, 15. The giuing of Manna ſig. that God offered Chriſt for meate to them.

[To Gather with Chriſt] To further and advance true Religion and Gods kingdome. *Mat* 12, 30. *He that Gathereth not*

with me, ſcattereth.

[Gazing ſtocke.] A publik reproach. 1 *Cor.* 4, 9. *We are made a Gazing ſtocke to the world.* *Nahum.* 3, 5.

G. E.

[Genealogy] A pedigree, lineage, ſtocke, or race.

2 Vaine and vuprofitable questions and things. 1 *Tim.* 1, 4. *Give no heed to Genealogies.*

[Generations.] A Hiſtory or narration of things which happen vnto any perions. *Gen.* 5, 9 25, 19.

2 The originall or firſt beginning of a thing. *Gen.* 2, 4. *Theſe are the Generations, &c.* *Gen.* 5, 1. and 6, 9.

3 Anceſtors & Fore fathers. *Math.* 1, 1. *The Booke of the Generation of Chriſt.*

4 Perſons or people which liue in ſome one age. *Hebre.* 3, 10. *I was grieved with that Generation.* *Math.* 11, 16. *Eccles.* 1, 4. *Math.* 23, 36. and 24, 34. For an age, or men of that age. *Mar.* 12 42. *Luke* 11, 31. The original word in the Hebrew, which is tranſlated (Generation) race, or age, hath the ſignification of durance, or durable dwelling and abiding, and ſo noteth the whole age or time that a man dwelleth in the worlde. *Eccleſiaſtes* 1, 4. And ſo conſequently the multitude of men that liue together in any age, as *Pſa.*

Gehenna is a place of punishment for the wicked in hell. *Mat.* 18, 9. *Some* is a word used to denote a part or portion of a whole. *1 Cor.* 14, 35. *For* is a word used to denote a reason or cause. *1 Cor.* 14, 35. *That* is a word used to denote a thing or person. *1 Cor.* 14, 35.

12,7. and Deuter. 1,35. and in many other places.

5 A kinde of men. Luke 16, 8. *Wiser in their Generation.*

6 The age & time how long Christ shall endure, of whose kingdome there is no end, who being raised doth die no more. Esay 53,8. Rom. 6,9.

[From Generation to Generation] In all times, both past and to come; for euer, & without end. *Psa. 90,1. Thou hast bin our refuge from Generation to Generation.*

2 For a long time. Exod. 17 16. *The Lord swaue, I will haue warre with the Amalekites from Generation to Generation.*

[Chosen Generation] A people elected of God in Christ, to be partakers of al his holy promises. 1 Peter 2,9. Exodus 19, 6.

[Genesis.] Birth, originall, or first beginning of any thing. Hence the first Booke of *Moses* is called *Genesis*, because it describes both the beginning of the World, and the Church of God; of Religion and Policy, Nations and Languages.

[Gentile or Græke.] Euery one who is not a *Iew*, Rom. 2, 28. and 9,30.

3 One, who being a *Iew* by Nation, was a *Gentile* in behaviour, beeing full of impiety & vnrighteousnesse. *Psal. 59,5. O Lord awake to visite all the Gentiles, or Heathen.*

3 The *Iewes* which were scattered amongst the *Greekes*. Ioh. 12, 20. *There were certaine Greekes amongst them, which came far to worship.*

[For you Gentiles.] Not in their name, or for their cause, but for y^e he had equalled them, (being now called and drawne to Christ) with the *Iewes*, who were now no more Gods people (though they beleeued in Christ) then the faithfull Gentiles. Hence came much persecution to *Paule* amongst the *Iewes*. *Eph. 3,1.*

[Gentleness] That gift which makes vs curteous and tractable, ready to giue milde words, and with reason to yeelde to others; easie to be spoken to, and to bee entreated; apt to please, loath to displease with reason, *Gal. 5,22. The fruites of the spirit is Gentlenesse, long suffering, Faith, &c.*

G.

H.

[Holy Ghost] The third person in Trinity, proceeding from the Father and the Sonne, beeing himselfe most holy, and the worker of holinesse in all Angels and good men. *Math. 28, 18. Baptizing them in the name of the Father, of the Sonne, and of the Holy Ghost. Ioh. 15,20. Rom. 8,9.*

G. I.

G.

[Gift] Euery good thing which is giuen vs of God. *Iam. 1,17. Euery good giift is from above.*

2 Christ, who by an excellency, is called that gift worth all other gifts, beeing the head and cause of them all. *Ioh. 4,10. If thou knewest the gift of God. 2 Cor. 9,15. Iohn 3,16. and 6,32. Rom. 8,32.*

3 Patient suffering for Christ. *Phil. 1,19. It is giuen you to suffer with Christ.* Where suffering for Christ, is called a gift.

4 Gods eternall election, & such spirituall good things as flow from thence; to wit, Remission of sinnes, Faith, Sanctification, perseverance in grace, and eternall life. *Rom. 11,29. The gifts of God are without repentance.*

5 An almes or releefe bestowed vpon the Saints, *2 Cor. 8,7. That yee may abound also in this gift.*

6 Iustification, or imputed righteousness. *Ro. 5,16,17. The gift of that righteousness.*

7 The Holy Ghost and his miraculous gifts. *Act. 8,20. That the gift of God may bee obtained by many.* Also the ability or faculty to teach y^e word. *1 Ti. 4,14*

8 A thing giuen from man to man, eyther to testifie good will and loyall affection; then it is taken in good part, as *1. Sam. 19,27.* or to gaine good

will from some Ruler to helpe our suite; then it is taken in ill part. *Exod. 23,8. Thou shalt take no gift.*

9 A ministeriall calling or office, with fit gifts for worthy discharge of it, *Rom. 12,6. 1. Tim. 4,14. Eph. 4,11. Hee gaue gifts to men, &c.*

[Gift good and perfect.] Firme and solid, such as be those spiritual graces in Christ, communicated to beleeuers, which are here opposed to worldly goods which though they come from the Fountaine of Gods bounty, yet are fading and vanish away. *Iam. 1,17. Euery good and perfect gift.*

[Gifts and calling of God.]

The gift of calling, by *Endiadis* or by gifts vnderstand y^e good things giuen according to election of grace, as in verse 28. and by calling that effectually worke of the spirit, whereby God had called many *Iewes*, & decreed to call many more to his kingdome, by drawing the to Christ. The gifts and calling of God are without repentance. *Rom. 11,29.* These gifts and calling proper to the elect, are said to be without repentance, not in the nature of the things which are mutable (God alone being absolutely vnmutable;) not because the Saints might not, or deserue not to lose the wholly; but because there is no change with God, who so con-

Q

ferreth

ferreth thē, as he also preserues them without any alteration of his purpose, or griefe for that which he hath done, 1 Sam. 15, 29. Num. 23, 19. In all which places, repentance is vsed to signifie change or mutation of Gods decree, which is more firme then heauen and earth; as euen *Lira*, *Haimo*, and other popish Authors expound it. Here is then in this text strong ground for the doctrine of perseverance in grace, and a check to the popish erroneous opinion of doubting of saluation, and of loosing the grace of a iustifying faith, whereby they crosse the oracle of the Spirit, affirming such gifts to be without repentance. God giue the Papists true repentance, such as belong to him.

[**To neglect a gift**] To suffer it to lye idle & vnprofitable (as a sword that rusteth in a sheath) 1 Tim. 4, 14. *Neglect or despise not the gift in thee.* He neglecteth his gift which doth not diligently and faithfully exercise his talent to the utmost of his power, with sincere desire of glorifying God, & benefiting the Church, without hiding them slothfully, or conuerting them ambitiously to gain thereby preferment and wealth.

[**The gift of ones hand**] That which is in ones power to giue or the giuing after ones ability. Deut. 16, 17. *Every man shall*

giue according to the Gift of his hand.

[**To giue**] To elect, or in his decree of election to giue. Ioh. 6, 37. *All that the Father giueth me, &c.* 2 Tim. 1, 9.

2 Actually to bestow, and frankly. Ps. 2, 8. Ioh. 3, 16. *That he gave his Sonne.* Ioh. 17, 2, 6, 9.

3 To consecrate and offer vp. 2 Cor. 8, 5. *These gave themselves to the Lord.* Exod. 22, 4.

4 To distribute the common almes amongst the needy and poore Christians: this belonged to the office of Deacons in the primitive church by Christs appointment. Rom. 12, 8. *Hee that giueth with simplicity.* Also to put or set, Psal. 4, 7. and 8, 1, 40, 3. Also to grant, permit, & suffer. Psal. 16, 9. and 55, 23. and 66, 9.

[**To giue vp.**] Readily to present and consecrate our selues to God to do him seruice, (as sacrifices vnder the Law were wont to be presented before y^e Altars) Rom. 12, 1. *That yee giue vp your bodies.*

2 To leaue some to be plagued by their owne lusts. Rom. 1, 24.

[**He hath giuen**] That he wil or shall giue hereafter, Ro. 11, 8. *Hee hath giuen them the spirit of slumber:* a propheticall phrase vntering things to come and to be done in the preter-perfect time, to note thereby the certainty of the thing, as if it were already

already

already done: so infallible be Gods predictions.

[**To giue vs**] To put into vs, 1 Thes. 4, 8. To be giuen for vs, signif. to dye. Tit. 2, 14.

[**Girdle**] That which keepes a Souldiers armor fast to his body.

[**To Gird**] To binde and re-straine the wicked frō attempting euill. Psal. 76, 10.

2 To compasse and enuiron men (as with a girdle) eyther with sorrow & sackcloth, Ioh. 2, 13. or with ioy and gladnes, as Psal. 30, 12. and 65, 13. or with strength, Psal. 18, 39.

[**Girdle of truth**] Integrity, or soundnesse of a good Conscience. Eph. 6, 14. *Your loynes girded about with truth.*

[**Your loynes girt**] The tucking vp, or keeping short our wicked lusts by mortification: or an vtter abstaining from all things which hinder the Christian traueiler in his iourney toward *Hierusalem*, which is aboue. 1 Pet. 1, 13, Luke 12, 35. *Let your loynes be girt about.* It is a speech borrowed from the common vsage of the East countries, where men did wear long garments, and could not trauaile vnlesse their cloathes were girt and tuckt vp: So it signifies the exercise and practise of mortification & repentance: and by Lampes burning is meant the sound and cleere light of Gods word, to guide

repentance in the workes and fruites of it.

[**There is no more girdle**] Both glory and power to bee taken away from *Tyre*. *Esay* 23, 10. A Girdle was vsed not only for ornament, but for strength, see Iob 12, 18, 21. and 38, 3. and 40, 2. *Esay* 11, 5.

G.

L.

Glory, what it is.

Glory is a singular and high opinion, which one conceiueth of the excellency and worthinesse of another. The Hebrew word put for glory, signifies a waightinesse or grauity, which the Apostle seemeth to respect. 2 Cor. 4, 17.

[**Gloze**] Praise, increased & abundantly published. Luk. 2, 14. *Glory be to God on high.* Mat. 6, 13. Rom. 11, 36. *To him bee glory for euer.*

And else-where often.

2 Exceeding shining brightness. 2 Cor. 3, 7. *For the Glory of his countenance.*

3 Earthly pompe and maiesty, seruing to make Kings glorious and renowned before men. Math. 6, 29. *Salomon in all his glory was not like one of these.*

4 The mercy of God. Eph. 3, 16. *That he may grant you according to the riches of his glory;* that is, according to his rich mercy.

Q 2

5 The

5 The Arke of the Couenant, which was a witnesse of y^e glorious presence of GOD, who did there heare the prayers of his people, and giue foorth his Oracles: whence the Temple was called, the house or habitation of glory. *Psalm. 26, 8. Rom. 9, 4. The adoption and the glory. 1 Sam. 4, 22*

6 Riches, authority, sumptuous buildings and garments, &c. which because they are glorified and prayed of men, and make their possessours glorious before men, are therefore called [Glory] in the phrase of Scripture. *Psalm. 49, 16. When the Glory of his House is increased. Ester 1, 4. To shew his glory. That which is glorious, and whereof men do glory, Esay 8, 7. and 10, 16. Psalm. 108, 1.*

7 The soule of man, and his tongue, which are his most glorious parts. *Gen. 49, 6. My glory bee thou not ioyned with their assembly. Psalm. 16, 8. And so is my Glory also; that is, my tongue, which is the instrument wherewith men glorifie God. Act. 2, 26. Psalm. 30, 12. and 57, 9.*

8 An ornament, that which adorneth and honoureth one. *1 Cor. 11, 7. The man is the glory of God, but the woman is the glory of the Man.*

9 An honest name or good report, *Psalm. 7, verse 5. And lay my Glory (or Honour) in the dust.*

10 Goodnesse, or the worke of Gods mercy, in defending and blessing his people, which turnes to his glory. *Psalm. 90, 17. Thy Glory upon their Children.*

11 Dignity, excellency. *1. Corinth. 15, verse 44. There is one glory of the Sunne, another of the Moone.*

In this place [Glory] doth comprehend the properties, seuerall conditions, actions, vses, effects, and whatsoever other qualities by the gift of GOD proper to euery creature in heauen and earth, tending to beautifie, decke, and adorne each creature, or to distinguish it from other. *1 Cor. 15, 40, 41. And in ver. 43. it signifies the charity, beauty, and brightness of glorified bodies, which shal shine so gloriously after their resurrection, as Moses face did by the glory which God put vpon it, at his coming down from the Mount to the people, or as the garments of Christ did shine at his transfiguration in the Mount Tabor. Math. 17, 2*

12 Worship and renoune. *Psalm. 3, 3. Thou art my Buckler and my Glory. Luke 2, 32. The glory of his people.*

13 Grace of regeneration, or the renewing of gods glorious Image. *2 Cor. 3, 18. From glory to glory: that is, from one measure of grace to another. This is Sanctification. As [Grace]*

is

is sometime put for [Glory] so on the other side [Glory] dooth signifie [Grace] as the way to Glory, and wherein GOD is glorified by his free giuing, and continuing it.

15 A glorious victory, by ouercomming ones selfe. *Psalm. 73, 24. And afterward receiue me into Glory.*

16 Peace and cuerlasting prosperity. *Hag. 2, 10.*

[To Glorify] First, to boast either proudly and vainely, *Ier. 9, 23. or like a vaine and proud man, but driuen thereto by necessity. 2 Cor. 12, 11. I am become a foole in glorying, yee haue compelled me.*

2 To rest and reioyce in Christ onely, as the only meane and meritorious cause of all peace and happines from God. *Ier. 9, 24. 1 Corin. 1, 31. 2 Corin. 10, 17.*

3 To rest in and be satisfied with our owne worthinesse, as if wee could thereby purchase Gods fauour. *1 Cor. 1, 29. That no flesh should glory in his presence.*

[Glory and pompe] Noble and rich men with their nobility & abundance. *Ez. 5, 14. Their Glory and pompe shall descend.*

[Received into Glory] Christ gloriously taken vp, and into heauenly glory. *1 Tim. 3, 16.*

[Glory of God.] The Godhead, or diuine essence. *Exod. 33, 18. Shew me thy Glory.*

2 The Doctrine and myacles of Christ, which were signes and tokens of his diuine power and maiesty, *Iohn 1, 14. We saw his Glory. Iohn 2, 11. A Metonymie of the efficient cause.*

3 The manifestation of Gods omnipotency and goodnesse. *Iohn 11, 40. If thou didst beleene, thou shalt see the glory of God; that is, Godsmight and mercy manifested, in the raising of thy dead brother.*

4 The glorious and most admirable presence of GOD, witnessed by some visible tokē. *2 Kings 8, 11. The Glory of the Lord, filled the house of the Lord. This Glory was a visible cloud, full of light and brightness, as a token of Gods wonderful presence. 1 Samuel, 4, 22. Luk. 2, 9. And in this sence it is written, that Christ shall come unto Iudgement with Glory. Also the Arke of the Couenant being a Testimony of Gods glorious presence, and to shew how much he esteemed that people of the Iewes, is therefore called Glory. Rom. 9, 4, 15. and 4, 21, 22.*

5 Religion or worshippe of God. *Romanes 1, 23. They turned the Glory of the incorruptible God, into the similitude of corruptible man.*

6 The celebrating or setting foorth of his praise. *Iohn 11, 4. This sicknesse is not to death,*

Q 3

but

bus for the glory of God. Roman. 3, 17.

7 The perfect righteousness of the man Christ, the free imputing wherof vnto beleeuers, turneth greatly to Gods glory. Esay 40, 5. *The Glory of the Lord shall be revealed.* In this sence are expounded those words of the Apostle, Romanes 3, 23. *All haue sinned, and are deprived of the Glory of God.*

8 Felicity in heauen, or life eternall, which consisteth in the participation of Gods glory. Luke 24, 26. Rom. 5, 2. *And reioyce vnder the hope of the glory of God.*

[*Riches of his Glorv.*] The vnmeasurable and marueilous great mercies of God, wherein consisteth his chiefest glory. Rom. 9, 23. *To declare the riches of his Glory.*

[*Father of glorv, and God of glorv*] The true God, who alone is truely glorious, and the Author of all glory to his Creatures. Ephe. 1, 17. *That Father of Glory.* Acts 7, 2. *The God of glory appeared to our Fathers; y is, God ful of Glory and Maiesty.*

[*To glorv in God*] To attribute al good things vnto God, with prayse and thanksgiving. 1 Cor. 1, 31. *He that glorieth, let him Glory in the Lord.* Ier. 9, 33. This place shewes what it is to glory in the Lord: to confesse and prayse his mercifulnesse,

righteousnes, and iudgement.

[*To the glorv of God*] Either the end for which duties are to be done that God may be glorified, or else the fruit of Christ his loue toward the elect, which walke in the steppes of his charity: which is, to be made immortall as God is, & partakers of his heauenly glory. Rom. 15 7. *To the glory God.*

[*To glorv concerning God.*] To reioyce & triumph inwardly in our heartes, because wee haue the great God to bee our Father through Christ. Rom. 5, 11. *We glory concerning God, through Iesus Christ our Lord.* Thus it is to be read after the originall.

[*Their glorv*] Him, to witte, God or Christ, who is author and matter of their glory. Psal. 106, 20. Luke 6, 32.

[*To giue glorv to God.*] To acknowledge God y searcher of all hearts, and iust auenger of all wickednesse; by confessing plainly what y hast done. Iosh. 7, 19. *My Son giue glory to the Lord of Israel.*

2 To beleue and prayse the trueth of God, that hee is such an one as hee keeps promise, & is able to performe that which hee hath promised. Rom. 4, 20. *And giue glory to God.*

3 To confesse God, the Author of euery good work. Ioh. 9, 24. *Giue glory to God, this man is a sinner.* The glory of God

two

two wayes to bee considered: either as it is absolute in himselfe, which none can conceiue as it is (therefore *Moyse* must see but the back parts of God) Exod. 34, 22, 23. nor change it to cause it not to be what it is, for it is vnchangeable as himselfe is. Mal. 3, 6. *I change not,* sayth *Iehouah.* Or else with reference vnto vs, to witte, that worship and honor which reasonable creatures yeeld to their Creator. This may be conceiued, for it is reuealed in the word; also it may bee changed (without diminution to God) though not without contumely and reproach to him, and that two waies, either by giuing diuine honour to such things as by nature are no Gods, as y *Romanes* and *Egyptians* did to men and beasts. Secondly, by representing and worshipping God by Images and similitudes of creatures.

God of glory. Acts 7, 2. *Lord of glory.* 1 Cor. 2, 8. *Eyes of glory.* Esay 3, 8. It is an *Hebraisme*, glory for glorious, the abstract for the concrete: and signifies full of Maiesty and glory, therefore great heed to be taken not to offend and prouoke him.

[*Glorv of his grace*] Glorious and renowned grace. Eph. 1, 5. *To the prayse of the glory of his grace.*

[*Glorv and ioy*] Matter or cause of glorying and reioy-

cing. 1 Thessa. 2, 20. *Ye are our glory and ioy.*

[*Vpon all the glorv*] Vpon al y elect and faithful people in al places, whom God should glorifie by communion with himselfe. Esay 4, 5. *Vpon all the glory shall be defence.*

[*Spirit of glorv*] That glory or renowne, whereby the Spirit doth beautifie constant Christians, which suffer reproch for Christ. 1 Pet. 4, 14. *For the spirit of Glory, and of God resteth vpon you.*

[*Glorifie*] To make glorious. Rom. 8, 30. *Whome hee iustified, them also he glorified.* Thus God glorifies the elect, by adorning them with gifts of grace in this world; and celestiall glory in the world to come.

2 To make knowne ones fame and glory. Math. 5, 16. *That they may see your work, and glorifie your Father which is in heauen.* Thus the elect Glorifie God, when they greatly praise and thanke him, confesse and honour him, both in words & deeds. Rom. 15, 6.

God the Father is Glorified in Christ the Mediatour, whilst his truth and mighty power appeareth in the effects of Christ his death, to wit, his victory ouer sinne, death, hell, and Sathan; and in his glorious returne from death, according as God had promised to do in the Psalmes 2, and 16. and in the

Q 4

Prophets:

Prophets: but Christ the Son is glorified of his Father, as touching his humane nature, by the sustaining it against the gates of hell in his agony and passion on the Crosse, by making a meritorious sacrifice to expiate and purge sinne, and reconcile mankind, also raising it gloriously the third day, and by his ascension vnto heaven, & his sitting as Lord ouer all, and head of his Church as touching his God-head and diuine nature, by restoring thereto (after a sort) his incomprehensible eternall Glory (which was hidde and obscured in the time of his humiliation) and by manifesting it to the world more and more, that as he was indeed euer the true Sonne of God, so he might bee knowne and declared to be of men.

[Glorious.] Full of brightness and maiesty. 2 Cor. 3.9. *If the ministration was Glorious.*

[Glorious Maiesty] Venerable or praise worthy glory. Psal. 8.1. The Hebrew word (*Hodh*) is generall for any laudable grace or vertue, which one is celebrated, reuerenced, and commended for.

Glorification, what it is.

An action of God, freely, without our desert, yet for the merite of Christ, making glorious, or endowing with glory all the elect, both men and wo-

men heere in this life; by sanctification begun, & in the next world by sanctification perfect first, in their soule at death, afterward in the whole man, at the resurrection, to the praise of his owne grace, and their eternall comfort. Rom. 8. *And who he iustifieth, them bee glorified.* Luke 16. 22. 1 Cor. 15. 42, 43, 44.

[Gluttony] Properly and strictly, night-reauellings, vntimely riotous suppers & feasts but more largely all vnholiest and excessiue feasts, made to glut and pamper the belly, to the loading of the body, the dulling of the minde, the engendering of diseases, wasting time and substance: and finally, making men lesse fitte and willing to exercise charity to men, or piety toward God, Rom. 13. 13.

G. O.

[Goats] A Creature so called, being naturally very noysome vnto Sheepe.

2 All vnbeleeuers and wicked persons, which are like to Goats, because they are not onely out of the fold of the holy Catholicke Church, but are hurtful and troublesome to the flocke of Christ, Ezek. 34. 18. Math. 25. 32, 33. *And the Goats on his left.*

The Ceremony of the liue and Scape Goat in Leuit. 16, 20

21. it signified the inuisible sufferings of his soule to bee so great, as his God-head which dwells in light inaccessible, must giue to his humanity, sufficient strength to endure the, being to all others not to bee endured. See Iohn 7, 34, 35, and Iohn 13, 33.

[God] A most powerfull spirituall substance, the mighty maker and Governour of the world. Gen. 1. 1, 3. *Then God said.* Iohn 4, 24. *God is a Spirit.* And wherefoeuer God is absolutely vsed.

2 Kings, Princes, and all lawfull Magistrates, because they represent the person of God, bearing the Image of his power, & executing his iudgments, Psal. 82. 1, 6. *I haue said, yee are Gods.* 2 Chron. 19, 6. Heere it is vsed in the plurall number.

3 One which interpreteth & declareth the minde of God to another. Thus is *Moses* called *Aarons* God, and *Pharaohs* God. Exod. 4, 16. *And thou shalt be to him as God:* and 7, 1. *I haue made thee Pharaohs God.* Here it is vsed with an additiō; as *Pharaohs* God: *Aarons* God.

4 God is put essentially for all the three persons, euen for the whole Deity. Iohn 4, 24, or personally for some one person of the Trinity. Ephes. 1, 3. *Blessed be God, the Father of our Lord Iesum Christ.* Rom. 9, 5. *Christ is God, blessed for ever.* Iohn, 1, 1.

[Only true God.] God who is the true and very God, to be so one, as hee is the onely God & none other, without whom there is no God; and this God is in Scripture taught to bee three in persons, the Father, the Sonne, the Holy Ghost: for the vinity of diuine essence is not destroyed by Trinity of persons. Iohn 17, 3. *This is eternall life to know thee the onely true God, &c.*

Whereas *Arians* take advantage from this place for their errors, to prooue Christ not to bee true God, because the Father is the onely God: let it be marked first, that the Text saith not that the Father onely is God. Secondly, that it will as well follow that the Father is not Lord, because it is written, 1 Cor. 8, 4. *There is one Lord, euen Christ,* as that Christ should not be God, because the Father is called one God, and God onely. Thirdly, this particle (onely) excludeth not the other two persons, but all Gods in opinion, as heathenish Idols, or by office, as Magistrates: Fourthly, as (onely) comprehendeth both *Paul* and *Barnabas*, 1 Cor 9, 6. so heere (onely) includes Christ, who is the same God with the Father. Lastly, *Chrysostomes* reading this Text, may well be receiued; to wit, that *this is eternall life to know thee, and Christ whom thou hast sent.*

Note.

sent, so be the onely true God. Finally, whereas the first ver. saith, that Christ had glory with his Father, afore y^e world; it proues him both to be a person distinct from the Father, and to be his eternall Sonne, euen God from euerlasting.

[**To beleue God and Moses**] To giue credit vnto that which God, or *Moses* from God speaketh. Exod. 14, 31. *The people beleued the Lord, and his seruant Moses.* Beleue *Moses*; not in *Moses*.

[**To be for the people to God ward.**] To be as Iudge, to heare and determine such hard causes as could not otherwise be ended, but by asking counsell of God. Exod. 18, 19. *Be thou for the people to God-ward.*

[**Gods**] The three persons of the Trinity, in Vnity of essence. Gen. 1. 1. *Gods made the world.* So the Hebrew Text readeth it in the plural number. Angels also and Magistrates are thus called. Psal. 82, 1. Psal. 8, 5.

[**My God**] God to be his peculiar, or proper to himselfe, who is a common God to all his Children. Rom. 1, 18. Iohn 20, 28. They bee words full of confidence and assurance in the true God, proceeding from a liuely sense of his goodnesse; also vpon enioying some speciall good thing, which others haue not. *Paul* calleth God

his god, both by singular grace Rom. 1, 1. and by singular obligation. Rom. 1, 9.

[**One God**] Such a God, as in essence is one, and in his will also, being alwaies constant & like himselfe. Rom. 3, 24. *One God which iustificeth, &c.* viz. keeping one course in iustificing both Iewes and Gentiles.

[**God is one**] God to bee constant, and alwaies like himselfe, as Mal. 3, 6. Therefore he is euer offended with transgressors, now no lesse then of olde, so as none can bee iustified by the Law. Gal. 3, 31. *But God is one.*

[**Many Gods**] Many Idols, which were reputed Gods. 1. Cor. 8, 5. *There be many Gods, & many Lords.* Thus *Paul* speaketh, according to the opinion of the Heathens, who fancy vnto themselves a multitude of Gods; whereas in truth, there is but one God, and one Lord.

[**Before God**] The place where Sacrifices were offered to God, before the building of the Tabernacle. Exod. 18, 12. *Eate Bread before God.*

2 A place in the Tabernacle, neere vnto y^e Arke, where God appeared. Deuter. 12, 17. and 27, 7.

[**After God**] According to the Image and likenes of God, in righteousnesse and holinesse of truth, Eph. 4, 23. *Which after God is created in, &c.*

[**Thy**

[**Thy God**] Either thine by profession of him. Esay 7, 11. Or in trueth also. Exod. 20, 2.

This forme of speech importeth the Couenant made by God with *Abraham*. Gen. 17, 7. *I will be thy God, and the God of thy Seede after thee.* In the enioying of this Couenant, standeth true happines and eternal felicity, as Psal. 33, 12. *Blessed is that Nation whose God is the, &c.*

[**Gods**] The three persons of the God-head, each whereof is God of himselfe: vnto equality with these persons, *Adam* was tempted and aspired. Genes. 3, 5, 22.

[**To bee a follower of God.**] To study to bee like vnto God in such spirituall graces as bee parts of his Image. Ephe. 5, 1. *Be followers of God.*

[**God-head.**] The essence & nature of God. Coloss. 2, 9. *In Christ dwelleth the fulnesse of the God-head bodily;* that is, the true Nature of God is in him truly and for euer. The first name whereby God is called in holy Scripture is (*Elohim*); and it is in the plurall number, to signifie the mystery of the Trinity, in vnity of the God-head, and therefore it is ioyned commonly with other words, sometime of the singular number, and of the plurall sometime, indifferently, as *Elohim*; that is, (God he went.) 1 Chro. 17, 21. and *Elohim* they went. 2 Sam. 7, 23.

It may be deriued either from (*El*) which signifies mighty, and so by increase of the word the signification is encreased, (most mighty, or almighty;) or from (*Alah*) to adiuire, because of the couenant, oath, and exekration, wherewith men are bound to God, according to that in Deut. 29, 12, 14, 19. Nehem. 10, 29. Eccles. 8, 2. This honourable name GOD hath giuen vnto Angels. Psalme 8, 5. and vnto Magistrates. Psal. 82, 1, 5. because hee hath communicated his worde and power to them in a speciall manner. Iohn 10, 34, 35. 2 Chron. 19, 6. The Hebrew vse to note excellent things by adding y^e name of God, as, *Mountaines of God*, that is, high & mighty Mounts. *Cedars of God*. Psal. 80, 10. *Mount of God*. Psal. 68, 15. *Riuer of God*. Psal. 65, 9. *Wrastlings of God*. Gen. 30, 4. *Harps of God*. Reue. 15, 2. And sundry the like.

[**Godly nature.** See *Diuine nature.*

[**Godlinesse**] The seruice and worship of the true God, both inward and outward, as it is commaunded in the word. Act. 3, 12. *As if by your godlinesse we had done this.* 2 Tim. 3, 5.

2 The inward spiritual worship of God, when hee alone is trusted, and feared, and loued about all. 2 Pet. 3, 11. *What manner of persons ought wee to bee for godlinesse?* 1 Timo. 4, 8. *Godlinesse*

is profitable to all things. Titus 2, 12.

3 The whole duty of man, both towards God & his neighbour. 1 Timoth. 6, 6. *Godlinesse is great gain.* Tit. 1, 2.

4 Christian faith, or religion of Christ. 1 Tim. 3, 16. *Great is the mystery of godlinesse.*

5 Godly deedes. 1 Tim. 2, 2. *In all godlinesse and honesty; that is, honest and godly workes.*

6 Duties to parents & kindred. 1 Tim. 5, 4. *Let them learne to shew godlinesse to their owne house.*

[*Godlinesse what it is.*] Godlines is an earnest loue of God, out of a pure heart, a good conscience, and faith vnfeigned, stirring vs vp to glorifie God, and to doe good to his people. Thus Maister Deering defines it.

[*Godly.*] One that hath obtained mercy, goodnes, piety, grace, and benignity from the Lord; and is againe (after Gods example) pious, kind, gracious, and mercifull to others. *Psalm* 4, 3. *Acts* 13, 35. The Hebrew word is *Chafid*. See *Nehem.* 13, 14. *Psalm* 131. The Greeks translate it *devot*, *Holy*.

[*Godly sorrow*] A griefe for sinne, because it is sinne, & contrary to Gods will and glory. This is called godly, because it commeth from God, is agreeable to his will, and profiteth vs vnto repentance towards God.

2 Cor. 7, 10. *Godly sorrow canseth repentance.*

[*After a godly sort.*] As is meete and woorthy them who professe the name of God, and doe beleue Gods word, affirming that hee who receiueth his (Disciples) receiueth him. 3 John 6.

[*To go in and out.*] To administer, execute, and perourme publick duties, in the time both of warre and peace, with great trust and diligence. Numb. 27, 17. *Who may goe in and out before them.* Deut. 31, 2. 2 Chron. 1, 10.

2 To do priuate duties well and faithfully. Deut. 28, 6. *Psalm* 121, 8. *The Lord shall preserve thy going out, and thy coming in.*

3 To liue safely. John 10, 9. *Hee shall be saved, and shall goe in and out.*

[*To go backward.*] To separate and estrange themselves so from God, as to runne into a way quite contrary to that w^{ch} God shewed them in his word. *Es.* 1, 4. *They are gone backward.*

[*To go in to one.*] To haue to doe with one about generation. Gen. 29, 21. *Amos* 2, 7. *A man will goe in to a maide.* An vnseemely action, expressed by a seemely tearme. *Psalm* 51, 1. *Esay* 8, 3.

[*Gold.*] A kinde of mettall, pure and precious, highly esteemed for the great worth & vse of it. Hag. 2, 9. *Siluer is mine, and gold*

gold is mine. Gen. 2, 11.

2 The precious gifts and merits of Christ; to wit, his wisdom, riches, sanctification and redemption. Reuel. 3, 18. *Come buy of me gold.*

3 The most pure graces of the spirite; to wit, faith, hope, and loue. *Psalm* 45, 19. *Her cloathing is of broydered gold.* A Metaphor.

4 Pure and sound Doctrine, agreeable to the word. 1 Cor. 3, 12. *But if any man build upon this foundation, Gold, Siluer, &c.* Metaphor.

5 Most costly gifts and presents of all kinds and sorts. *Psalm* 72, 15. *To him shall they giue of the gold of Sheba.* *Esa.* 60, 17. *For brasse will I bring gold.* Synecdoche.

6 The most excellent glory of the heauenly life. Reuel. 21, 21. *The streets of the City is pure gold.*

[*Gold of Ophir.*] Girdles made of most pure and precious gold, such as is to be had in Ophir. Dan. 4, 5. *Ier.* 10, 9. whereof read in 1 Kin. 9, 28. Metonymie.

[*Godnesse when it is referred to God.*] That property in God whereby he is in himselfe most good, and communicateth his good things to others. *Psalm* 34, 8. *Tast and see how good the Lord is.*

2 His gracious kindnesse, whereby he is beneficiall to his

creatures. This is vncreated goodnesse. Rom. 11, 21. *Behold the goodnes, &c.*

3 The benefits which come from Gods goodnesse. Exo. 18, 9. *He reioyced at all the goodnesse.* This is created goodnes.

4 His most infinite holines and iustice. Luke 18, 19. *None good save God onely.* Vncreated goodnes.

[*Bring referred to men*] That quality, whereby men become beneficiall and helpfull to others, after Gods example. Gal. 5, 22. *The fruites of the spirit is goodnes.* This is created goodnesse.

2 That vnperfect agreement of all our faculties and powers with Gods will, or integrity of heart and manners. *Acts* 11, 24. *A good man.* Roman. 15, 14. All good manners and Christian vertues, meant here, namely a charitable opinion.

[*Good, being referred vnto things.*] That which all men desire, as being pleasurable vnto them. *Psalm* 4, 7. *Who will shew vs any good?* Here it signifies the chiefe good, euen true felicity, which all men seeme to desire.

2 Prosperity, and euery thing that is prosperous. Lam. 3, 38. *Euill and good, proceeds from God.* *Esay* 45, 7. *I create Good and euill.*

3 That which is expedient, behoouefull, or conuenient. 1 Cor. 7, 1. *It is not good for man to touch*

touch a woman. *Gen. 2, 18. It is not good for man to be alone.* And elle-where very often, Good, is put for commodious and profitable. *Miser* in *Gen. 2, ver. 18.* speaks of the good of our kind, which could not be multiplied by a solitary man. But *Paul, 1, Cor. 7, 1.* speakes of a personall good, which a solitary man enioyeth, being freed from many worldly encombrances. For *Adam* (or other men) to be alone and solitary, without a companion & society of a woman, had been not good, but incommodious, both for man himselfe, who had lacked a fellow to liue and sweetly to conuerse withall: and for mankind & could not by one alone bee increased; for the Church, which was to bee gathered out of our kinde being multiplied; & for the glory of God, who was to be honoured in the sending of his Sonne made of a woman, also in the iust punishment of the reprobate, & most free Saluation of the Ele^d. *Gene. 1, 4.*

4 That which is vertuous, & morally honest, righteous, and iust. *Psa. 37, 27. Flee from euill, & doe good Psa. 14, 1. There is none that doth good.*

5 That which is commendable or praise worthy. *Math. 26, 10. She hath done a good work vpon me. 2 Tim. 4, 7. A good fight. 1 Tim. 6, 13. A good confession.*

6 That which lacks nothing

to the perfection of being. *Gen. 1, 31. And loe, all was very good.*

7 That which is healthfull, wholesome, and auailable to our Saluation. *Rom. 8, 28. All things worke together for good, to them that loue God. Ephe. 4, 29. But that which is good, to edifying. 1 Tim. 4, 6.*

8 That which is sufficient. *2 Chro. 30, 22. He spake to the Leuites, that had good knowledge.*

9 Cheerefull, solemne, and ioyfull. *1 Sam. 25, 8. Wee come in a good season.*

10 That which is lawfull to be vsed. *1 Tim. 4, 4. Every creature of God is good.* Also that & is profitable to edifie others, & pleasing to God. *Rom. 14, 21.*

11 That which is sweete and gratefull. *Gene. 3, 6. When shee saw that the fruit was good. 2 Ch. 18, 7. Hee doeth not prophesie good vnto me.* Also that which is better. *Rom. 14, 21.*

12 The benefits of God, both for this life, & the life to come. *Psal. 103, 5. Which fills thy mouth with good things.*

13 Christian liberty, or the doctrine of our freedome from the bondage of the ceremonial Law, giuen to the Iewes. *Rom. 14, 16.*

[*God when it is referred vnto persons*] One, who is holy of himselfe, and most holy or perfectly holy, being Authour of all holinesse in others. *Marke 10, 18. There is none good, but one*
which

which is God. *Hosea 8, 3. Good, put for God himselfe.*

2 A godly man, who is vnperfectly good, doing good to many. *Acts 11, 24. Barnabas was a good man.* Thus all regenerate persons be good.

God is said to be with good men; either inwardly by his grace, directing and assisting in doing all duties, strengthening and comforting in feares, and doubtfull cases, and daungers: or outwardly, by his mercifull providence, protecting their persons, and prospering their enterprises and works.

[*God and euill.*] That which is both honest and profitable, also that which is wicked and hurtfull, euen euery thing & either may please or displease God or our neighbour. *Rom. 12, 9. Abhorre that which is euill, cleane to that which is good.*

[*God age*] A life full of yeares, accompanied with health of body and spirituall prosperity, vnto the end of our daies. *Gen. 25, 8. Abraham dyed in a good age. Gen. 15, 15.*

[*God conscience*] A power in mans soule, giuing testimony of mens actions and estate before God, according to y^e light of knowledge which it hath. Such a good Conscience may be in a man vnregenerate. *Acts 23, 1. I haue in all good Conscience serued God vntill this day.* This *Paul* speaketh of him-

selfe, being a Pharisee. *1 Tim. 1, 19. Having faith and a good conscience,* when one followeth the light of knowledge that shineth in his Conscience, & doth accordingly vnto it: such an one is said in Scripture phrase, to haue a [Good Conscience] & to serue God in a good conscience, though he be but a naturall man, & lacke sauing knowledge. This Conscience is good Morally.

2 A power of the Soule, enlightened with sauing knowledge of Gods truth, and sanctified by the Spirit, to giue Testimony truly both of our good estate before God for eternall life, & of all our doings in this life; excusing and comforting vs when we haue done well, checking and accusing vs when we haue done euill. *Heb. 13, 18. Pray for vs for we are assured we haue a good Conscience.* And *Acts 24, 16. It is called, [A cleare and unspotted Conscience.]* This good Conscience onely regenerate men haue, and it is supernaturally good; or good Spiritually.

[*God eye*] A merciful and liberall eye. *Pro. 22, 9. Hee that hath a good eye.*

[*A Good name*] A fauorable report giue vs of good men, in respect of our wel-doing. *Pro. 22, A good name is better then riches.*

[*Good word of God*] The wil of God reuealed in Scriptures, which

by conuersion of Philo-
sophy through L. 1. 1. 1.
which is a good thing
to be done, which
has been done in the
past, and is a good
thing to be done in
the future. 2. 1. 1.

which teacheth a good life, & promisseth good things, and makes vs good, being good in it selfe: and therefore it is called [The Good Word of God.] Heb. 6, 4. *And haue tasted of the good word of God.*

[A Good heart] A Soule framed by God vnto goodnesse, beeing made able to loue this good word of God, and to desire and endeouour to obey it. Luke 8, 15. *An honest and good heart.*

[To call euill good, and good euill.] To inuert and change both the nature and names of things, as to terme drunkēnesse mirth or good-fellowship; couetousnesse good thrift, prodigality liberality, pride handsomnesse or neatnes, &c. Esay 5, 20. *Woe to them which call &c.*

[Good hope.] A sure expectation of good things in heauen. 2 Thessal. 2, 16. *And good hope through grace.*

[Good things.] Remission of sinnes, attonement with God, eternall life. Rom. 10, 15. *which brings glad tidings of good things.*

2 That which is profitable to our selues and others. Ephe. 4, 28.

[Good woordes.] Such things as God hath commaunded to be done, euen al good thoughts, counseiles, desires, wordes, and deedes, which come from a regenerate man, and are according to the will of God reuea-

led in his Law. Ephe. 2, 10. *Created to good works.* Vnto a good worke, it is required, that the ground or beginning of it bee good; to wit, a pure heart, faith vnfaigned, and a good Conscience. Secondly, that the thing done be good, being commanded of God in his Law. Thirdly, the end good, being referred to Gods glory. Workes of Popery deuised by men, are no Good workes. Math. 15. It signifieth specially the duties of preachers, which bee foure. 2, Tim. 3, 17, 18.

[Gospell.] The History and Narration of the things which Christ spake and did; as the Gospell according to *Marke, Mathew, &c.* Marke, 1, 1. *The beginning of the Gospell of Christ.*

2 The glad and ioyfull tydings of Remission of sinnes, & eternall Saluation by Faith in Christ already come. Marke 1, 15. *Beleeue the Gospell.* Luke 2, 10. *I bring you tydings of great ioy, &c.* Gal. 3, 8. And elsewhere often it signifies that doctrine which teacheth the true way how to attaine perfect righteousness and eternal life; namely, by belieuuing in the Sonne of God, Hence called Gospell, as one would say, a Good-spel, or Gods-spell. Galat. 1, 6, 7. and in Gal. 3, 8. The Gospel signifieth the Doctrine or promise of free reconciliatio by faith in Christ to come, according to that is writ-

written, Gen. 12, 3.

3 The whole doctrine of the word, both of Law and grace, Mark. 1, 14. *Teaching the Gospell of the Kingdome of God.*

4 The preaching or publishing the doctrine & promise of Grace. Rom. 1, 9. *I serue God in the Gospell of his Son:* that is, in declaring and preaching the Gospell of his Son. Phil. 4, 15. 1 Thes. 2, 4. 1 Tim. 1, 11.

[Gospell of Iesus Christ] The doctrine of saluatio by Christ, not as it is in books; but as preached, beleueed, and practised. Rom. 1, 16. *Not ashamed of the Gospell.*

[Gospell of peace] The message or doctrine of peace and reconciliation with God by Christ, which alone (being beleueed) is able to pacifie the Conscience. Ephe. 6, 15. *Your feet shod with the Gospell of peace,* 2 Cor. 5, 19.

[Gospell of God] The doctrine or promise, whereof God is author and giuer. Rom. 1, 1. *To preach the Gospell of God.*

[Our Gospell] The Gospell which we preach, or our preaching of it, 1 Thes. 1, 5.

[Gospell of saluation] A doctrine which bringeth vs to be partakers truly of that saluation which God hath promised, Christ purchased, the word offereth. Eph. 1, 13. *Even the Gospell of your saluation.*

[Gospell of the Kingdome.] A

doctrine which bringeth vs to Christ, that hee may reigne as King in vs. Math. 4, 23. *Preaching the Gospell of the kingdome.*

[The Gospell of the grace of God.] That doctrine which certifieth vs of Gods fauour & loue, restored in Christ, for the free pardon of all our sinnes, & full reconciliation with God. Acts 20, 24. *To testifie the Gospell of the Grace of God.*

[The Gospell of the glory of God] A glorious doctrine, entreating of the most excellent glory of God, and at last translating the beleueers of it into eternall glory. 1 Tim. 1, verse 11. *According to the glorious Gospell of the blessed God.*

[Pauls Gospell.] That doctrine of life, whereof Paul was Minister, to spreade and publish it vnto man-kinde. Romanes 2, 16. *According to my Gospell.*

[Truth of the Gospell] That most pure and sound doctrine of Christ, Galath. 2, 5. *That the truth of the Gospell might continue with you.*

[Gospell of the Sonne of God] An heauenly doctrine which hath the Sonne of God for Author, matter, and scope of it. Romanes, chapter 1, verse 9. *In the Gospell of his Sonne.*

[Concerning the Gospell, they are enemies] Iewes to be enemies, because they would not

admit and beleue the doctrine of grace, but persecuted it and the teachers of it. Rom. 11, 28.

[Faith of the Gospell.] That Faith which is yeilded to the doctrine taught in the Gospell, resting thereon, and looking onely thereunto. Philippi. 1, 27. *Through the Faith of the Gospell.*

[Gouernment] Such as are in authority, 2 Pet. 2, 10.

[Gouernors] One set ouer others to rule them (as a ciuill Magistrate) in the thinges of this life. Mat. 27, 11. *Iesus stood afore the Gouernour.* 1 Pet. 2, 14.

2 One placed ouer others, to rule them in the thinges of God, 1 Cor. 12, 28. *Helpers, Gouernours.*

[Gouernement bypon his shoulders.] That Christ shal be subiect to no creature, but from his Father shall receiue authority and power ouer all things in his Church and without it, Esay 9, 6. compared with Mat. 28, 18. Eph. 1, 22.

G. R.

[Grace] The free and eternall fauour and good will of God, which is the Well-spring of all the benefits that we haue 2 Tim. 1, 9. *But according to his owne purpose and grace, Rom. 11, 6. If of Grace, not of workes, &c.* This is Grace of electiō, which makes vs Gracious and acceptable vnto God. And by this

Grace, we are so often in scriptures said to be iustified and saued. Rom. 3, 4, and 5. Acts 13, 41.

2 Faith, with all the healthfull and sauing effects & fruites therof: which are called grace because they are freely giuen vs. Heb. 12, 15. *No man shall away from the Grace of God.* 1. Pet. 5, 12. This is Grace freely giuen, which popish Sophisters doe wickedly confound with that Grace whereby wee are freely beloued.

3 Free imputation of Christs righteousnesse. Rom. 3, 15. *The Grace of God hath abounded vnto many.* Also verses 17, 20, 21. In all which places, by Grace is meant the righteousnesse of Christ, freely imputed to beleeuers. This is the Grace of Iustification, which Papists confound with Grace of Sanctification.

4 The worke of the Spirit renewing our soules to the Image of God, and continually guiding and strengthening the to the obedience of his will. Rom. 6, 14. *Ye are under Grace.* Also verse 23. 2 Cor. 12, 9. *My Grace is sufficient for thee.* This is the Grace of Sanctification, which is freely giuen as a witness of Gods fauour in electing and iustifying vs.

5 That happy and blessed condition into which wee are admitted, and wherein we are kept

kept by the good will and free fauour of God. Rom. 5, 2. *Wee had this acceffe into this Grace wherein wee stand.*

6 The gifts of the holy Spirit freely bestowed vpon vs, 2. Pet. 3, 18. *But Grow in Grace.* 1 Pet. 5, 10. and else-where oftē, as Ioh. 1, 16. This also is Grace freely giuen, but doth not make vs gratefull to God.

7 The spirituall or euangelicall worship of God. Heb. 13, 9. *It is good the heart be established with Grace.*

8 Some godly comfort and instruction, to cause others to profite in godlinesse. Eph. 4, 29. *That it may minister Grace to the hearers.*

9 Almes, or workes of mercy to the poore, 2 Cor. 8, 4. *That we would receiue the Grace.*

10 The bountifull liberality of God, enabling vs to giue to the poore. 2 Cor. 9, 8. *God is able to make all Grace abound toward you.*

11 Fauour or liking with men, Gen. 19, 19. *Thy seruant hath found Grace in thy sight.* And elsewhere oftē, as Ge. 6, 8.

12 The effectuall presence of the Holy Ghost. Acts 14, 26. *From whence they had bene commended to the Grace of God.* 1. Cor. 15, 10. *The grace of God, &c.*

Popish Sophisters wrest this place in fauour of freewill, as if our will by naturall strength did concur with Grace, to

Note.

bring forth a good worke, w^h should be partly of the efficacy of Grace, partly from power of nature; therefore they corruptly translate the words, (*Grace of God with mee*) leauing out the article H, which is with me; & neglecting the scope of the Apostle, attributing all to Grace, and to the efficacy of the Spirit, which beeing present with him, made him labour, and to be what he was, and do whatsoever he did, himselfe beeing but an instrument and seruant vnto the Grace of God, from whence flowes whatsoever is in man good and pleasing to God, it not beeing impossible any freedome toward good to be in our will, til it be freed by Grace from slavery of sin, and so far forth as it is free, it wil leth, desireth, and woorketh good things, Gods Grace and Spirit working both the desire and deed. Phil. 2, 13.

13 Afflictions and bands, suffered for Christ. Phil. 1, 7. *You are all partakers of my grace.* This was a free & peculiar gift, v. 29.

14 The benefit and gift of heavenly wisdom. 2 Cor. 1, 12. *Not by fleshly wisdom, but by the Grace of God, &c.* that is, by the wisdom freely giuen me of God.

15 Generally, any benefit bestowed vpon vs. 2 Cor. 8, 1. *Of the Grace of GOD bestowed vpon the Churches.*

R 2

16 Ele-

16 Elegance of speech, which made Christ gracious and amiable to all. *Ps. 45, 3. Full of grace are thy lips. Luk. 4, 22. Words full of Grace.*

17 The perswasion, fruites, and feeling of Gods good will increased in vs. *Rom. 1, 7. Grace and peace from God the Father.* Thus is the word [*Grace*] to be taken in all the salutations of *Paul* to the churches. Also *Gal. 6, 18. Eph. 6, 24.*

18 Eternall glory in Heauen. *1 Pet. 1, 7. As they which are hayres of the Grace of life. 1. Pet. 1, 13.* Also it comprehends the benefit of this present life, which is common to both.

19 Acceptation with God and men. *Luke 2, 22. Iesus increased in Grace or fauour with God and men. 1. am. 4, 6. God giues Grace to the humble:* that is, makes them accepted and fauoured.

20 The Grace or calling of Apostleship, freely committed to *Paul*. *Rom. 12, 13.* Also both his Apostleship and conuersio to Christ. *Rom. 15, 15.*

What Grace is.

Grace is the free good will of God, whereby he counteth vs deare in Christ Iesus, forgiveth vs our sinnes, and giueth vs the holy Ghost, and vpright life, and eternall felicity. Thus *Peter Martyr* defineth it.

[*Grace no more Grace.*] Grace to loose the nature of Grace,

whose property is to be euery way free and vndue; whereas if election came of works fore-scene, then it should be due to workes, and so Grace were destroyed. *Rom. 11, 6. Else were Grace no more Grace.*

[*Gift of Grace*] A free gift, such as was the calling of *Paul* a Pharisee, and a persecutor, vnto the Apostleship, and all the Graces which hee had to discharge. *Eph. 3, 7.*

[*Grace for Grace*] A lively faith, as one Grace; after ward eternall life, as another Grace. *Iob. 1, 16. And Grace for Grace:* or Grace of the new Testament, for the Grace of the old Testament, permanent Grace for shadowish: *Theophylact.*

Grace vpon Grace; that is, one Grace of the Spirit after another; the Spirit of Christ daily powring new Graces vpon vs and all freely. This is the best exposition. Or thus, Grace freely giuen without merits. Like phrase, *Iob 2, 4. Amos 3, 15*

Grace and fauour shewed to vs, for the loue and fauour which God beares his Sonne.

Grace conueyed into vs, fro the fulnes of Grace in Christ.

Grace in the first place noteth these two things. 1. The gracious fauor of God embracing his elect by Christ, this is the grace of iustificatiō. 2. The giuft of the Spirit dwelling in the elect and daily renewing them,

Or thus:

Or thus:

Or thus:

Note.

them; this is Grace of sanctification. In the latter place (*for Grace*) is opposed vnto merit of works, & is as much as (*Gratia*) freely.

[*Grace in Christ*] The fauor or free loue where-with God doth embrace his elect for Christ. *2 Tim. 2, 1.*

[*Grace and truth*] The free forgiveness of sins in Christ, vnto a full reconciliation with God, and the fulfilling of all the shadowes of the Law. *Iohn 1, 14, 17. But Grace & truth came by Iesus Christ.*

This sence which is heere giuen, appeareth to be the true and onely fit sence, by comparing verse 14, with the ver. 17. wherein Grace and Truth bee set against the Law, & threatened malediction and wrath to all transgressors of it, and contained ceremonies or shadows of things to bee performed by Christ, who by taking away y curse in his death on the Cros, to the reconciliatiō of sinners with God, together with the renouation of their mindes by the Spirit; and in that his sacrifice of himselfe fully accomplishing the legal Ceremonies, is thence worthily said to haue come to vs men, full of Grace and Truth. Vnlesse with learned *M. Rollock* in the first place we will vnderstand all the glorious properties of the God-head, & in speciall his true kno-

ledge and diuine wisdom, & he shewed forth in his miracles and doctrine (in such wise as he was thereby knowne to his Disciples, to bee the onely begotten Sonne of God) and in the ver. 17. by Grace & Truth with the same authour and others, take the free remission of sins by the death of Christ, and the cleere & manifest knowledge of God in Christ without legal shadowes to bee meant. Let the learned iudge.

[*To finde Grace.*] To haue proofe of Gods mercy and free fauour, in preserving and blessing vs. *Ge. 6, 8. And Noah found Grace in the eyes of the Lord.*

2 To haue men Gracious & fauourable vnto vs, to doe vs good, or to forbear to doe vs euill. *Gen. 33, 10. If I haue now found Grace in thy sight.*

[*Spirit of Grace and prayer*] Two effects or gifts of the holy Spirit; to wit, first a sence or feeling of the fauour of God, being become truly propitious to vs; and secondly deprecation or supplication, that God would turne away his wrath, grant full pardon, and continue fauourable, the Spirit stirring vp secret sighes and grones in the heart for these purposes.

[*Grafting*] A ioyning of a science or Graft so neerely and firmly into a stocke, as that it become one with it. Secondly, The vniting or ioyning y elect

R 3 vnto

Zach. 12, 10.
Ro. 8, 26.

vnro Christ, most neerely, by the Spirit and Faith. Rom. 6, 5. And the word is saide to bee grafted into them. James 1, 21. *Receiue wth meeknesse, the word grafted into you.*

There bee two sortes 'of Grifts, or Plants: one grafted into Christ by profession of mouth onely: the other by the faith of their heart also: Math. 7, 21. Rom. 2, 28, 29. 2 Tim. 3, 5. The former bee broken off, Rom. 11, 17. The latter cannot perish. Rom. 11, 20.

[Graine] A small measure or portion of any Gift. Math. 13, 31. *If ye haue faith like the Graine of Mustard-seed; that is, the least degree of a liuely faith if it be but a true desire to beleeue, in a truely touched and humbled heart.*

[Grapes] The fruites and workes of mens liues, which if they be good, they are likened to sweet and good Grapes: if they be wicked works, then they are compared to wilde & sowre Grapes: if notoriously wicked, then they are called Grapes of Sodom, Grapes of gall, and poysoned Grapes. Es. 5, 2. *It brought forth wilde Grapes.* And verse 4. Deut. 32, 32. *Their vine exceedeth the vine of Sodom, & their grapes are grapes of gall,* because they did offend & prouoke God, as sowre Grapes offend our taste.

[Grasse] That which is fraile

and of short continuance, fading like the Grasse. Psal. 90, 5. *In the morning he flourisheth like the Grasse.* Psal. 103, 15.

[Gravity] A seemely moderation of gesture, wordes, countenance, and actions, according to the dignity of a mans person, age, sex, calling. Titus 2, 2, 7. *With Gravity and integrity.*

[To Graue the Spirite of God] To vex, displease, and make sad. Ephe. 4, 30. *Griue not that holy Spirit of God; that is to say, doe nothing against that light set vp in your Conscience by the word and Spirit, for this will griue the Spirite, and make him vnwilling to abide in you: as a Guest hath no pleasure there to remaine, where he is despised and greeued.* Esay 7, 13. and 63, 10. Psal. 78, 40.

[Toe Grauenously to afflict.] To send calamities vpon the ten Tribes, more heavy then the former. Es. 9, 1. *Afterward he did more griuenously afflict her,* &c. A comparison betweene the affliction fro Tiglat-peliese, when part of Israel was carried into Assyria, and from Salmanasser, when wholly they departed, see 2 Kings 15, 29. and 2 Kings 17. Neptahy and Zabolon are onely named in Esay 9 because there began both calamity by the Assyrians, and deliuerance spirituall by the prea-

aching of the Gospell, Mat. 4, 15.

[Greenousnesse] Vnrigh-
teous decrees and lawes which worke molestation and griefe to the subiects which liue vnder them. A *Metonymie* of the effect, Es. 10, 1. *Woe to them which write greenousnes.*

[Great] One that is in authority and power aboue others, Math. 20, 19. *Will be great among you.*

2 One who is author of much people. Gen. 48, 19. *Hee also shall be Great.*

[Grecians] Such as were borne and dwelt in Greece. 2. All people of the world which were not Iewes. 3. Such as being Greekes by nation, were Iewes by profession, Iohn 12, 20. Rom. 1, 14. Colos. 3, 11.

[Greene.] Flourishing and prosperous. Psal. 37, 35. *Like the Greene Bay Tree.*

[With Greedinesse] With eager and hotte strife to excell one another in sinning, as if me stroue for a prize or a garland. Ephe. 4, 19. *To worke all uncleannesse with Greedinesse.*

[Greene tree.] An innocent and vnguilt person. Luke 23, 31. *If this bee done to the Greene tree, what will be done to the dry?* that is, if God giue the Iewes leaue thus to crucifie mee, who haue no fault to deserue this punishment: what greuous iudgements will fall vpon im-

penitent sinners, who are like dry stickes, apt and meere to burn in the fire of Gods wrath? In the Originall it is wood (for tree) by a *Synecdoche*, and moylt for greene, by a *Metonymie*.

G.

V.

[Guide] One that sheweth another his way.

2 Teachers, who are called Guides, because they goe before the Flocke as Guides, to shew them the way to saluation. Rom. 2, 19. *And perswade thy selfe that thou art a Guide to the blinde.*

3 An husband. Prouer. 2, 17.

[To Guide] Effectually to moue and stirre the heart towards God. 2 Thes. 3, 5. *The Lord Guide your hearts to his loue.*

[To be Guilty of the bodge and blood of Christ.] To kill Christ, and bee culpable of his death, as was properly *Iudas*, which betrayed him, the Iewes which condemned him, and Souldiours which pierced him, and shed his innocent blood: but figuratiuely, yet truely, al that vnworthily eate & drinke the Lords supper, wicked men, hypocrites, & negligent Christians, become partakers of this great sin of crucifying Christ, some more, and some lesse, by

R 4

abusing

abusing the holy Sacrament. 1. Cor. 11:27.

[**Guile.**] A subtile inuention or device to deceiue another by, when as one thing is done, and another thing pretended. 1 *Peter* 2, 1. *Lay aside all Guile.* This is Guile in practise and action.

2 Deceitfull speech, tending to deceiue, whe one thing is said, and another thing is meant. 1 *Pet.* 2, ver. 22. *In whose mouth there was no Guile.* This is Guile in words and promises.

3 Inward Hypocrisie, and vnfoundnesse of heart. *Psalme* 32. 2. *In whose spirit there is no Guile.* This is Guile in thoughts and purposes.

[**Guiltinesse**] Worthinesse or deseruing of punishment, which necessarily doth follow euery sinne. *Math.* 5, verse 22. *Which shall bee Guilty of Iudgement*; that is, shall be worthy. *Rom.* 3, 19.

[**To be Guilty of all.**] To be a transgressor against God, whose Law commandeth one Duty as well as another, and forbiddeth one sinne as well as another; not that men can be perfect, but wee must strue toward it, by balking no duty, nor bearing with any faulte in our selues. *Iames* 2, 10. *Hee that sayeth in one point of the Law is guilty of all.*

This sentence detecteth the hypocrisie of such as did cull

and chuse such precepts of the Law, to keepe as they listed, soothing themselues as if they had performed excellent obedience, by doing some things which crossed not their fancy and affection, neglecting in the meane space, some other worke commanded in the law, as needfull as any which they performed: as if a Iudge which had acquitted one notorious malefactor, should please himselfe because hee had punished another. Note further, that one becomes Guilty of all by wilfull breach of one; because as one string or voyce out of tune, spoyles the whole Harmony in musicke; so one sinne contemptuously committed, marreth the Harmony of our obedience. Also hee can in truth keepe no commandment out of loue to the Lawe, which obstinately lieth in any one sinne. Lastly, that Diuine Maiesty which gaue the Law, is violated in breach of one precept; so as the other in the whole of the Lawe bee not transgressed (*totum legis*) yet the whole Law (*tota lex*) is broken, in hurting that authority whereby it was giuen: yet this will not prooue all sinnes equall.

G. V.

G.

Y.

[**Gyants.**] Apostataes, or such as reuolt, goe backe, and fall away from God and god-

linesse. *Genesis* 6, verse 4. *There were Gyants on the Earth in those dayes.* The words lay downe the fruite of corrupt marriages, mentioned in verse 1. to bee not ouer-growing in stature, but impiety and sinne.

H. A.

H. A.

[Habit-] **A** Place of Defence
[ation.] Or refuge, as an
house is to the dweller in it.
Psalme 90, 1. *Lord thou hast bin*
our Habitation. Thus is God
an Habitation to his Saints.

2 A Temple to dwell in, to
possesse and rule in it. Ephe. 2,
22. *To be the Habitation of God*
by the Spirit. Thus the Saints
are the Habitation of God.

[To Halt] To counterfeit,
or to play the Hypocrite. 1 Ki.
18, 21. *Why Halt yee betweene*
two? Heb. 12, 13. *Least that*
which is Halting be turned away.
When the heart goes 2. waies,
this is Halting.

[Hallelu-iah] Praise ye Iah,
viz. Iehoua our God. Psal, 104,
35. It is an Hebrew phrase, kept
in the Greek: Reuel. 19, 1, 3, 4.
set sometime in the beginning,
sometime in the ende of a Psal.

[Hammer] The worde of
the Law and Gospell, which is
as a Hammer, to breake the sto-
ny hardnesse of our hearts, and
to bruiſe them to powder as it
were, that they may become
soft, humble, and contrite.

[Hanging.] That our Sati-
our Christ should become ac-
cursed for our sakes, to redeem
vs from the curse of the Law.
For Hanging ceremonially,
was an accursed death. Deut.

21, 23. compared with Gal. 3,
13.

[Hands, referred to God.] A
member of the body, which is
the instrument of many and
manifold actions.

2 Gods eternall and effec-
tuall purpose, concerning all
things to be done. Acts 4, 28.
To do whatsoever thine Hand &
thy Counsell determined to bee
done.

3 Gods actuall power, wor-
king all things which be done
according to his purpose. Acts
4, 30. *So that thou stretch forth*
thine Hand. Psal. 118, 16, Mark.
6, 2. Dan. 4, 35. in Iohn 3, 35. it
signifies disposition or power,
Math. 28, 18. Esay 9, 12, 17, 21.

4 Gods blessing, protecti-
on, and deliuerances, which be
speciall workes of his power.
Psal. 104, 28. *Thou fillest with*
thine Hand euery lining thing.
Exod. 14, 31.

5 The vengeance and seue-
rity of God, in plaguing the
wicked, and scourging his chil-
dren, which also bee particular
workes of his power. Iudg. 2,
15. *The Hand of the Lord was*
fore against him. Psal. 32, 2. *Thy*
Hand was heavy upon me. Psal.
38, 2.

6 The speciall fauor of God
accompanied with a singular
kinde of Vertue. Luke 1, 66.
And the Hand of the Lord was
with him.

7 The spirit and guift of
prophesie.

his right hand 2. de
fending

God hath
protecting
and bles-
sing hands.
2. Correct-
ing hands.
3. Reueng-
ing hands.
To fall into
these, is
fearefull.

Propheſie, Ezek. 1, 3. *The hand of the Lord was upon him.* and 37, 1.

8 The ſpirit of ſtrength and fortitude, 1 Kings. 18, 46. *The Hand of the Lord was on Eliab.*

9 An Inſtrument or miniſtry by which God doeth anie thing, as by the hand of *Eſay*, of *Ieremy*, &c. Exod. 4, 13. *Send by the Hand of him*, Hag. 1, 1. Mal. 1, 1.

10 A man himſelf, by a *Synecroche*, Genes. 43, 9. *Of mine Hand ſhalt thou require him.*

11 A mans power, Eccleſ. 9, 10. *Whatſoever is in thine Hands to do*, Prou. 3, 27. It ſignifies Kingly and royal power, Pſal. 89, 29. *I will ſet his Hand in the Sea*, &c.

12 Aide or helpe, 2 Kings 15, 19. *That his Hand might bee with him.*

13 Poſſeſſion, 2 King: 18, 19. *And eſtabliſh the Kingdome in his Hand.*

14 Counſel and endeavour, 2 Sam. 14, 19. *Is not the Hand of Iob in all this?*

15 Tyranny and ſeruitude, Exod. 18, 9. *Hee bad del uered them out of the Hand of the Egyptians.* Luke 1, 74.

16 Diſpoſing or ordering, Genes. 39, 3. *The Lord made all that he did to proſper in his Hand.*

17 The work & labor which is done by the Hand, Actes 20, 34. *My Hands haue miniſtered to my neceſſity*, 2 Theſ. 3, 8. All

wicked workes done by anie member of the bodie, Eſay, 3, 11.

The arme, finger, and right hand of God, haue the ſame ſignification with *[Hand]*

[To giue the Hand] To haue common ſociety or fellowſhip in any buſineſſe, Gal. 2, 9. *They gaue vs the right Hand of fellowſhip*, that is, accounted mee an Apoſtle equall to themſelues.

[To beare vp in the Hand] To take ſpecial care of one, to ſupport and comfort him, Pſal. 91, 12. *They ſhall beare thee in their Hands.*

[To liſt vp the Hands] To pray: which was done with this geſture of holding vp the hands or palmes toward heauen, as looking vp to God with truſt to receive a bleſſing, Pſa. 63, 4. So Iob 11, 13. Lam. 2, 19. and 3, 40. Pſal. 141, 1. It is alſo called ſpreading out of the hands, Pſal. 44, 20. and 88, 9. ſtretching out.

[Slothfull Hand] A man giuen to ſloth and idleneſſe, Pro. 10, 4. *A ſlothfull Hand maketh poore.*

[Hand writing] The Morall Law of God, which becauſe it is not fulfilled of vs, accuſeth vs, and ſheweth vs to be guilty, as if our owne hand writing were brought againſt vs, Col. 2, 14. *Hee hath taken away the Hand writing.* Others thinke, that by Hand writing is meant the

Not.

the Ceremoniall Law, conſiſting in Rites, Ceremonies, Sacrifices and Oblations; the innocent beaſts which were ſlain in Sacrifices, and all other Oblations for ſinne, witneſſing (as a hand writing) how guilty & worthy we were to dy through deſert of ſinne. This is the better expoſition; becauſe it is termed the hand-writing of Rites or Ordinances, In Col. 2, 14. and Ephe. 2, 17. it is called the Lawe of the Commandements, which ſtandes in Rites and Ceremonies. A Metaphor.

[To turne his Hand vpon Jeruſalem] To worke againe, and by his power to be effectuall for the reſtoring of *Jeruſalem* vnto the purity of Religion and Juſtice from which it was fallen: as once his might had bene effectuell for ſetting it and making it to be the ſeate of Religion, the kingdome of Juſtice and Doctrines, Eſa 1, 25. *I will turne my Hand vpon thee to purge thee purely*, &c. This work of purgation or reſtitution of *Jeruſalem* was to be effected by puniſhments, which were as a purging fire, or ſcouring Sope, to ſeparate the badde from the good, and a ſcourge to driue the elect ſinners to repentance.

[To lay or put the Hand on the Sacrifices] To lay our ſins vpon Chriſt, who is our ſatisfaction, and in his perſon to preſent our ſelues to God, Leuit.

1, 4.

[To lay on Handes raiſly or ſuddenly] To ordaine Miniſters haſtily without due tryall and prooſe taken of their ſinneſſe & ability for gifts and life, 1 Tim. 5, 22.

[To ſtretch out the Hand] To call vpon God in Prayer, Eſay 1, 15. *When ye ſhall ſtretch forth your Hands, I will not heare you: A Metonymie of the ſigne.*

2 To comfort, Ier. 16, 7. *They ſhall not ſtretch forth the Hande for them, to comfort them.*

3 To mourne and lament, Lam. 1, 17. *ſhe ſtretcheth out her Hand, and there was none to comfort her.*

4 To be crucified, Iohn 21, 18. *Thou ſhalt ſtretch forth thine Hand.*

5 To giue almes to the poor, Prou. 31, 21. *ſhee ſtretcheth out her Hands to the poore.*

6 To ſmite and aſſlict one, Eſay 5, 25. *Hee hath ſtretched out his Hands vpon them.* Exod. 3, 20. *Therefore will I ſtretch out my hand and ſmite.*

7 To inuite and cal vnto repentance, Eſay 65, 1. *I haue ſtretched forth my Hand to a Rebellious people.* Prou. 1, 24.

[To beare his ſoule in his Hand] To liue in a continuall feare & danger of death, Pſal. 119, 109.

[To liſt vp the Hands] To ſtrike or puniſh. Alſo to pray; alſo to deliuer; alſo to ſwear or take an Oath: alſo to offer

vio,

Referred to men.

hand put for miniſtry, Job 12, 9

violence, *Psalm. 10, 12. Lift up thy Hand*, that is; deliuer, *Psalm. 63, 4. I will lift up my Hands in thy name*, that is, pray vnto thee. *Psalm. 106, 26. Therefore hee lift up his Hand*, that is, hee sware. *Iob 21, 21. If I haue lifte up my Hand against the poore*, that is, vfed force or violence.

[**To Strike Hands**] To promise. *Prou. 6, 1. If thou hast stricken hands with the stranger.*

[**His hand shall be against others**] That he, to wit, (*Ismael*) in his posterity, should make warre with many people, *Gen. 16, 12.*

[**Haruest**] The time of the yeare, wherein Corne and other fruits are reaped.

2 A great number of people, prepared and very ready to heare the word of God, *Math. 9, 37. The Haruest is great, the Labourers are few.* Example hereof in the Samaritans, *Iohn 4, 35, 36.*

3 The end of the worlde, *Math. 13, 39. The Haruest is the end of the world.*

4 Fit and meete occasions for following our businesse & affaires, *Prou. 6, 8. She gathereth her foode in Haruest. Prou. 10, 5. He that sleepeth in Haruest.*

[**Hardning**] The whole execution of Gods eternall purpose, for the iust destruction of y^e Reprobate, *Ro. 9, 19. Whom he will be Hardneth.*

(Note.) This must not be so

Note.
God hardens as a Iudge, giuing vpp: Satan, by inspiring men by resisting as authors.

taken, as though God did begin to harden mans hart which was not infected before: for what is hardnesse else, then resistance of Gods Commandements? which who so thinkes to be the work of God, because of this saying, [*Hee Hardneth whom he will.*] let him beholde the first beginning of mans corruption, and marke well the commandement of GOD; the disobedience whereof made the heart to offend; and then let him truly confesse, y^e whatsoeuer punishment befalleth him sicence the first corruption, he suffereth it righteously and deseruedly. For God is said to harden his heart whom hee doth not mollifie. So he is said to reiect him whom hee doth not call, and to blinde them whom hee doth not enlighten. Thus far *Augustine, de predestinat: & gratia, Cap. 4.* Yet Note further, that after this withdrawing of Grace, this also followeth thereupon, that GOD doth rightly minister occasions of sinne in the wicked and Reprobate, and marueilously inclineth the hearts of men, not onely to good, but also to euill, as the same *Augustine* affirmeth in his booke de *lib. arb. & gratia, cap. 21.* It appeareth sufficiently by holy Scripture, as *Rom. 1. 2 Thes. 2, &c.* that God works in the hearts of me to bend, encline, and bow their wils,

wils whereunto him listeth, either to good, according to the riches of his mercy, or to wickednes, according to their own desert; by his iudgement sometime manifest, and sometime secret, but alwaies iust, for ther is no iniquity with God. Therefore when wee read in Scripture that men were hardened, &c. let vs not doubt but their sinful deservings were such before, as that they did well deserue the punishment which followed. Yet God is no cause of wickednesse simply and properly, as one who droppeth sinne into the heart (as liquor is poured into a vessel) for men themselues are more then enough, the true and naturall cause of sinne.

[**Hardnesse**] That brawnie part of the foot, and in the ball of the hand which taketh away sense and feeling.

2 The obstinacy in sin ioyned with senselesnesse of heart being without feare of GOD, *Rom. 2, 5.*

[**Harlot**] One which forsaketh her lawfull husband, and followeth a straunger which is not her owne husband, for generation sake, *Gen. 38, 15.*

2 One which forsakes the true God, and his pure worship to ioine vnto Idols, and to embrace false religions, *Esay 1, 21. The faithfull City becom an Harlot*, that is, like an harlot, lea-

uing God hir first husband, to cleaue to false Gods, as *Ierusalem* did in the dayes of *Vzza, Manasses, Amon, &c.*

[**To Hate, referred to God.**]

Not to loue some in his eternall counsell, but to passe by them, and not to choose them. *Rom. 9, 13. Esau haue I hated*; that is, I haue decreed not to loue him. This Hating hath not foreseene sinne, but Gods will for the proper cause of it; yet God decrees none to destruction, but for sinne.

2 To abhorre actually, and to reuenge sinnes already committed, *Esay 1, 13. I Hate your solemne Feasts.* *Psalm. 45, 7. Thou art a God which Hatest wickednesse.* God doth not actually hate his creature, but in regard of sinne inherent, or acted and already done.

3 To desire reuenge, or to wish euill, out of a rooted and settled malice. Thus *Caine* hated *Abel.* *1 Ioh. 3, 13. & Abab hated the Lordes Prophet Micah.* *1 King. 22, 8.* And wicked men do thus hate the righteous, *Pf. 34, 21. They that Hate the righteous shall perish.* This is a hatred of persons, not of sin in them; a malicious hatred, of which in *1 Iohn 3, 15. Hee that Hateth his Brother, is a Man-slayer.*

4 To detest sinne, because it is the breach of Gods Lawe, *Rom. 7, 15. What I Hate, that do I.* *Iude 23.* Thus the righteous hate

Referred to men.

hate euen the Garment spotted with sin and corruption. They hate sinne in themselues and others; pitying the persons of others. This is a hatred of sinne and not of their persons which do sinne. This is a Charitable hatred.

5 To loue lesse one then another. Luke 14, 26. *And Hate not Father and Mother, Wife & Children: yea, and his owne life, ye cannot be my Disciples.* Iohn 12, 25. Math. 10, 39. These are comparatiue speeches.

6 To do the actions or workes of persons which doe hate others, Leuit. 19, 17. Prou. 13, 24. *He that spareth correction, Hateth his child,* that is, he doth as hatefull persons would do, who keepe backe from others, that which should doe them good.

7 To neglect one, Luke 16 13. *He will Hate the one, and lone the other.*

8 To eschew and flye from; Iohn 3, 20. *Hee that doth euill Hateth the light.*

[To Hate with a perfect hatred] Neither to loue the vices for the persons sake, nor to hate the persons for the Vices sake. Psal. 139, 22. *I Hate them with a perfect hatred, as if they were mine enemies.* Or it may signifie, to hate vnfaignedly & from the heart.

[Haters of God] All Wicked disobedient sinners, which by

their breaking willingly the commādements of God, shew they Hate God. Some see this in themselues, such as do commit that vnparadonable sinne. Others do not so much as suspect it: These are secret haters of God; the others bee open and knowne (at least to themselues) haters. Ro. 1, 30. *Haters of God.*

[Hated] Rooted or grounded malice, when the heart is possessed with desire of reuenge vpon true or supposed wrongs done to vs, Prou. 26, 26. *Hatred may be conered with deceit.*

2 Sinnes, the cause of hatred, Ephe. 2, 16. *And flew Hatred thereby.* Metonymie of the effect.

3 Strife and dissention which followes Hatred, Prou. 15, 17. *Then a fatted Oxe with Hatred.* Metonymie of the cause.

[Hath] The good vsing those graces which we haue, Math. 3 12. *Who soeuer Hath, &c.*

2 A seeming to haue, Luke 8, 18. *From him shall be taken that which he seemeth that hee Hath.* Math. 13, 12. *From him shall be taken euen that he Hath.*

[Hay, wood, and stubble.] Corrupt, false, and vaine doctrine, 1 Cor. 3, 12.

H.

E.

[He] Not alwaies a certaine particular man, but a succession of men in Regiment, to wit, the

the Antichristian Popes of Rome. 2 Th. 2, 6. *That he might be reuealed:* or an whole Empire, as the Romane Empire in ver. 7. *Till he bee taken away,* which was done in the East by *Mahomet*, and the *Saracins*, & *Turkes* his followers: and in the West by *Boniface* the third Bishop of Rome and his successors, especially by *Gregory* the seauenth.

[Head] That member of the body which is placed highest, and is the seate of reason, memory, imagination, and senses, being more excellent then other members, and caring for the preseruatiō of the rest.

2 One that hath rule and preheminance ouer others. Thus God is y head of Christ, and Christ the onely spirituall head of his Church; and the husband the head of his wife. Eph. 5, 23. 1 Cor. 11, 3. *The Prince is the head of his people.* Exo. 6, 14. & 18, 25. *Heads ouer the people:* because of the Souerainy and power ouer them.

The first is a spirituall; the second is an æconomicall; the third a politicall head or Gouernor: the Pope is so far from being head of the Church, as he is no sound member of the holy Catholike, or of the whol Church, being the head of that Apostacy and falling from the Faith. 2 Thes. 2, 3, 4, 5. Head doth argue two things: First,

superiority or preheminance. Secondly, a duty to looke out, and care for the safety & wellfare of the inferior members. It pleaseth God to annex and knit duties to such dignities as he giueth: so that his owne Son which was crowned with glory to be head of his church had it ioyned with this charge to instruct it as a Prophet, to make expiatory sacrifice, as a Priest, and King to gouern and protect it. Let not seruants think much to be as their Lord is.

3 A chiefe or principal member in any society. Thus is a Pastor a head, in respect of his flocke. 1 Cor. 12, 21. *The head cannot say vnto the foot.* Es. 9, 15 *The honorable man is the head.*

4 The chiefe vigor & force. Gen. 3, 15. *He shall breake thine head.* That wherein thy cheefe strength and power consisteth: to wit, sin and death. 1 Ioh. 3, 8.

5 The whole man, or man himselfe. Pro. 10, 6. *Blissings are vpon the heads of the righteous.* In this sence it is threatened to the wicked, that their sin shall be vpon their head; that is, vpon themselves, wholly to ouerwhelme and couer them from top to toe.

[To break the Head, & bruise the Heele] To giue vnto Satan a mortal wound, abolishing sin & death by y sacrifice of himselfe on the Crosse, and by his

S

resur-

Also (head) fig. a King as chiefe Ruler, and his chief or mother-city. Esa. 7, 8.

resurrection. Whereas Christ should be hurt in his heele (in his humanity) by buffetings, scourgings, & crucifying for a time; for his hurt should not bee but temporary and recoverable. Genesis 3, 15. It is a speech alluding to the Nature and condition of a Serpent, which creeping on the earth hath no further power then to lift vp his head, that he may bite the heele; so Satans malice and power is limited to hurt Christ externally, (not mortally.) Also the might and life of the Serpent lying in his heade: The bruising him in the head, signifies the spoyling his cheefe strength, and a full Conquest ouer him: as is declared by *Paul*. Colos. 2, 14, 15. Hebrewes 2, 14. 1 Iohn. 3, verse 8.

[**To Heape**] To store vp, or lay vp together, as men which will gather treasure into one place. Rom. 2, 5. *Heapest vpper wrath against the day of wrath.*

[**To Heale**] To cure sicknesses bodily by medicines, as Physitians do: or without the myraculously, as Christ did. Math. 4, 24. *and he healed them* Mark 2, 3, 4. adn 3, 17.

2 To remedy the hurts and wounds of Common-wealths, Esay 3, 7.

3 To cure by forgiveness & repentance, wounds and sinnes of the soule: Es. 61, 1. Lu. 4, 18.

Esay 6, 10.

[**To Heare**] To grant & fulfill our desires, 109, 31. *God heareth not sinners, but if any man be a worshipper of God, him heareth he.* And often in the Psalmes & elsewhere. Thus God heareth our Prayers: and his not granting, is his not hearing.

2 To listen vnto the words of God only with the outward sense of the eare, Math. 13, 19. *They Heare the word, and understand it not.* Thus all wicked men which be within y Church heare the word.

3 To yeeld willing assent in our minds to the word of God, with a firme purpose to obey, Iohn 8, 47. *He that is of GOD, Heareth Gods word.* 1 Iohn. 4, 6. Iohn 10, 27. *My Sheepe Heare my voice & follow me:* thus good children heare Gods word.

4 To submit ones selfe to Christ, as to an heavenly & perfect Schoolemaister, Mar. 27, 5. *Heare him,* that is, bee content to be his Disciples.

5 To beleue and giue credit that we heare, Iohn 9, 17. *I haue told you, and you haue not Heard it.* 1 Tim. 4, ver. last. *Thou shalt saue them that Heare thee.*

6 Barely to vnderstand and know. Ier. 5, 21. *They haue eares and heare not.*

[**Hearing of faith**] Doctrine or preaching of faith which me heare, and by hearing receyue. Gal. 3, 5. *Or by Hearing of Faith.* Rom.

Note.
Christe
ly to bee
heard as
Lorde and
Son of god
others as
Seruants
either for
telling his
comming
as prophes
or as Apo
stles pre
ching him
to be con

Rom. 10, 16. In Greek it is, who hath beleued the hearing of vs: likewise M. Tremelius out of Hebrew translates, Es. 51, 1.

[**To Heare, and not vnderstand, &c.**] By the iust iudgement of God to be made blinde and hardned, as a punishment of former rebellion, Esay. 6, 9, 10. When men by hearing are not profited and led to obedience of that which they heare, then is this iudgement fulfilled in part: but if carelessse disobedience growe to contempt, that the heart be obdurate & made more blinde by instruction, as it hapned to y obstinate Iewes in the Prophets time & Christs, then in a greater measure it is accomplished, and one of the greatest curses.

[**Heart**] The fleshy part of mans body, which is the seate of affections.

2 The whole man, by a Synecdoche of the part, Psal. 45, 1. *My Heart wil utter forth a good matter, I will entreat, &c.* Iudg. 19, 5.

3 Soule, with the faculties of vnderstanding, Reason, iudgement, will, &c. because the Soule keepes resident in the Heart, and there shewes it selfe most present (as it were) in her chaire of State. Hence it is, that Heart is put for the Soule, with her Faculties. Prou. 23, 26. *My Sonne, giue mee thy Heart.* Math. 15, 19. *Out of the*

Heart proceedeth euill thoughts. Psalme. 51, 10. *Create in mee a cleane Heart.* Ver. 17. 1 Pet. 3, 15. Ps. 26, 6, & 73, 13. Ro. 10, 8, 9, 10. 4 Wil and affections onely, which are seated in the Heart. Thus it signifieth, when heart and soule be named together. Math. 22, 37. *With all thy Heart, with all thy Soule.*

5 The affection and meaning, Exod. 23, 9. *Ye knowe the Heart of a stranger.* Also purpose and imagination. Es. 10, 7.

6 Vnderstanding, Ro. 2, 15. *Which shew the effect of the Lawe written in their hearts.*

7 The middle part of any thing. Exod. 15, 8. *In the heart of the Sea.* Ezek. 27, 4.

[**The Heart to bee moued.**] Either properly the bearing of the heart, or else withall y feare which coming from infidelity and distrust of Gods promises and helpe, doeth shake the heart, as leaues are shaken with a violent Winde, Esay 7, verse 2. [**With all thy Heart**] Perfection, Math. 22, 37. *Loue the Lord thy God with all thy Heart.* This is a Legall sentence, requiring perfection of loue, wistfounde in Christ only, and in the Saints which be in heauen.

2 Sincerity. *Ezechiah & David* serued God with al their heart, and Ps. 119, 2. This is an Evangelical sentence, requiring but vprightnesse of loue, & is found in all the Saints here on earth.

[**A mans Heart.**] An abiect, broken, and fearefull heart, in comparison of a Lyon-like spirit wherewith it exalted it selfe, Dan. 7. 4. *A mans heart was giuen it.*

[**With the whole Hart**] Without hypocrisie and faining; euen sincerity, Jer. 3. 10. *Indab hath not returned to me with her whole heart; but fainedly.*

[**From the Heart**] Willingnesse, without compulsion. 2. Singlenesse without hypocrisie. 3. Cheerefulnesse and alacrity, without sad pensiuenes. Rom. 6. 17. *Ye haue obeyed from the Heart.*

[**Honest Heart**] Such a hart which studieth inwardly to be indeed that which outwardly it seemes to others; or a firme resolution of the Soule, to doe and practise the good thinges which the word teacheth. Luk. 8. 15. *They which beare the word with an honest heart.*

[**Hearts desire**] Vnsaigned and earnest desire, Rom. 10. 1. *My hearts desire is, that Israel might be saved.*

[**One Heart, and one way**] Agreement and consent, both in Religion, and in affection. Jer. 32. 39.

[**A man after Gods Heart**] Such a man as is liked & loued of God for his vp-rightnes of life. 1 Sam 13. 14.

[**To harden the Heart.**] To leaue one in his naturall hard-

nesse, not softning his hart, but as a iust Iudge, deliuering him to Satan to bee more hardned. Thus God hardned *Pharaohs* heart. Exod. 9. 12.

2 To inspire blind thoughts, and to make hard. Thus *Saran*. 2 Cor. 4. 4.

3 To follow his own lusts stubbornely. Thus *Pharaoh* hardned himselfe. Exod. 8. 15.

[**Hard Heart**] Disobedient and vnyeelding heart. Heb. 3. 13. *Least your hart be made hard through deceitfulnesse of sin* This is the braze forehead, the iron sinnew, the stony heart, the hart of adamant, which nothing can bow, nor breake; neither promises, nor threatnings; blessings, nor afflictions. It is called, Rom. 2. 5. *An hart that cannot repent.* Vnto which estate men come by long custoe of sin. This hard heart comes by the Iudgement of GOD. Secondly, by the malice of Satan. Thirdly, by the peruerse will of man. An hard heart is eyther partial or totall, temporary, or finall.

[**Fleshy Heart**] An hart made soft and tractable by the Spirit of God. Ezek. 36. 26. *I will giue you an Heart of flesh.* See *Flesh*.

[**To write the Law in the heart**] To engraue & print naturally the difference of good and euil in mans vnderstanding Ro. 2. 15. *Which shew the effect of the Law written in their Hearts.*

2 To

2 To renew supernaturally the Soule vnto the Image of God, to resemble him in righteousness and true holynesse. Jer. 31. 33. *I will write my Law in their Hearts.*

[**To knit the Heart to God.**] To cause one to loue God with a sincere and constant motion of soule, Psalmc. 86. 13. *Knit my Heart to thee, that I may feare thy name.*

[**A large Heart**] A verie wise and prudent heart, able to comprehend many & great things. 1 Kin. 4. 29. *God gaue Salomon a large Heart, &c.*

[**A pricked Heart.**] A Heart deeply wounded with bitter sorrow and griefe for sins done against God, Acts 2. 37. *They were pricked in Heart.*

[**A pure and cleane Heart**] A soule purged from the guilt & punishment of sinne, by Iustification; and from the power of sinne by Sanctification. Math. 5. 8. *Blessed are the pure in Heart, for they shall see God.* Psal. 51. 10 *Create in me a cleane Heart.* Psal. 73. 1.

[**To speake to ones heart**] To giue kinde and comfortable words, which may cheare the minde which is sad and heauy, Gen. 34. 3. *He spake to the Heart of the maid.* So it is translated by Trem. Also Ge. 50. 21. Esa. 40. 1.

[**The heart of the earth.**] The graue. Mat. 12. 40. *The Sonne of man shall be 3. daies in the heart of the earth.*

[**Singlenes of heart**] Godlie simplicity and vprightnesse of minde, when in doing duties, euen to men, yet Gods wil and glory is chiefly lookt vnto and respected. Eph. 6. 5. *In singlenes of Heart, not with the eye-service &c.*

[**To steale away the Heart.**] To go away priuily by stealth (as it were) without the knowledge of *Laban*. Genes. 31. 20. *Jacob stole away the Heart of Laban.*

2 To entice and allure the loue and good will of others vnto vs. 2 Sam. 15. 6. *He stole the Hearts of the people.*

[**To say in the Heart.**] To haue doubtfull and perplexed thoughts about saluation, Ro. 10. 6. *Say not in your Heart.*

2 To set downe a thing inwardly or within ones self, Ps. 14. 1. *The fool hath saide in his Heart.* Not so to be taken, as if any, how wicked, foolish, or mad soeuer, did indeed think & resolute there was no God (for the notion of a God there is one, is more deeply and surely printed and sciled into Mans soule, then that euer it can be blotted out; no people being so barbarous but haue acknowledged it) but impudent sinners would faine haue it so, & gladly would think it is so, yea, and liue so securely, as if there were no God, forgetting his power, iustice, & prouidence; going on

S 3

in

To take a thing to heart is to take it to mind, & to be concerned in it, as to be angry, & to be sad, &c.

in a wicked race without regard of these, as the verses following (which describe their course of life) doe expound it plainly.

[Heauen] God, who dwelleth and reigneth in Heauen. Luke 15, 21. *Father, I haue sinned against Heauen, and against thee.* Luke 20, 4. *Was it from Heauen, or of Men?* This is vncreated Heauen. Daniel 4, 26. Math. 21, 25. *A Petronimie.*

2 The seat and mansion of blessed Angels and godly men. Math. 5, 19. *Great is your glory in Heauen.* Acts 3, 21. This is the Heauen of the blessed, called the third Heauen.

3 The visible Church on earth. Reuel. 12, 7. *There was a great battell in Heauen.* And very often it is thus taken in the Reuelation, as the attentive Reader may well perceiue. This is Heauen on Earth. See the Dictionary vpon the Reuelation, in the word [Heauen.]

4 The Spheares or Orbes, and the elementary Region. Ps. 19, 1. *The Heauens declare the glory of God.* Heauens are named by the Hebrewes, of their thinne, fine, and subtile substance.

5 The ayre next vnto vs, Mat. 6, 26. *The Birds of Heauen labour not.* and 13, 32. *The Birds of Heauen build their Nests in the Branches, &c.* This is the aery Heauen, called the Sky.

6 Heauenly creatures, or the Angels which alwaies abide in Heauen. Iob 15, 15. *The Heuens are not cleare in his sight.* Mat. 6, 10. *As it is in Heauen.* These be the Inhabitants of Heauen.

7 Some exceeding great height. Deut. 1, 28. *The Cities are walled vp to Heauen:* that is, had very high wals.

8 Perfect saluation & blessednesse in Heauen. Rom. 10, 6. *Who shall ascend to Heauen?* that is, who shall tell vs by what way to come to saluation, and whither we shal be sau'd there or no. All this outspread, or firmament spread ouer the face of the earth, God calleth [Heauens] Gen. 1, 8. The place aboue where the Sunne and Stars be, is called Heauens, Gen. 1, 17. And the highest place where the Angels dwell, and where God himselte is said to sit, and haue his throne, is likewise termed Heauen. Math. 6, 9. and 24, 36. which is by the Apostle named the third Heauen. 2 Cor. 12, 2. So other Scriptures mention the Birds of Heauen, Psal. 8, 8. *The windes of Heauen.* Dan. 7, 2. *The Clouds of Heauen.* Dan. 7, 13. *The Dew of Heauen.* Dan. 4, 12. As Heauen is not onely the dwelling place of the Angels and Saints, but generally all places aboue vs, where the Clouds, windes, birdes, and starres be. So hell, though by

Nota.

custome of our speech it bee usually taken for the place of diuels and damned reprobates, yet the word is more large, & signifies all places beneath; in which large sense it may answer the Hebrew word [Sheol] which is a deepe place, and is beneath, as Heauen is aboue, Iob 11, 8. Prou. 9, 18. Psal. 86, 12. Deut. 32, 22. Esay 14, 9. It commeth of [Shaal] to craue, aske, require, because it requireth all men to come to it, and is neuer satisfied, Psal. 89, 48. Prou. 30, 15, and 27, 20. It is a place or estate which all men euenthe best come vnto, for Iacob made account to go thither, Gen. 37, 35. and Iob desired to be there, Iob 14, 13. and 17, 13. And our Lord Christ was there, Psal. 16, 9. Acts 2, 31. Sheweth; and Salomon saith, all goe thither. Eccle. 9, 10.

[In Heauen] That glorious diuine Maiesty, manifested fully in Heauen, and from thence expressed mightily in his manifold workes vpon Earth, Mat. 6, 9. *Our Father which art in heauen.* Math. 5, 48. *As your Father which is in Heauen.* Esay 66, 1. Rom. 1, 18. Psal. 50, 6.

2 The holy Angels which be in Heauen. Math. 6, 11.

[Heauen of Heauens.] The Firmament, which doeth comprehend in it all the inferiour Heauens. 1 Kin. 8, 27. *The Heauen of Heauens cannot containe*

him.

[To ride vpon the Heauens] To make knowne, and shewe forth his diuine maiesty and omnipotency. Psal. 68, 4.

[Heauen and Earth] The world, as Act. 17, 24. or the vniuersall and whole Fabricke of the world, diuided into these two great parts, Heauen and Earth, (as *Augustine* calleth them) which by a *Synecdoche* doe more largely signifie all things contained, euen from the Cope of Heauen vnto the Center of the Earth, Gen. 4, 1. *God created Heauen and Earth.* Thus *Paul* expoundes *Moses*, Col. 1, 16. Also Heauen and Earth in innumerable Scriptures, as Gen. 2, 1, 4. and 14, 24 and Exod. 20, 5, 6. and Psal. 124 verse last. Acts 4, 24, and 14, 15 &c. alluding to *Moses*, doe plainly shew the meaning to be this; also our Creed.

[From one end of Heauen to the other] The whole compass of the world; euen to the vtmost and furthestmost, or most remote parts of the world. Psal. 19, 6. *His going out is from the end of Heauen, &c.*

[All things in Heauen and Earth] The faithfull Iewes, & beleeuing on Christ to come, (being now triumphant in heauen (touching their soules) with their Head) and both beleeuing Iewes and Gentiles, yet militant on earth, Eph. 1, 10

It is not rightly applied to the good Angels, who being void of sinne needed no reconciliation, neither are they the members of Christ, but seruants to him and to his Church.

[Heauen of Masse] An heauen which pouereth not down the raine to make the Earth fruitfull. Deut. 28, 23: *The heauen above thee shall be Bras.* 1 Ki. 8, 35. There shall be vnfruitfulness and great barrenness.

[The host of Heauen] All celestiall Creatures, Angels, & Stars. Gen. 2, 1. *He made Heauen and the Host thereof.*

2 The Stars onely. Jer. 33, 22. *As the Host of Heauen cannot be numbered.*

[Opening the Heauens] The cleauing and parting of the Heauens visibly, as the eie (thorow some quickness added to it) might pierce about the stars and planets to see the heauenly glory. Luke 3, 2. *The heauen was opened.* So expounded by Marke, chap. 1, 10. Hee saw the Heauens clouen or rent. Thus also we may take that place in the Acts, chap. 7, 56. There was a miracle wrought both in the heauens which were changed by diuision, & in his eyes which were endowed with extraordinary quickness that they might reach so hygh. Secondly, sensible manifestation of diuine glory. Ioh. 1, ver. last. *Ye shall see heauen opened.* Where Christ

promiseth to his Disciples, that he would giue them strange & wondrous tokens of his Diuine maiesty, to confirme their faith in him, that hee was that Son of God, that king of Israel, as Nathaniel had a little before confessed; which is to be extended not to any one time or meruailous act, but to all his mighty works done by the ministry of the Angels, seruing him as their Lord and Prince, euen to his last returning, or second coming in the clouds in the glory of his Father, and his owne glory, and waited on by innumerable Angels. Math. 25, 31. Or as some expounde this place of Iohn, of the access we haue to heauen and through Christ, that hauing him for our Aduocate, nothing shall hinder the beleeuers from beholding God in heauen.

[The daies of Heauen] The perpetuity and continuall duration of heauen, euen as long as heauen endureth. Psal. 89, 29 *And his Throne as the daies of Heauen.*

[To be lifted above the Heauens.] To be most highly praised and glorified, for the works of his great power and maiesty. Psal. 108. *Exalt thy selfe (O God) above the Heauens.*

[Heauen] The vppermost Region of the aire, where the Meteors be. Gen. 19, 23. *Rained fire and brimstone from Heauen.*

A

[Hedge] A closure or fence, set vp for safegard of vineyards Corne-fields, Orchards, &c.

2 Gods protection, & whatsoeuer he giueth vs belonging vnto our defence; as good Magistrates, good Lawes, godly Ministers, true Discipline, valiant and skilfull Warriours, &c. Iob 1, 10. *Thou hast made an Hedge about him, and about his house.* Esay 5, 2. *And he hedgea it.* A Metaphor.

3 A stop and hinderance to ones purposes and endeouours. Hos. 2, 6. *I will stop thy way with Thornes, and make an hedge.*

[Heire.] One that succedeth into the Inheritance and possessions of another after his death. Galath. 4, 1. So was Isaac heire to Abraham, and Salomon to David.

2 One partaker of the goods of his heauenly Father freely, because he is an adopted child. Rom. 8, 17. *If we be children, wee are also heires.* Gal. 4, 7.

3 One that is Lord of all, Heb. 1, 2.

The subiection of the Nations to the Son of God, is called Christs Inheritance. Psal. 2, & as the like manner of speech importeth, Esay 14, 2. Leuit. 25, 46. Zeph. 2, 9.

[A red Heifer without spot.] Christ, strong and perfect, subiect to no commandement of man, but consecrate of the Father to himselfe, and by him

separate to his office. Num. 19, 2. *Bring a red Heifer without spot, on which neuer came yoke;* hitherto tended the reproofing of his mother. Lu. 2, 49. Ioh. 2,

[Hell] The place appointed for the torment of the Reprobate after this life. Luke 16, 23 *And being in Hell in torments.* It signifies both graue and Hell in Esay 5, 14.

2 Most deepe and deadly sorrowes, like to the sorrowes of Hell. Psal. 18, 5. *The sorrowes of Hell compassed mee, and gate hold vpon me.* Psal. 86, 12. & 30, 3, 116.

3 Sathan the Prince of hell, with the whole army of wicked spirits. Mathew 16, 18. *The gates of Hell shall not preuaile;* that is, the strongest assaults of Sathan. A Metonymie.

4 The graue, and the estate of the dead therein. Psal. 16, 10. *Thou shalt not leaue my Soule in Hell.* Acts 2, 31. And in innumerable places of the olde Testament, the word [Hell] is vsed in this signification. As Ge. 42, 38. Iob 14, 13. and 17, 13. Esay 14, 9. and ver. 15. Habba. 2, 5. Reuel. 20, 13, 14. Reuel. 6, 8. See the word Heauen.

5 The belly of the Whale, wherein Ionas was shut vp (as in a graue) and felt sorrowes, like the sorrowes of Death. Ionas 2, 2. *Out of the belly of Hell cryed I.*

[To leaue the Soule in Hell] That

That Christ beeing dead, hee shoulde not continue in the Graue, and rot there as other men do, *Psalme 16, 10.* That no more or other thing is meant, appeareth first, because (my soule) is often in the *Psalmes* put for me, or my life. *Psal. 3, 2.* and *11, 1. & 17, 3.* Also by Hell the estate of the dead is noted, yea though they were godly and in ioyes, *Gen. 37, 33 Ps. 26, 6.* Lastly, by application of this Text, *Acts 2.* where that is affirmed to haue befallen to *Dauid*, *Acts 2, 29.* which is denied to Christ. *Act. 2, 31.* Therefore whither Christs soule came and remained not, there *Davids* came and was left: but *Davids* soule was not left in the place of torment, no more then *Lazarus* was. *Luke 16, 20.* Christ therefore came not thither in soule. Finally, where Christs soule came, there it remained till the resurrection, as appeareth by loosing the sorrowes of death. *Acts 2, ve. 24.* Whereof the not leauing of his soule in Hell, is given as a reason. *Act. 2, 25.* but Christs soule was in Paradise the day that he suffred, as was the thecues with him. *Lu. 23, 43.* And Paradise is Heauen, *2 Cor. 12, 2, 4.* which a Fryar denied, affirming by Paradise in Luke to be meant (hell) lest hee should be forced to confesse, that Christ in his soule went to Heauen, as his

body went into the earth.

[Hell-fire.] The whole extreame paine of the damned in Hell. *Math. 5, 22. Called damnation of Hell. Math. 23, 33. How should ye escape damnation of hell?* Fire being a most terrible Element, is fittest to expresse the dreadfull state of such as be in Hell.

[Helmet of saluation] That Helmet which is saluation, or saluation Christ our Saviour, who is like an Helmet; as a breast-plate of righteousness, shield of faith, that is righteousness, which is like a breast-plate, faith which is a shield & the sword of the Spirit, viz. the sword the word of God which the spirit or soule of man vseth and by which Gods Spirit is effectually, *Ephe. 6, 17. And take the Helmet of saluation.*

[Helper] The Minister of the word, who is a Helper of y Faith and Ioy of Gods people. *2 Cor. 1, 14. Helpers of your Ioy. Acts 8, 27. Helped them much that beleued.*

2 Deacons, which were Helpfull to the poore of the Primitive Church, by the iust and wise distribution of the Church treasure. *1 Cor. 12, 18. Helpers, Governours.*

3 A Wife, who is called an Helper, because of her ayding and furthering her Husband, by counsell and paines. *Gene. 2, 18. I will make him an helpe.*

4 God,

the helper
in generati-
on. 2. In go-
uernment
of family.
3 Prayer.

4 God, the Soueraigne Helper of his people, and Author of all Helpe from others. *Psal. 12, 1. O Lord helpe, for there is not a righteous man left. Psal. 63. 7. Because thou hast beene my Helper.*

[Heretie] Any manner of Sect, or way of worshipping God. *Acts 24, 14. That way that you call Heresie.* Thus Christian religion is called Heresie by prophane men. *Acts 5, 17. and 15, 5.*

2 Some opinion in matter of Faith, repugnant and contrary to the word of God; being of some chosen out to themselves, and wilfully maintained. *Gal. 5, 20. The workes of the flesh be Heresie. 1 Corin. 11, 19. There must be Heresies.* Papists erre which account such opinions for heresies, as are not condemned, but rather taught in the word, which is the onely rule of sauing truth.

[Hereticke] A person wilfully & stiffly maintaining false opinions against the scriptures after due admonition. *Titus 3, 10, A man that is an Hereticke after one or two admonitions, anoyde.*

There bee three things required to an Hereticke. First, that it be an error about some Article of Christian faith. Secondly, that it bee contrary to the euidence and cleare truth of holy Scripture, soundly and

A wife is
helper
the full
remedy
infirmity
but be-
and after

generally held by the holy Catholike Church of God in the Earth. Thirdly, that it be stoutly and obstinately maintained after conuiction, and lawfull admonition.

[Heritage, or Inheritance] A certaine portion of Lands or possessions, descending from father to childe, after the death of the father. *Luke 12, 13.*

2 God himselfe, whose fauour and communion, is the heritage and portion of y Saints. *Psal. 16, 5. The Lord is the portion of mine Inheritance.* Also ver. 6. *Psalme 119, 57. Because the Leuites vnder the Lawe were maintained by the Oblations offered vnto God; hence it is, that God is called their Inheritance. Deut. 18, 20. I will bee your Inheritance and your part. Deut. 10, 9.*

3 The people of Israel, who God loued and respected (as a man doeth his heritage which he hath purchased) *Deut. 4, 20 The Lord hath brought you out of Egypt, to bee an Inheritance to himselfe. Deut. 2, 28, 9.*

4 The Church consisting of Iewes and Gentiles. *Psalm. 2, 8 The Heathen for thine Inheritance. Ephe. 1, 11. 1 Peter 5, verse 3.*

5 The statutes and word of God, which godly persons doe account and reckon of, as their heritage and portion. *Psal. 119, 111. Thy Testimonies haue I ta-*

ken

Herem a hill called also from Deut 4 48
3 Herem, 2 (in the Deut 3, 9) How also in the Deut 3, 9
Herem a hill called also from Deut 4 48

ken as my heritage for ever.

6 The Kingdome of Heauen is called an Inheritance, because it is freely given vnto belceuers, as vnto Sonnes and Heires by grace of adoption. *Psal. 16. 6. I haue a goodly Heritage. Math. 25. 34. Take the Inheritance prepared.*

7 Children. *Psal. 127. 3. Children are the Inheritance of the Lord.*

8 The right which the seed, viz. the children of faithfull *Abraham* haue, that God should be their God, and blesse them eternally as he blesst *Abraham*, *Gal. 3. 18. If the Inheritance be of the Law, &c.* that is, the right to blessednesse by forme of the Couenant, cannot be had by the workes of the Law as done by vs, because it commeth freely by gift, and by vertue of a promise; now merit of workes and free gift are contrary, and can by no meanes stand together, as *Rom. 4. 14. Rom. 11. 6. Rom. 4. 4. Favour and debt are diametrically repugnant*, euen as farre at oddes as may bee: Workes and Faith which meet and agree well enough, (like good friendes) in a Christian conuersation, can by no means stand together in the iustification of a sinner before GOD; here they be irreconcilable enemies. See Inheritance.

[Heire of the world] Christ, who had all the people of the

world for his Children. *Heb. 1. 2. Whom he hath made Heyre of all things.*

2 *Abraham*, to whom God gaue the Land of *Canaan* to be his Inheritance, as a pledge & type of heavenly glory; yea, and all the faithfull to bee his Children. *Rom. 4. 13, 17.*

H.

I.

[To Hide] To conceale and keepe any thing from sight and knowledge of others, that it may be secret and safe.

2 To keepe our sinnes in silence, eyther not at all confessed, or not confessed vnfaidly. *Pro. 28. 13. He that hideth his sinnes shall not prosper. Iob 3. 33. Psal. 32. 3, 4. Thus men hide their sinnes.*

3 To couer sinne by free forgiveness. *Psalme 51. 9. Psalme 32. 1. Hide thy face from my sins. Thus God hideth sins.*

4 To protect and keep safe. *Psal. 27. 5. In time of my troubles he hath hid me. Thus God hideth vs, as an Hen her young vnder her feathers.*

5 To put ones selfe vnder the promises and protection of God, by a true Faith, repenting him of his sins. *Pro. 27. 12. A wise man seeketh the plague comming, and hideth himselfe. Pro. 22. 3. Thus the godly hide themselves vnder the wings of Gods prouidence.*

6 To

6 To suppress the word, or to store it vp. *Psal. 40. 10.*

[Hidden man] The inward man, or new man, so much in a man as is regenerate by grace, which is called hidden, for that the world knoweth not the Children of God. Also because the children of God are Christians in secret, in the heart; and it is set as contrary to outward. *1 Pet. 3. 4. Let the hidden man of the heart. Rom. 7. 21. Rom. 2. 29.*

[Hiddeke] The Riuer *Trigris. Dan. 10. 4.*

[Hidden treasure.] The gospel or doctrine of grace, which is hid from the vnderstanding of naturall men. *Mat. 13. 44. The Kingdome of God is a treasure hid in the filde. Ren. 2. 17. Hidden Manna. 1 Cor. 2. 7. Hidden wisdom.*

Note.

There is a double hiding of the Gospel; one is wicked, when the knowledge & prayes of Christ be smothered in a mans owne breast, and not vntered to edifying of others, as *Dauid* saith, he will not hide it, *Psal. 40. 10.* and as the euill seruant hid his Talent. *Math. 25. 18.* There is a lawfull hiding when it is stored in the memory (as a treasure in a chest) or in the heart, & there kept safe for feare of loosing, or being spoyled of it by *Sathan* and euill lusts; and also for future vse. Thus *Dauid* denoured to hide it in his heart. *Psal. 119.*

11. Thus also *Mary* and the Shepheards, *Luke 2.* And all good hearers keepe the Gospel in the midst of their hearts, (the safest place) as they are commanded. *Pro. 4. 21.*

[Hill, or holy Hill.] The Inuisible, Catholike, and Celestiall Church, whereof part is in heauen triumphant; and part is on Earth militant. *Pf. 15. 1. Who shall dwell in thy holy hill? Psalme. 20. 7. The Mountaine or hill of his holinesse.*

[Fruitefull hill] The Land of *Canaan* flowing with milke and hony, like vnto a hill or banke bended like to an horne, lying open to the morning & noone Sunne, by that meanes becomming fat and most fruitfull, as the childe of oyle, *Esay 5. 1.*

[Himne] A song made in the praise of God. *Colossi. 3. 16. Psalmes, Hymnes.*

[Of himselfe] Alone, without the communion & fellowship of God his Father; working ioyntly with the Sonne, as one God equall in essence, wil, power, and operation. *Iohn 5. 19. I can do nothing of my selfe, and chap. 8. Of my selfe I do nothing, but as my Father hath taught me. &c.* Christs doctrine and works, be the doctrine & works of God. 2. Himselfe being author, inuenter, *Iohn 8. 44. When hee speaketh a lye, he speaketh of himselfe; that is, he*

is

is the father and author of lies, as the next words expound it.

[Hinderance] Losse or damage. *Psalm. 115, 5. Though it be to his hinderance.*

[Hypocrite] One who assumeth or taketh vpon him the person of another, as Players vpon a Stage vse to do; where a begger beareth the person of a King.

Note.
Of Hypocrites, some be more grosse, *Mat. 23, 5.* Some more secret such as know not themselves throw their selfe-loue,

2 He that maketh semblance and shew, to be that hee is not, indeed and in truth; outwardly appearing righteous, and being inwardly full of Iniquity, like graues or painted tombes, *Math. 23, 27. Woe to you Hypocrites. Math. 6, 2. and 7, 5.*

Hypocrites be close dissemblers, which outwardly couer and cloake their wickednesse, wherewith inwardly they bee defiled. The Greek word (from whence our English worde is borrowed) signifieth an vnderiudgement; that is, dissimulation.

[Hypocrisie] The cloaking of infidelity and sin, with appearance and shew of fairh and repentance. *Math. 23, 28. But within ye are full of hypocrisie.*

2 *Tim. 4, 5. Having a shew of godlinesse, denying the power of it.*

2 False doctrine, which is called hypocrisie, because it hath the shew & remembrance of truth. *Luke 12. 1. Beware of the leaues of the Pharises, which are hypocrisie.*

[To speake lies in Hypocrisie]

In the vitiering of fallhood & errors, to colour them with religious and holy pretences. 1. *Tim. 4, 2. Speaking lies in hypocrisies.* This cannot agree vnto those old hereticks the *Manichees, Encratites, and Marcionists* which ascribed the institution of marriage, and the creation and procreation of man-kinde to Satan, and affirmed of certaine meates, that they were of the diuell; as the *Manichees*, who saide that flesh, eggs, milke, and wine, were the gall of the Prince of darknesse, and the diuell made flesh of the stinking matter of euill. Likewise *Marcion* the hereticke helde, that they which did eate flesh, did as if they eate & deuoured soules. *Aug. Heres. 42.* These speake fallhood in open blasphemy. But the Papists that do not in expresse downe-right tearmes absolutely condemne meates and marriage to be vn-cleane, but affirming all Creatures in their owne nature to be pure and good, yet vnder pretence of holinesse, religion, chastity, purity, fasting, prayer, by lawes and decrees forbidde marriage and meates to some men at all times, and to all men at sometimes; are they of who the Spirit speaketh evidently, that they vtter their false doctrine in hypocrisie, and therefore had need to be described by

by these notes, and the Church to bee fore-warned of them by this prophesie of *S. Paul.*

[Hilop] An Hearbe, whose natural property is to open and cleanse the body, *Exod. 12, 22.*

2 The blood of the eternall sacrifice of Christ, cleansing from all sinne, such as by Faith lay hold on it, *Psalm. 51, 7. Purge me with Hilop, & I shall be clean. 1 John 1, 7. The blood of Christ purgeth vs from all our sinne. A Metaphor.*

H. O.

[Not to Hold guiltlesse] To iudge one woorthy of punishment, and accordingly to punish, *Exod. 20, 7.*

[To Holde one by the right hand] To support and stay one which is weak and sliding, that he fall not away, and to raise vp being fallen. *Psalm. 73, 23. Thou holdest me by my right hand.*

[To Hold by the hand] To do the part and office of a Standard or Ensigne-bearer; as *Moses* did when he held vp his rod or staffe with his hand, *Exod. 17, 11. And when Moses helde vp his hand, Israel preuailed.* This is not well vnderstood of prayer, which neither *Moses* could continue in an whole day, neither needed he to holde vp his hands for this purpose.

[To Hold out the Word.] To beare it vp as a Candlestick

doth the Candle: so *Erasmus.* But *M. Beza* better thinkes it a speech borrowed from a Sea-Lanterne set alofte in an high Tower to shew the hauen whether passengers saile to; so is an holy life, as a shining light to shew others the way, *Philip. 2, 16.*

[Holy] That which is seuered from earth and earthlines.

2 That which is pure, clean, and vnpolluted, separate from sinne and corruption. Such are the godly heerin vnperfectlie, and such they shall bee in heauen most perfectly, *1 Pet. 1, 6. Be ye Holy, Ephe. 1, 4. That we should be Holy without blame.*

3 One, who is infinitely pure and righteous, so is GOD onely. *Leuit. 11, 44. For I am Holy. and 19, 2.*

4 One, who is consecrated or set apart of God, to be the Messiah and mediator for mankind, hauing for that purpose all the bounty of his Father poured on him, *Psalm. 16, 10. Thou wilt not suffer thine Holye one to see Corruption. Luke 4, 34. I know who thou art, euen the holy one of God.* Such an one is Christ onely, who being both properly God and (as man) conceived of the holy Ghost without sin, ordained to bee the Sacrifice for sin, and to sanctifie and make al his people holy. In these respects, hee is often and woorthily in Scripture called that Holy one. *Actes.*

Acts 3, 14. *Yee haue denied that Holy one.* 1 John 2, 20. Also he is termed the Holy of Holiest, or most Holy. Dan. 9, 24. *And to anoint the most Holy.*

5 One who is not only most holy in himseife, but doth immediately by his vertue and working, renew and make holy others, continually stirring the vp vnto holy duties. Thus is the Spirit, the third person in the Trinity called holy. Math. 28, 19. *And the Holy Ghost.* Ephes. 4, 30. *Greenenot the holy Spirit of God.* 1 Pet. 1, 2. *Vnto sanctification of the Spirit.*

6 The whole Church of Christ, his mysticall body, euen all his chosen and peculiar people; who because they haue in the midst of them God, his word, and Sacraments to sanctifie them, and Christ his holinesse imputed to them, and the Spirit of Christ within them to purifie them, and doe endeuor to leade a holy life. In these regards it is called the Holy Church, and Holy people. 1 Cor. 1, 2. *Vnto the Church of God sanctified by Christ, Saints by calling.* Deut. 14, 24. *Thou art an holy people to the Lord.*

7 Things and persons which are set apart by Gods ordinance to holy vses and offices. Thus *Ierusalem*, and the Temple, and the Priests, and the Altar, and the Sacrifices, and the Shewbread, & the Fire, and Incense,

Vessels, Garments, Tithes, and whatsoever was dedicated as sacred vnto God, was called holy. 1 Sam. 24, 4. Hag. 1, 12. Leuit. 21, 6, 12. Math. 24, 15. *Set in the holy place.*

8 A person separate from Iewes & Pagans by the grace of Gods Couenant, 1 Cor. 7, 14.

[*Holy, Holy, Holy*] One most holy by farre, or exceeding infinitely in holinesse, all holy things and persons: the redoubling or twice repeating of the adiectiue holy, noteth the highest degree of holinesse Esay 6, 3. Such an ingemination, see Ezek. 21, 32. By the triplication of holy, the three persons of the Trinity by some bee noted not vnfitly, though not so firmly to conuince an antitrinitarian.

[*To be Holy*] To keep himseife, from eating or touching ought which is Ceremonially vncleane. Leuit. 11, 44.

[*Holy one of Israel*] GOD, or Iehouah, who because he is in himseife most pure, and declared his purity and wrath against the sinnes of Israel, by word, miracles, punishment; also for that he was the Sanctifier of that whole people outwardly to be the people of God, & of his elect amongst them by inward sanctitie, thence is he called the holy one of Israel, Esay 1, 4.

[*Holy*

[*Holinesse*] That diuine vncreated essence, which being it selfe most holy and vndefiled, loueth euery thing which is so, and hates the contrary. Psalm. 89, 35. *I haue sworne once by mine Holinesse; that is, by my selfe who am most holy.*

2 That created quality of purenesse wherein the Saintes resemble God, being pure, seuered in part from mixture of sinne, as God is holy and pure. Heb. 12, 14. *Without holinesse no man can see God.*

3 All duties which doe immediately concerne God and his worship. Eph. 4, 24. *In Holinesse and righteousness of truth.* Rom. 6, 22. Luke 6, 22. Luke. 1, 75. And in all other places where holines and righteousness are put together.

4 Purity or cleannesse of the body, about the act of generation. 1 Thess. 4, 4. *Possesse your vessels in holinesse.*

5 Sincerely, holily, with a purpose to do as one speaketh. Psal. 108, 7. *God hath spoken in his holinesse.*

[*Her hire shall bee holinesse to the Lord*] That the people of Tyre being by the Gospell conuerted to Christ, shall consecrate all her riches (as the hire & gaine of her Merchandise, which in that City was exceeding copious and great) vnto the worshipping of Christ, and comfort of his members

by works of charity, Esay 23, 18. See this in part fulfilled in Acts 21, 1, 2, 3, 4, 5, &c.

[*Habitation of his holinesse*] The Land of Canaan, which the most holy God promised to his holy people, by whose residence, but chiefly by the special presence of God there, it was sanctified. Exod. 15, 11. *Thou wilt bring them into the habitation of holinesse.*

[*Holy of Holies, or Holiest of all*] Some thing, person, or place, which was more holy then others. Heb. 9, 13. *Which is called the holiest of all.* It was that place in the Sanctuary, whither the High-Priest entered once a yeare, as a Figure & Type of heauen, as in Heb. 9, 2, 3.

[*Holy place*] The Land or Country of Iudea, called the Holy Land, and an Holy Nation, in comparison of other nations and Lands; as *Ierusalem* is called the holy City, being more holy then the Country of *Palestine*, Mat. 4, 5. And the Sanctuary is called holy, because it was more holy then the City, &c. Mat. 24, 15. *When yee shall see the abomination of desolation; (that is, the Armie of the Romanes) set in the Holy place.* Luke 21, 20.

[*Honesty*] All kinde of duties & men are mutually to practise one towards another, without doing any vncomely, or wicked thing.

T

thing. 1 Tim. 2, 3. *In all godliness and honesty.*

2 Carefull covering, or comely garments. 1 Cor. 12, 23 *Put we more honesty on.*

[Honestly] Decently, comely, as is becoming the children of the day, and more particularly it comprehendeth those three aduerbs in Titus 2, 12. *That we should live soberly, righteously, and godly.* Rom. 13, 13. *Let vs walke honestly, as in the day.*

Honour, what?

Honour is a testification or witnesse of our good opinion which we conceiue of the vertue, or digniry, gifts, or authority of others, beeing declared and shewed forth by external signes. These signes bee sundry & many, as praise, verses, funeral orations and duties, veyling of Bonet, bowing of the body, reliefe and maintenance where it is due and needfull; giuing the vpper hand, rising to one, and such like; which yet must not bee giuen eyther out of time, or place, or measure, but according to the proportion of graces and worthines. To deny due and competent honour to Superiors, or equals, or inferiors, (for who is without some gifts and dignity?) is not onely inciuility, but iniustice. Men may lawfully seeke honor and stand vpon their honour, so it be without ambition and

contention, desiring onely so much honor, and from whom and when it should, and as it is due, for order & comelines sake

[In giuing Honor to goe before others] To offer honor & reuerend respect before it bee desired and looked for, and by such example of modesty to prouoke others to do the like. Rom. 12, 11. *In giuing honor go one before another.*

[Honor] All that respect which we owe to our Gouvernors of all sorts, which more particularly doth consist in reuerence, loue, obedience, and thankfulness, as in the fift Commandement. 1 Pet. 2, 17. *Honor the King.* Exod. 20, 12. *Honor thy father and mother.*

2 Reuerence to Magistrates, Rom. 13, 7. *Honor to whom, &c.*

3 Obedience to parents. Eph. 6, 1, 2.

4 Honest care and regard of others which are our inferiors, 1 Pet. 3, 6. *Giue honour to your wives.* This is done by bearing with their weaknesse, and prouiding things meet for them, according to our degree and estate.

5 Helpe and aide, which (by way of thankfulness) wee doe performe to our Parents or others, Math. 15, 6. *Though bee honor not father and mother.* 1 Tim. 5, 3, 17.

6 Estimation, 1 Cor. 12, 26. *If one member be had in honor. It also*

also signifies riches & wealth, which beget estimation & honour, by a Metonymie. Gen. 31, 1. *All his honour.*

7 Comelinesse, beauty, and dignity. 1 Cor. 12, 24. *And hath giuen more honour to that part that lacked.* A more comely and seemely covering.

8 Inward reuerence, and all outward priuate duties of kindness and loue. Rom. 12, 10. *In giuing honor, goe one before another.* Acts 28, 10. 1 Pet. 2, 17. *Honor all men.*

9 An earnest care to preserve from sinfull vncleanes, as fornication, drunkennesse, gluttony, riot, and such like. 1 Thes. 4, 4. *How to keepe his Vessell in honour.*

10 Some publike function or calling, either in Church or Common-wealth, giuen to such men as for their vertue deserue to be honoured and preferred. Heb. 4, 5. *No man takes this honour unto himselfe, but hee that is called.* Thus we may well vnderstand that place of 2 Pet. 1, 17. *For he receiued of God the Father Honor;* that is, an honorable function, with ample and honourable gifts, to be the reconciler of mankind. John 8, verse 54.

11 Plentifull praises which we yeeld to God, when we confesse and acknowledge his Diuine vertues and properties, & that of him comes all good

things, and that hee alone is to be called vpon and worshipped. Reuel. 4, 13. *Praise and honour, glory and power, be unto him that sitteth vpon the Throne.* And in the Psalmes very often: as also else-where in Scripture.

12 The glorious and blessed estate of the Saints in heauen, or that exceeding great praise which they shall there haue with God. Rom. 2, 10. *Vnto euery one that doth good, shall be glory and honor.*

[To Honour God] Truly from the hart, to worship, feare, and loue him, and about all things to trust in him, and obey him. 1 Sa. 2, 30. *I will honor him, which honoureth me.*

[To honour with the lips] Outwardly with the mouth and gesture, without true faith and loue to worship God. Mat. 15, 8. *Ye honour me with the lips.*

[To honour Christ] To beleeue in him, and confesse him to be the Messiah. John 5, 23. *All men should honour the Son, as they honour the Father.*

[To Honour vs] To poure his benefits vpon vs, & to blesse vs with fauor before God and men. 1 Sam. 2, 30. *I will honour him.*

[To Honour man before God] To beare with the wickednesse of men, to the reproch and dishonour of God. 1 Sam. 2, 29. *And honourest thy children aboue me.*

[**To Honour the Father**] By words and works to praise and magnific God his Father. Thus Christ honoured his Father by Doctrine, Myracle, Praises, Prayer, and godly life. Iohn.8. 49. *But I honour my Father.* How God honoureth his Son, see before.

[**To Honour another man**] To counterface one by presence, & keeping company. 1 Sā. 15, 30.

[**To crowne Christ with honour**] To aduance Christ to the Office of King and Priest, fulfilling him with most excellent gifts, raising him from y dead, making all things subiect to him, hauing lifted him vp to sit at his right hand in the highest heavens, Heb. 2, 7. *Thou crownest him with glory and honour.*

[**Hope**] An assured expectatiō of al promised good things of this life; especially of heavenly glory. 1 Cor. 13, 19. *If in this life onely wee haue Hope in Christ, &c. Rom. 5, 2. Wee reioyce under the Hope of the glory of God.* Christians build their hope vpon the alone mercies of God in Christ; Papists vpon Gods grace, and their owne merites.

2 The good thing which is hoped for. Col. 1, 4, 5. Tit. 2, 13 *Looking for the blessed Hope.* Ro. 8, 24. *Hope that is seene, is no Hope.* And in all places where it is written, The Hope of y wicked shall perish. A Petonimie. See Gal. 4, 5, & 5, 5. Ephe. 1, 18.

3 Faith. 1 Pet. 3, 15. *To them which aske a reason of the Hope which is in you.*

4 Whole Religion, Ephe. 1, 18. *That ye may know what is the Hope of your vocation.* Psal. 39, 7.

5 Christ Iesus the Messiah, who is called the Hope of Israel, in respect of the Fathers, which looked for his promised comming. Act. 26, 6, and 28, 20 *For the hope of Israels sake, I am bound with this Chaine:* And he is the matter and ground of our hope, 1 Tim. 1, 1.

6 God himselfe. Psal. 142, 5. *Thou art my hope and my portion;* that is, my God in whom I hope.

7 Some mighty King or people. Esay 20, 5. *They shall bee ashamed of Ethiopia their Hope (or their expectation.)*

[**To haue Hope in this life**] To place the fruite of our hope in this present world, so as our faith and hope shall haue no further respect, nor be stretched beyond the bounds of this bodily life. 1 Cor. 13, verse 19. *If in this life onely wee hope in Christ.*

[**In Hope, about Hope**] In hope of God, and about the hope of man. In desperate things Gods children hope well. Romanes 4, verse 18. *Which Abraham, about Hope, beleued under Hope.* About the Hope of man, and vnder the Hope of God; who can raise

raise

raise the dead, and call things which are not as if they were.

[**To abound in Hope.**] Both to hope for all things needfull for body and soule, and that in a great degree of hope, with much and large expectation; also with certainty of hope to enioy life eternall in the ende, Rom. 15, 13. *Fill ye with all ioy and peace, that ye may abound.*

[**Linely Hope**] Either the good things hoped for, which are durable and euer-liuing, or that ymoueable and certaine expectation of Gods promises, 1 Pet. 1, 3. *Which hath begot vs to a linely Hope.*

[**The God of Hope**] That God which worketh hope by his Spirit, and nourisheth hope by his promises, and doth fulfil it by offering and giuing the good things promised. Rom. 15 13. *Now the God of hope fill you with all ioy.*

Note.

Hee is called [the God of hope] both (obicctiue) because he is the onely obiect of our hope, 1 Tim. 6, 17, and (effectiue) because God onely is the worker and giuer of hope to his children, 1 Peter 1, 4.

[**Hoping for nothing againe**] Either not despairing of hauing their owne which they lend to a poore man, and therefore forbearing to gratifie him: or lēding out of charity, with meere affection to his brothers profit which borroweth, without

mindin or expecting his own, in case he be vnable to repay: or not to looke for more then is lent, but being content with the principall out of courtesie. Luke 6, 35. *And lend, hoping for nothing.* Which sence soeuer we follow, it condemneth vsury, & commends to Christians free lending as a work of mercy.

[**To be saued by Hope**] Certainly to looke for saluation promised, as if we now enioyed it, and by hope to possesse it. Romanes 8, 24. *We are saued by Hope.*

[**Hope, what it is**] Hope (to wit, Christian) is a certaine and vndoubted expectatiō or looking for of all promised good things which be to come, but namely of heavenly blessednesse, being freely giuen vs of God, and grounded vpon his infinite mercies, and Christ his merites alone.

[**Hope**] That parte of a Foure-footed Beast, which is his cheefe strength and beauty.

2 Power, glory, might, and strength. 2 Samuel, 22, verse 3. *God is the Horne of my saluation.* Hitherto belongs the Horne of the righteous. Psalm. 112, verse 9. Psalm 92, verse 10. Amos 6, verse 13. Habbakuk, chap. 3, verse 4. *The Horne of the wicked.* Psalm 75, verse 4, and 5. *The Horne of Dauid.*

T 3

Psal.

Howe the man staid y
west of this name
on p. 547

Howe the man staid y
west of this name
on p. 547

Pfal. 132, 17. The Horne of saluation, the horn of his people. Psal. 149. *A Metaphor.*

3 Worship and renown. Job 16, 11. *I have abased my Horne unto the Dust.*

4 Kingdomes, people, and Provinces, with their Rulers & Kings, which (like Beasts with hornes) fight one against another, and euery one against Gods people, Dan. 7, 7. *For it had ten Hornes.* Zach. 1, 18, 19, 21. Reuel. 17, 12. *And the ten Hornes are ten Kings.* Dan. 8, 21. It fig. *Antiochus Epiphanes,* Dan. 8, 9.

5 The omnipotency or Almightyesse of God expressed in his workes, Hab. 3, 4. *He had Hornes comming out of his hands.* 6 A Trumpet, Exod. 19, 13. *When the Horn bloweth long,* ver. 16.

[Horne of saluation] The horn that saueth me, Psal. 18, 3. Thus is Christ called, Lu. 1, 69.

[Ten Hornes] Ten Kings of Syria, called *Seleucida*, Dan. 7, 24. *Ten Hornes are ten Kinges:* from the beginning of 5 Kingdome and raigne of the *Seleuci* Kings of Syria, there are reckoned iust ten Kings, 1. *Seleucus Nicanor*, 2. *Seleucus Soter*, 3. *Antiochus Theos*, 4. *Seleucus Callinicus*, 5. *Ptolomew Euergetes*, 6. *Seleucus Ceraunus*, 7. *Antiochus Magnus*, 8. *Ptolomew Philopater*, 9. *Seleucus Philopater*, 10. *Antiochus Epiphanes*,

a most glorious name of a most impure infamous man, who exceeded all the rest in beastlines and cruelty. Vnder whom more then al the rest the Saints of the high one, that is, the Church of the Iewes was forest oppressed being torn and butchered with their iron teeth and nayles of Brasse. Dan. 7, 19. See the history of Machabees. Daniel. 7, 22. *Full of blood and Blasphemies,* Dan. 7, 25.

[Another little Horne] One of the *Seleuci* or kinges of Syria, namely *Antiochus Epiphanes*, whose kingdome was least (at first) of all the ten Kings & went afore him, Dan. 7, 20. *Another litle Horne come vp.*

[To lift up, or exalt the Horn] To boast, or be proud of ones Riches or power, Psalme. 75, 5. *Lift not up your Horne on high.*

2 To encrease the power & dignity of his people, Psal. 75, 10. *Psal. 148, 14. 1 Sam. 2, 1.*

[To breake the Hornes] To spoile one of his power, might, and dignity, Psal. 75, 10. *All the Hornes of the wicked will I breake.* Lam. 2, 3. *He hath cut off all the Hornes of Israel.* That is, taken from them their strength and glory.

[Horn of God] A companie of holy Angels; attending and waiting vpon God, as an army of soldiers vpon their General, Gen. 32, 2. This is the Host of God.

2 All

2 All creatures, in heauen and in earth, visible and inuisible, which fulfil the wil of God readily, and mightily, as a strong army, Gen. 2, 1. *And all the Host of them.* Angels then were created within the fixe dayes. All creatures stand ready in battaile array, prest to do the will of God, as an army set in martiall order. Creatures are likened to an host for three things. 1. their multitude. 2. their order. 3. their obedience to God, their great General & Commander.

[Hospitality] A loue of strangers, and a readinesse to giue them lodging, and other kind entertainment, Rom. 12, 20. Hebru. 13, 2. or a succouring of many, Rom. 16, 2.

[House] A place to dwell in. This is an earthly habitation. An house is named in Hebrew of (*Beith*) building, in Greeke of (*oikos*) dwelling: in English, of a Saxon word (*Huis*) which is defence or tuition.

2 The Graue, which is the common House and receptacle of all humane bodies, Esay. 14, 18. Psal. 49, 14. Job 30, 23. *The House appointed for all the living.*

3 The people or personnes dwelling in the House, Heb. 11, 7. *Hee prepared the Ark to the saving of his House;* that is, his household. Math. 10, 12. *When ye enter into an House, salute the*

same. Acts 10, 3. *Cornelius and all his House:* elsewhere often. A Metonymie of the place containing, for the person contayned.

4 Kindred, stocke, or lineage. Luke 1, 27. *Of the House of David.* Luke 16, 27. *Send him to my Fathers House.*

5 Family and posteritie, 2. Sam. 7, 18. *What is mine House?* Exod. 1, 21. *he made them Houses,* that is, he did encrease and prosper the families and posterities, Gen. 39, 4. *he made him ruler ouer his House, and ouer all he had.* It fig. wife, children, seruants, and maides, 1 Tim. 3, 4.

6 Substance, goods, & worldly riches, laide vp in Houses, to be safe kept there, Math. 23, 14. *They demoure widdowes houses.* Gen. 39, 5, 6. *God blessed the House of the Egyptian,* that is, all his substance which he had.

7 Our natural and weak corruptible bodie, wherein our soule nowe dwelleth as in her house, out of which after she is flitted at the resurrection, shee shall haue a glorified incorruptible bodye, wherein (as in a coelestiall and eternall House) shee shall perpetually remaine, 2 Corin. 5, 1. *After the earthly house of this Tabernacle, &c.*

8 An incorruptible glorious body which shall be an eternal receptacle and House of the faithfull soule after the last iudgement, 2 Cor. 5, 1. *We haue*

T 4

an house not made with hands, eternal in heaven.

Lastly, it fig. both walles, persons, & order of household government. Psal. 124, 1.

[House of God.] Heaven, where Saints and blessed Spirits shall dwell with GOD for ever in immortall glory. Iohn 14, 2. *In my Fathers house there be many Mansions.* This is a celestiall house.

2 Every particular assembly called the Church militant, where God dwels, and vnto whom he giues Lawes, as an householder to his house. 1 Tim 3, 5. *That thou mayst know how to behaue thy selfe in the House of God.* This is a spiritual House.

3 The vniuersall Church, or whole company of the faithfull spread ouer the earth. Heb. 3, 2, 5. *Moses was faithfull in all the house of God.* Also verse the sixt, *Christ is as the Son ouer his owne House.*

4 Every faithfull and godly person, in whom Christ dwels by Faith. 1 Pet. 4, 17. *Iudgment must begin at the House of GOD.* Heb. 3, 6. *Whose House we are.*

5 The true Religion of God taught and professed within y Church of God, Psal. 69, 9. *The zeale of thine House hath eaten me.* Iohn 2, 17. Psal. 69, 9

6 The Temple in Hierusalem. Luke 19, 46. *My house shall bee called the House of Prayer.*

[To layne house to house] To haue continuall and insatiate desire and care how to increase goods, and wax richer, Esa. 5, 8. He giueth to wit, that such & so great was the couetousnesse of this people, as if each had desired to ingrosse the vvhole country into their own hands, that they might dwell alone without companion, as made enemies to humane societie, & communion of men.

[The House of Jacob, or of Israel] The people of Israel, or the Nation of the Israelites, Exod. 19, 3. Also the whol church of Christ, euen al Gods people both Iewes & Gentiles, Ps. 115 12, *he will blesse the House of Israel.* Lu. 1, 27. *he shall rule ouer the House of Iacob for ever.*

[House of Bondage] Egypt, where the people of Israel were in great slavery, Deu. 5, 6. *From the House of bondage.*

[Fathers House] The custody, care and gouernment of fathers, Numb. 30, 4. *Being in her Fathers house.*

[House of prayer] The place appointed to assemble in, for y publike worshippe. of GOD. Whereof, because Prayer is a chiefe part, therefore the place of diuine worship, is called the House of prayer, as the people assembled in y place, are called the house of God. Math. 21, 13. *My house shall be called the house of Prayer.* The Papists idly and

foo-

foolishly wrest these wordes, thereby to proue, that Temples are made for Sacrifice; Others, as foolishly abuse it, to shut out preaching. The best way is, not to seuer what God hath ioined

[House of David] The Visible Church, Lu. 1, 33. Es. 22, 22 Also y kings family. Es. 2, 7, 17.

[House built vpon a Rocke.] Every beleeuing Christiā, who relies by Faith vpon the rocke Christ, and declares the trueth of his faith by his ready obedience to the word, Math. 7, 24. *I will liken him to a wise man, who hath built his House vpon a Rocke.*

[House built vpon the Sand] Every vnbeleuing and disobedient person who relieth vpon men, and not vpon Christ, & serues his lusts, and not God, Math 7, 25. *Which hath Built his House vpon the Sand.*

[To make Houses] To build a House where none was.

2 To establish, increase, and prosper ones family and posterity, Exod. 1, 21. *Hee made them Houses.*

[House of God] The Synagogues, where the Iews assembled to worship God, but especially the Temple, Eccle. 4, ver. last. *When thou enterest into the House of God.* Also the Tabernacle in Dauid's time, 1 Chr. 29, Mark 2, 26.

[Household of God] The church of God, or company of bele-

uers, thence called y household of Faith. Eph. 2, 19. Gal. 6, 10.

[How] A question sometime of one desirous to learn, as Lu. 1, 34. Sometime of one admiring and wondering a thing as new and strange, as Ioh. 4, 9. Sometime of one distrusting y thing as vnpossible, Ioh. 6, 52. 1 Cor. 15, 35. *How are the dead raised?* as who should say, it is impossible y bodies once dead should returne the same to liue again. There is an How of docility, & also an How of infidelity.

[How long] The continuance of time, wherein his chastisements spiritual, as Esa. 6, 11. or bodily, Psal. 13, 1, 2. shall last before they be remoued away.

[Howre] The 12. part of a naturall day, Iohn. 1, 9. *There bee 12. howres in the day:* and often elsewhere.

2 A speciall time prefixed of God in his counsell, for some particular worke, which cannot preuent that time nor be deferred, Ioh. 2, 4. Math. 26, 45.

3 Torment spirituall, felt in y soule, by apprehension of the fierce wrath of God due to the sins of the elect; for at this time Christ was not touched, nor troubled in his body. Ioh. 12, 27. *Save me from this Howre.*

H. Vncom-

[Humble] One lowly minded, esteeming others better then himself, ascribing al vnto God, being little in his own account, euen

euen as a weaned Childe. Mat. 18. 4. *Whosoever shall humble himselfe as this little Childe.* Psal. 131. 1, 2.

[**Christ humbled himselfe**]

His Incarnation, in that hee would be man, and a seruant; subiect to death, eue the death of the Crosse, he being equal to God. Phil. 2, 5, 6, 7, 8. *He humbled himselfe.*

[**Gods humbling or abasing himselfe.**] His gracious louing care, which hee vouchsafeth to haue of vs most vile wormes, & most greuous sinners, himself being so glorious and holy. Ps. 113, 6. *Who abaseth himselfe to behold thinges in Heauen and Earth.*

[**To Humble.**] To put reproach vpon vs, and cast vs downe from our dignity. Luke 14, 11. *He that exalteth himselfe shall be humbled.* Thus God humbles in wrath. *Herod and Nebuchadnezzar*, thus humbled.

2 To take downe our courage, and height of our pride, and to make vs humble and meeke, that we may haue confidence, not in our selues, but in God. Thus God humbled *Paul* and *Manasses* in mercy. And thus the godly by their endeouour humble themselves, 2 Chron. 12, 7. *They humbled themselves.* Mich. 6, 8.

3 To submit and yeeld vnto our Superiours, Gene. 10, 9.

Humble thy selfe under her hand. 4 To defloure or defile one by force. Deut. 22, 24. *Because he hath humbled his Neighbours wife.*

[**Humility.**] Lowlinesse and modesty of minde. Prou. 22, 4. *The reward of humility, &c.*

2 A low, poore, and meane estate. Luke 14, 8. *Hee hath looked vpon the humility and poore estate of his Seruant.* There is humility of heart, and of condition: both meete together in the Virgin *Mary*, in *Christ*, in *Paul*, and other Apostles.

3 Basenesse of an abiect mind easily yeelding vpon perswasion, to leaue *Christ* and to depend vpon Angels, and also to adore them as means of saluation. Col. 2, 18, 23. Heere it is vsed in euill part.

[**Hunger**] Earnest desire of food vppon some want beeing felt. Math. 4, 1, 2. *Hee was afterwards an hungry.*

2 Vehement desire after *Christ* his righteousnesse, forgiuenesse of sins, and grace of his Spirit, out of a want and extreame need which we feele of them. Math. 5, 6. *Blessed are they that hunger after righteousness.* Luke 1, 53. *Thou fillest the hungry with good things.*

3 Any kinde of danger. Ps. 33, 19. *To preserve them against hunger, or in famine.*

[**To Hunger no more**] To be satisfied, and fully contented.

ted. Iohn 6, 35. *Hee that comes to me shall hunger no more; that is, in me, and in me aloue, hee shall finde that which shall giue him full contentment, and satisfaction to his soule.*

[**To hunger and thirst**] To be in any kind of necessity, eyther of dyet or of lodging, Surgery, Phisicke, &c. Also to giue drinke and to feed signifies heere all duties of humanity, which for charity sake we must afford an enemy if hee be in want, so as we maintaine him not against God, or his country. Rom. 12, 20. *If thine enemy hunger, &c.*

[**Hunter**] One which followeth wilde beasts to catch them, and take their liues from them, by snares, dogs, or otherwise. Such an one was *Esau*.

2 A great spoyler or robber, which by might oppresseth others. Such an one was *Nimrod* Gen. 10, 8, 9. *Nimrod, a mighty Hunter before God.*

3 The *Chaldeans* and *Babylonians*, which God would send in fury, to vex & hurt rebellious enemies. Iere. 16, 16. *I will send out many hunters.*

[**Snares of the Hunter**] Any great danger whatsoeuer, Psal. 91, 3. *Hee will deliuer thee from the snare of the Hunter.*

[**To Hunt after ones Soule**] To lye in waite to destroy one, by taking away his life. 1 Sam. 24, 12. *Thou hunts after my*

soule to take it.

2 To put mens soules in danger & perill of perishing euerlastingly, eyther by keeping away good doctrine, or teaching false. Ezek. 13, 18. *Will ye hunt the soules of my people, that ye may preserve your owne soules alive?* Thus *Tremellius* reads it.

[**Humane Creatures**] All ciuill Magistrates; who therfore bee stiled humane Creatures, because howsoeuer they bee appointed of God, yet their kindes, number, and order, are not so of God laide out, but that man may make more or fewer; of greater authority or lesse, as occasions of places, times, and disposition of the people require. 1 Pet. 2, 13. *Submit your selfe to every humane Creature.* So it is read in the Originall, word for word; and not ordinance of man, as our Translations render it.

Magistracy is an humane ordinance or Creature, 3. wayes: First, subiectiue, because man is the subiect by whom it is exercised. Secondly, obiectiue, because humane affayres are the obiect or thing, about w^{ch} it is conuersant. Thirdly, in respect of the ende, because it is appointed and doeth serue for the great good of men. Moreouer, howsoeuer diuers formes of government bee found out by men, (euery King in his kingdome)

Note.

kingdome for necessity of his estate may create new officers and honours, yet the originall institution of Rulers and Magistrates is from God, whoe hath ordained ciuill powers, as well as ecclesiasticall. Rom. 13, 1. Iohn 10, 35.

[Husbands brother] One which is a naturall brother, begotten of the same parents. Deut. 25, 5. *Her Husbands brother shall take her to wife.* That this must bee vnderstood of a brother by nature, is euident by these reasons. First, by an example of two sonnes of Ia-

acob before the Law. Gene. 38, 8. Secondly, by the words of *Naomi* to her daughters in law widdowes, Ruth. 1, 11. *Are there any mo sonnes in my wombe, that they may be your Husbands?* Whereby it is plaine that shee tooke the law to meane naturall brethren. This therefore is a speciall exception from the generall Law against marrying ones brothers wife. Leuit. 18, 16. The end of that Law, Deut. 25, 5, 6, &c. was to signifie the birth of Christ, that it should neuer dye.

I. A.

f. A.

[Jacob.] THE younger Son of *Isaac* brother to *Esau*, the Father of the Patriarches, called also *Israel*. Rom. 9, 13.

2 The whole posterity of *Jacob*, euen the whole Nation of the *Iewes*: and the Church of God consisting only of the till the death of Christ. Obad. 10. *For thy cruelty against thy brother Jacob.* Rom. 11, 26. Esay 59, 20. and 27, 6. and Esay 14, 1. it signif. such Iewes as were held Captiue in *Babylon*.

[Generation of Jacob] A multitude of men comming of *Jacob*, not by carnall descent, but by spirituall birth borne from aboue: for *Jacobs* posterity is two-fold, spiritual and carnall. Rom. 9, 8. Psal. 24, 6. *This is the generation of Jacob*, of them which seek God: this is meant of the spirituall posterity. As *Aaron* is put for his posterity (the *Aaronites*) 1 Chron. 12, 27, and 27, 12. Also *Dauid* is put for his Children, 1 Chron. 4, 31. So Gods people (the posterity of *Jacob*) are called both *Jacob* and *Israel* very often in Scripture. *Jacob* is a name of Infirmity, for he stroue for the birth-right, but obtained it not when he tooke his brother by the heele in the wombe, and

thereupon was called *Jacob*, Gen. 25, 22, 26. But *Israel* is a name of power and principality; for after hee had wrestled with the Angell, behaued himselfe princely, wept, prayed, & preuailed; his name was thereby changed from *Jacob* to *Israel*, that is, a Prince and preuailler with God. Gen. 32, 24, 26, 28. Hos. 12, 3, 4. Therefore is the name (*Israel*) giuen to all Gods people, euen the *Gentiles* also which haue *Jacobs* faith. Gal. 6, 16.

[House of Jacob] Posterity and people which come of *Jacob*, to wit, the *Israelites*. El. 2, 5.

I. D.

[Idle] Him that may worke and will not, but ceaseth to labour through loue of ease. Exod. 5, 17. *Ye are too Idle.*

2 One that is vnoccupied, because he lackes worke. Mat. 20, 3, 6. *Why stand yee heere all day Idle? Because no man hath hired vs.* The former are Idle voluntarily, but these latter necessarily.

[Idoll] Any Image or visible representation of false or true God, though it bee not worshipped, nor made with any intention of worshippe. 1. Iohn 5, 21. *Keep your selues from Idols.* 2 Cor. 6, 16. *What agreement hath the Temple of God with Idols.* Deut. 4, 15. doth manifest the truth of this. For the Image which the Iewes made of the

the true God, is condemned of God himselfe, Exod. 32, 8. And they y made it wer punished as idolaters. 1 Cor. 10, 7. *Neither bee yee Idolaters as were some of them, with whom G O D was not pleased,* 1 Cor. 10, 5. Finally, in the forenamed place of Deut. 4, 15. the on:ly making of an Image of God, is precisely forbidden: and learned *Diuines both affirme and proue, that both Scriptures and Fathers, haue indifferently vsed y word Idoll and Image, for one and the selfesame thing. Wicnesse that one place of *Tertullian* (among many) vpon those words of 1 Ioha 5, 21. *Iohn* (sayth he) doth not write thus [*Keepe your selues from Idolatry*] that is, from the seruice of them: but [*From Idols,*] that is, from the verie Image of them. It is therefore a dotage in popery, to distinguish betweene Idoll and Image; & to make the picture of a false God onely, to be an Idoll.

2 Diuels, Esay 19, 3.

[*Idoll is nothing*] The false and fained Goddesses of the Heathen, 1 Cor. 8, 4. *An Idoll is nothing,* Gen. 31, 19, 30. An Idoll to bee as an emptie and vaine dreame; not in respect of the matter whereof it is made (for that is something) or of the externall forme; but in respect of the internal forme which doth counterfet & falsify true things making them seeme to be what

they are not. Also in respect of the vaine mind of the Idolater, who wickedly imagineth some diuinity to be in y Idoll, whereas there is but one true God in the worlde. Therefore, worthily is an Idoll said to be nothing, being a false and lying signe, a very fiction, being nothing for signification, though something for substance, a piece of wood, or stone, &c. 1 Cor. 8, 4. An Idoll ought to represent either God, which it cannot, hee being vnlike to anie mortall thing: or Gods, which are none, for there is but one God.

[*Idolatry*] The worship or adoration of an Image, or of God, before, and by an Image. 1 Cor. 10, 7. *Neither bee Idolaters as they were.* Deut. 5, 9. *Thou shalt neither bow to the, nor serue them.*

2 The making of any Image or likenesse of God, or of anie creature in heauen or earth, for a religious end, Deut. 5, 8. *Thou shalt not make to thy selfe any graven Image, or likenesse, &c.* Gal. 5, 20. *Idolatry, Witchcraft,* 1 Cor 6, 9.

3 All humane inuentions thrust into diuine seruice, Deu. 12, 32. *Whatsoeuer I command you, that doe, put nothing there-to.*

4 Setting the heart inordinately vpon any creature, by fearing, louing, trusting in it,

more

Note.

All words of false Gods, as false worship of the true God Idolatry

more then in God, and aboue him. Thus is couetousnes called Idolatry, Col. 3, 5. & *Wan-tons make their belly their GOD.* Phil. 3, 19. Ephes. 5, 5. Heere an Idolater is one addicted and bent to the seruice of Idols.

I. E.

[*Jealousie*] Griefe, for suspicion of dishonestie in married yoke-fellowes, Husbandes or Wiues, Num. 5, 14. *If he be moued with Iealousie, and be Iealous of his wife.*

2 An earnest loue of others, in respect of their welfare and good, ioyned with great griefe for their hurt. 2 Cor. 11, 2. *With a godly Iealousie.*

3 Hot displeasure, and indignation of God, Psal. 79, 5. *Shall thy Iealousie burne like fire?* 1 Cor. 10, 22.

[*Jealous*] One, grieued with suspicion of dishonesty in the married yoke-fellow, with desire of reuenge. Thus are men Iealous, and thus also is GOD saide to be Iealous, when the marriage betweene him & his church is violated and broken. Deut. 5, 9 *For I the Lord thy God am a Iealous God,* that is, so grieued with Idolatry, that I study to reuenge it.

2 One, which seemeth to be much grieued for others, but it is out of a loue to himselfe, for his owne commodity sake.

Gal. 4, 17. *They are Iealous ouer you amisse.* This he writeth of y false Apostles, who for their owne gain and credit, did loue the *Galatians*. Heere Iealous is taken in euill part, by a Metaphor or speech borrowed from woers, who can abide no cor-riuals or companions in theyr loue.

3 One which loueth others truly, not for luere and glorie to himselfe, but for the benefit of the persons loued, 2 Cor. 11, 2. *I am Iealous ouer you.* Thus Paul and all godly Ministers are Iealous ouer the flock: here Iealous is taken in good part.

[*Iehouah*] An eternall selfe-being, one y that his essence of himselfe, from euerlasting; add, is the cause of existence or being to all things and creatures, which are of him, by him, and for him. Exod. 6, 3. *But by my name Iehouah was I not knowne to them,* Acts 17, 28. Rom. 11, verse last. The eternal God hath his being of himselfe, and gaue being to all his creatures, promites and worker. This worde [*Iehouah*] is attributed to God the Sonne, and God the father, Zach. 3, 2. This is one of Gods cheefest names: the force of it is opened Reu. 1, 4, 8. he giueth being to his promises & threatnings, yea to all things.

[*Iesting*] Pleasant and witty words, being offensive, & hindering edification. Ephes. 5, 4. *Iesting.*

[*Iesus*]

Note.

*See Doc. Fulk in his defence of our translations against Greg. Martine, chap. 3.

[Jesus] A Saviour, one that saueth his people from their sins, Math. 1, 21. *He shall be called Iesus.* It is a name of his benefites, to wit; saluation had by Christ. Also it signifies the doctrine concerning Iesus, Acts 8 35. 3. It signifieth *Iosab*, who brought Gods people into the promised Land, and was therein a type of Christ, Heb. 4, 8.

[Jew outward] Hee that is a Jew by Nation, name, and profession onely, Rom. 2, 28. *A Jew which is one outward.*

[Jew inward] One, who is a Jew in truth, though hee bee not so by name or nation, Ro. 2, 29. *Hee is a Jew which is one within;* that is to say, one who professeth himselfe to bee one of Gods people, and is so in deede, and before God, in spirit and in heart, being faithfull and hojy.

[Jewes by nature] Such as were borne Jewes, by naturall generation comming of Iewish parents, who were Gods people. In this sence they are called natural branches, Rom. 11. because they descended by birth of the holyc Patriarkes, with whome God had made a couenant to take them for his people, Gal. 2. *We who are Jewes by nature.*

[Neither Jew nor Grecian.] That God hath no regarde of these circumstances and externall qualities, whether one bee

borne a Jew or Gentile, be free or bond, &c. but acknowledgeth for his children all which do belecue in his Son, Gal. 3, 28. *There is neither Jew nor Grecian, &c.*

[Jerusalem] Either the City; as *Psal.* 125, 2. and 122, 2, 3. or the inhabitants, Math. 3, 5. Or all the faithfull people of God through the world, Jewes and Gentiles, Ioel 2, 32. Or the Nation of the Jewes dwelling at *Ierusalem*, Gal. 4, 25. or the holyc Catholicke Church, Verse 26.

I. F.

[If needs bee] At that time whensoever neede shall be, 1. Pet. 1, 6,

I. G.

[Ignorance] Want of the true knowledge of God, and of heauenly things, *Ephc.* 4, 18. *Through the Ignorance that is in them.* This ignorance, is eyther simple, when meanes of knowledge be wanting; or wilfull & affected, when one may knowe and wil not. Ignorance being in it selfe a sinne against the first commandement, cannot excuse sinne that it should be no fault at all.

2 Vnbeleefe, which followes Ignorance as a companion or fruite, 1. Pet. 1, 14. *Fashion not your*

your selues to the former lustes of your Ignorance, that is, of your blinde vnbeleefe. A Metonymy of the cause.

3 Error, through want of iudgement, and right discerning of things, *Leuit.* 4, 2. *If any man shall sin through Ignorance.* A Metonymie of the cause.

4 Any sinne whatsoever, & commeth from such ignorance and error, according to the vse of the Hebrew tongue, which vnder Ignorance meaneth euery sin, euen that which is witting and willing, *Heb.* 9, 7. *And for the Ignorance of the people.* A Synecdoche of the part for the whole.

Ignorance may excuse a sin, that it be not so great a fault, but it cannot so excuse, as it shall be no fault at all. *Excusat à tanto, non à toto.*

[Lusts of Ignorance] Blinde motions and euil desires of vnbeleeuing persons, who lacke the true knowledge of Christ, 1. Pet. 1, 4. *Fashion not your selues to y former lusts of your ignorance.*

[Ignorant] One which sinneth vnwittingly, 1. Tim. 1, 13. *For I did it ignorantly,* that is, not knowing that the Christian religion was the true Religion.

2 One which doeth a voluntary sin, knowing it, to bee so. *Heb.* 10, 2. *To haue compassion of the Ignorant.* See Bible note.

3 One that careth not for other mens affaires and matters,

Eccl. 6, 16. *Though Abraham be Ignorant of us.* Men are carelessse of that whereof they bee Ignorant.

4 One, that wanteth the knowledge of the true God, & his worship, Acts 17, 23. *Whom ye then Ignorantly worship.*

5 One to whom something is vnkowne, because it is not revealed. Thus Christ as man, and the holyc Angels, are Ignorant of the last day, *Mat.* 24, 36 *Mark* 13, 32.

[Not to regard the time of Ignorance] To permit, and passe ouer, for causes known to himselfe, the Ignorance of manie thousand yeares, *Actes* 17, 30. *And the time of this Ignorance God regarded not.*

I. M.

[Image] Any shape or portraiture, drawne by Art, to represent something by it for ciuill vse: as *Casars* Image vvas made, to represent *Cesar*. *Mar.* 22, verse 20. *Whose Image or superscription is this?* This is an artificiall Image made for ciuill respects; as to distinguish Coines, or beautifull houses, and it is lawfull.

2 Some shape or picture, made to the likenesse of GOD, or of some other creature, for Diuine worships sake, *Exodus* 20, ver. 4. *Thou shalt make thee no graven Image,* *Deut.* 4, 15. This

V is

is a Diabolicall Image, beeing made for Religion sake, and is vnlawfull. Where such Images be, there is no Religion (sayth a Father.) The Scripture saith, that God spake with a voyce, but shewd no image to his people of himselfe, Deut. 4.

3 All mens deuices, commanded as Gods seruice, Ex. 20 4. This is also superstition.

4 Our likenes & resemblance of God, in righteousness and true holmes. After this Image Adam was created. Gen. 1, 26. *Let vs make mā after our image:* and vnto this are all the elect restored again by Christ, Ephe. 4, 24. This is a spirituall or celestiall Image.

5 Our likenesse and resemblance with God, in respect of rule and authority, 1 Cor. 11, 7. *The man is the Image & glory of God.* Hitherto of accidental Image.

6 A reall, essentiall, true, and liuely expressing of the very substance of another. In this signification, is Christ saide to be the Image of God his Father, Col. 1, 15. Heb. 1, 3. Also the Law is said, not to be the very Image of the things, Heb. 10, 1. And it is written of vs. *As we haue borne the Image of the earthly, so wee shall beare the Image of the beauenly man.* 1 Cor. 15, 47. And the Reuelation of Saint Iohn, speaketh of the Image of the Beast, which all

men shall adōre, Reuel. 14, 9. In all which places, is meant the very things and substances themselves, or the solid & true existence of the things. These bee essentiall Images, which haue the substance of 5 things whereof they bee called Images.

7 Any manner or resemblance whatsoeuer, lawfull or vnlawfull, liuely or painted; true or imaginary, Genes. 5, 3. *He begat a Childe in his own likeness, after his Image.* Psalm. 73, 20. *Thou shalt make their Image despised.* Where the word Image signifieth, an imaginary vanishing shadow, to set forth the lightnesse and vnconstancie of all earthly things, which seeme and make shew to bee the true goods and felicity it selfe, yet are nothing but a shadowe or vaine likenesse thereof: therefore, by the Apostle, are called a shape, fashion, or figure, 1 Cor. 7, 31. Rom. 12, 2.

[Image of God] Christ, in whom God is to be scene and beheld, as touching his substance and glorious properties; as a man is to bee knowne by his Image or picture, 2 Cor. 4, 4. *Which is the Image of GOD.* This is a consubstantiall Image, respecting essence & substance.

2 Dominion and perfect holynesse, Genes. 1, 27. *In the Image of God created he him.* This Image is accidental, respecting qua-

qua-

qualities.

3 Authority and power, & by Gods ordinance the man hath ouer his wife, 1 Cor. 11, 7. *He is the Image of God.*

[Immanuel.] The Strong God with vs, or GOD made flesh, Esay 7, 14. Mathew. 1, 23. John 1, 14. The vnion of two natures in one person of our redeemer is noted in this word Immanuel.

[Immortall] That which is not capeable of death, or subiect to dye.

2 An euer-during Nature, which is so of it selfe, without possibility of perishing or dying, 1 Tim. 1, 17. *To God Immortall, onely wise.* Thus is God onely Immortall.

3 That, which beeing once dead, shall rise againe neuer to dye more, as mens bodies. 1 Cor. 15, 53. *Mortality must put on Immortality.*

4 That which shall neuer haue end, though it haue a beginning; as Angels, and mens soules; of which, though it be not in expresse words saide in Scripture, that they be Immortall yet innumerable places, by good consequence, proue them to be so, 1 Cor. 15, 19. 2 Cor. 5, 1. Luke 16, 22, 23, 24, &c. Some thing may be called Immortall foure wayes. First, that which simply & euery way is incorruptible, as God. 1 Tim. 1, 16. Secondly, that which is

Note.

incorruptible according to the substance and perfection of nature, either being seuered wholly, or not deriued at all out of any matter, which is vsually the roote of corruption. Thus Angels and soules bee immortall. Thirdly, that which in it owne nature is corruptible, yet by speciall diuine ordinance, is preserved from corruption. Thus bodies of Saints in heauen, & of Reprobates in hell after the resurrection, be Immortall; the one by Grace, the other by Iustice. Fourthly, that which so hath a possibility to corrupt & dye, as it might not actually corrupt by the creatures gift, & vpon supposition of not sinning: so Adams bodye before the fall was Immortall: that is, had power not to dye, as after his fall it was vnder necessity of death, and could not but die.

[Immortality] Such an estate and condition, wherein death hath no place nor power, 1 Cor. 15, 4. *When mortall hath put on Immortality, then Death shall bee swallowed vpp into Victory.*

[Importunity] Continuance or constancie in prayer, when we pray and faint not Luk. 11, 8. *Yet doubtlesse, because of his Importunity, hee will giue him what hee needeth.* Example of this Importunitie, is in Luke 18, vers 2, 3, 4, &c. *The poore Widow.*

V 2

[Impos-

[*Imposition of hands, or laying on of hands*] Putting on of hands, which is an ancient ceremony vied of the Jewes in two cases; one in consecrating publicke Sacrifices, as also Priests and Levites, to declare such to be offered to God; Leu. 4.4. And secondly, in solemne benedictions and prayers, Gen. 48.14. 17. 20. *Jacob put his hands upon Manasses and Ephraim, & prayed for them.* It was continued vnder the Gospel, by Christ & his Apostles in time of prayer, and bestowing spiritual graces. Also in time of admitting Church-officers, Ministers, and Deacons; Mat. 19. 15. *Christ put his hands on little Children, and prayed,* Acts 6. 6. *The Apostles prayed, and layd their hands on the Deacons.* Acts 8. 17. 18. *They laid their hands on them, and they received the holy Ghost;* and by a signification of the signe, it doth signifie the whole Ministry of the Church, and the order of Church-Government. Hebr. 6. 2. *The Doctrine of Baptisme, and Imposition of hands.* Touching the Papists Imposition of hands, in the Sacrament of Order (as they call it) there is no ground for it in the whole Scripture.

[*Imputation*] Accounting, reckoning, and allowing some things to another of favour; as Merchants, who do not put the debt in their reckoning, which

they will forgive. Whatsoever cometh of Imputation, proceedeth of the mere mercy & favour of him who imputeth; and is not given in reward after proportion of duty or debt. For none imputeth to another that which is duly owing unto him.

2 An action of God, freely accounting the righteousness of Christ to be his righteousness who beleeveth in Christ, Rom. 4. 3. 4. *And it was Imputed (or accounted) to him for righteousness.* In this fourth Chapter to the Romans, this word [*Imputed*] derided by Popish Heretiques, is seven times repeated in the doctrine of Iustification, and is ioyned unto faith; without which, there is no Imputation of Christs Iustice to vs, Rom. 4. 23. 24. Our sins & punishment were Imputed to Christ (who bare our sinnes in his body, & was made sinne for vs, 1 Peter 2. verse last.) And his righteousness with the merite thereof (even eternall blisse) is imputed and accounted to all beleevuers; whence ariseth Iustification of a sinner before God 2 Cor. 5. v. last. *He that knew no sin, was made sin for vs, that wee might be made the righteousness of God in him;* Not our righteousness, but the righteousness of GOD; not in vs, but in him (saith an ancient Father.) The Papistes scoffing at this most necessary and Divine action of Im-

puting righteousness to faith apprehending Christ, calling it in their Notes printed at Rhemes, a new-no-justice, an untrue imputation, an imaginary thing, a putative righteousness, a fantastical apprehension. In these and such like taunts, they utter so many blasphemies against heaven, & al to maintain & establish their own righteousness of workes, done after faith. To impute (as some describe it) is to ascribe or account unto another that which he hath not, or that which hee did not; and not to impute, it signifieth not to account or ascribe and lay to one that which he hath, or doth. According to this interpretation, GOD in iustifying elect sinners, imputeth to his owne Son sinnes & miseries, which he neuer had or did. And unto sinners, he imputeth or accounteth not (but forgiveth) sinnes and punishment, which they had and did; and imputeth a righteousness (even the whole Obedience of Christ) which they have not of their owne, yet so accounteth it to them, as if by themselves it had bene done, 2 Cor. 5. 21. 2 Corinthians 5. 29. Romanes 4. 5. Roman. 3. 24. and 4. 6. & 15. 19.

I.

N.

[It] By, or through. 1 Cor.

14 2. *Speake in the Spirit*, that is, by the inspiration of the spirit, 1 Cor. 15. 22. *In Christ all shall be made alive*, that is; by Christ, 2 Cor. 3. 16. *In him* that is, by him, or by his vertue we live, Acts 17. 28.

2 Against, Gen. 4. 23. *I have slaine a man in my wound*, that is, against my selfe, & to my own hurt.

3. To. 1 Thess. 4. 7. *God hath called you In holiness*, that is, unto holynesse, Ephe. 2. 10. *Created of God In good workes*, that is, unto Good workes. James 5. verse 3. and verie often elsewhere.

4 Out of. Exod. 31 4. *To worke In Gold, In Silver, & In Brasse.*

5 Of, or concerning, Rom. 5. 12. *We reioyce In the Lord*, that is, concerning the Lord.

6 With, or together with. Math. 16. 27. *The Sonne of Man shall come In the glory of his Father*, that is, together vvith his owne, and his Fathers glory.

7 As. Math. 10. 41. *Hee that shall receive a Prophet in the name of a Prophet*, that is, as a Prophet because he is so.

8 From, Col. 3. 16. *Sing in your hearts*, that is, from your hearts, or heartily.

9 Before, Iohn 1. 1. *In the beginning was the word*, that is, before the beginning.

10 For. 1 Cor. 1. 4. *I thank God for the grace given you In Christ*, that is, for and by Christ, Ephe. 1. 1. V 3 II Vp-

11 Vpon. Iohn. 14. 1. *Ye beleue in God, beleue also In me,* that is, vpon me.

[In thee] In Christ, which shall be borne of thee *Abra.* according to the flesh, as Math. 1, 1. *Sonne of David, son of Abraham.* Gal 3. 8. *In thee shall all nations be blessed.* See ver. 14. that the blessing of *Abraham* (first promised to *Abraham*) might come to the Gentiles through Iesus Christ: wher note a double fruite by the obedience and death of Christ to beleueers. 1. deliuerance from the curse of the Law. 2. the blessing promised to *Abraham*, that is, Life eternall.

[In Spirit and truth.] Spiritually and true y, by the vnfained and true motion of a sanctified heart, Ioh. 4, 24. *Worship him In Spirit & In truth.*

[In them] By their faith, confession, preaching, good life, and myracles wrought by the Apostles, who by all these meanes gaine glory and praise to Christ. But much more after his resurrection when the holy Ghost was visibly and plentifully powred on them, Iohn 17, 10. *I am glorified In them.*

[Churches In Christ] Christian Churches, Gal. 1, 21. 1. *Thessalon. 2, 14.* So brethren in Christ. Saints in Christ, and in Christ before me, that is, a christian before me; and consolation in Christ, Phil. 2, 1.

[In loue] Charity and Loue to God and men, to be spring and beginning of an holy and vnblameable life, Eph. 1. 4.

[Babes In Christ] Such as be babes or infants, in respect of growth in Christianity, 1 Cor. 3. 1.

[In the spirit] Spirituall, regenerate by the Spirit vnto a new life, Roman. 8, 9. *Ye are in the Spirit.*

[In Christ] As touching Christ and Christlignity, Gal. 6, 15. *For In Christ Iesus, neither circumcision auaiseth any thing,* 1 Cor. 4, 15. *I haue begotten ye In Christ.*

2 In the preaching and publishing the doctrine of Christ, Rom. 16, 9. *Salute Vrbannus, our fellow-helper, In Christ,* that is, in the matters of Christ.

3 A member of Christ, one linked vnto, and grafted in Christ by Faith, Rom. 8, 1. *To them which are in Christ.*

4 Christ to be an head, who himselfe hath all spirituall gifts most fully, not in measure, giuen him; which hee doth communicate to all his members, Eph. 1, 3.

[In the Lord] For the Lords sake, or in his cause, Rom. 16, 12.

2 A beleueer or faithfull person, Rom. 16, 13. *Rufus chosen In the Lord.* It is the force of faith to incorporate into Christ that a chosen person may be in him, as a branch in the tree.

[To]

[To beleue in Christ] To put our whole confidence in him for saluation, by which hee is proued to be God, Ioh. 14, 1.

[In sins and trespasses.] One couered and ouerwhelmed in sinne, as one that is drowned in the water, Ephe. 2, 1. *Dead In trespasses and sins.* ^{as 78 23 1 Cor 15}

[Incense] A perfume, which was a confectiō of sweete Spices, made after the Arte of the Apothecary, pure and holy; and was by the Priests burned vpon the Golden Altar euerie morning before the Lord, Exod. 30, 34 35.

2 The prayers of the Saints acceptable to God, thorough Christs mediation, *Psal. 1, 41, 2 Reuel. 8, 3. A Metaphor.*

Note.

3 Whereas none might make this perfume, Exod. 30, 37, 38. it sig. that holy things must, not either of necessity or pleasure be turned to priuate vse.

[Incense shall be offered, and a pure Offering] That in 7 dayes of Christ (wherof this is a prediction) the spirituall worship of God should be euery where among the Gentiles lawfully established and practised, Mal. 1, 11. Had the Papists considered howe vsuall it is with the Prophets vnder legal types and shadowes to reach and foretell Euangelicall worship and graces, they would not so grossely from this pure oblation heere mentioned, haue collected

their most impure Masse, whose marrow bones canot be found neither in new or olde Testaments; as being like a beggers cloke patched together by sundry Popes, in the corruptest times. With so good reason, my incense, Levites, Arke, Tabernacle, &c. and all other Ceremonies of the law be brought in, as Priests, Altars, and Sacrifice of the Masse.

[Incomprehensible] One greater then heauen & earth, whom the world cannot contain, nor mens wit conceiue him as he is, *Psal. 145, 3.*

[Incontinency] An vnableness to keepe himselfe chaste in single life, or in the estate of marriage, 1 Cor. 7, 5. *Least Satan tempt you to Incontinency.*

[Incorruption] The qualitie of bodies after the resurrection, being no more subiect to rottenesse and corruption, 1 Cor. 15, 35. *Till corruption put on Incorruption,* 1 Corin. 15, 50. An incorruptible nature or estate.

[To Increase] To be of greater estimation and authority among me, Io: 3, 30. *He must Increase.* Also Christ increaseth, when the knowledge, faith, and loue of him is more and more kindled in the heart.

2 To haue his deity, maiesty, power, and grace, more and more manifested, Luk. 2, verse last.

V 4

3 To

3 To profit in faith and godliness. Col. 1. 10.

[**Incorruptible God**] God to be of himselfe free from all corruption and change, whereas the soules of men & Angels be incorruptible; but that is by the will of God and not originally, as God is from himselfe. Rom. 1. 23.

[**Incorruptible Crowne**] Immortall and neuer perishing glory. 1 Pet. 5. 4.

[**Indifferent**] Something which is neyther commanded of God, nor forbid, but of a middle nature; being in it selfe neither good nor euill, & may be changed according to circumstances of time, & persons, and places: as to eate this or that meat, to weare this or that apparell, to haue religious meetings, at such a time, in such a place, and diuers other things as belong to the outward administration of the word and Sacraments. Wherein yet nothing must be appointed to be done, contrary to order, comeliness, or edification. See Rom. 14. 1 Corinth. 14. throughout. Where though this word [**Indifferent**] be not found at all, yet the matter it selfe signified by it, and the rules to direct vs, about things that be indifferent, are there to be found.

Learned Diuines affirme (as *Illyricus* and others) that things indifferent, that be of a middle

Note.

Nature, cease to be such, when any of these conditions following are annexed vnto them. 1. Compulsion. 2. Opinion of worship, necessity, or merit. 3. Scandall and offence. 4. Enticement, and occasion of abuse, or Idolatry. 5. Any hinderance to truth or edification, or obscuring and darkning of Religion and piety by them, though they should containe no other euill in them.

A conformity and through agreement, amongst all Christian Churches, in outward Rites and Ceremonies, is neither necessary nor possible, because of the great differences of places, people, and times.

[**Staffe of Indignation**] The *Affrians* whom GOD in his anger against *Israel* and *Juda* would strengthen, and by the secret motion of his prouidence stirre vp and direct to execute his vengeance vpon those hypocritical people, against who for their counterfeit worship and other sinnes, his wrath was kindled, therefore called *peoples* of his anger. Elay 10. 5. 6. *Though the staffe of mine Indignation be in their hand, or the Affrians, as Tremellius* expounds it, be termed the [**Staffe of his Indignation**] because God would punish their pride and cruelty, whence by them (as a staffe or rod) he had chastised his children; as fathers cast the rod in the

Note.

the fire, when therewith they haue corrected their sons. This sense may well stand with that which followes in verse 7.

[**Infant**] A Child which cannot speake, being young and yet in the swathing cloaths; Such an one, if hee dye at this age either before or after Baptisme (so there be no contempt of the Sacrament) hee is saved by the Couenant of Grace, made to Parents and their children. Gen. 17. 7.

[**Infidelity**] A priuation or vtter absence of Faith: a totall distrust in Gods promise. See Vnbeleefe. 2 Cor. 4. 4.

[**Infidell**] One that is no Christian, but a Heathen. 1. Tim. 5. 8. *He is worse then an Infidell* See vnbeleueer.

[**Infinite**] That which is absolutely vnbounded and vnlimited, hauing no measure at all either for time or greatnes. So is God onely. See Incomprehensible.

[**Infirmity or weakenesse**] Outward bodily feebleness. 1 Timothy, verse 2. 3. *Vse a little wine for thine often Infirmities*. Thus is sickness called, because it makes Infirme and feeble. A *Metonymie*.

2 Some spirituall weaknes of the godly, in their knowledge and faith, or in their life and manners. Romanes 6. 19. *Because of the Infirmitie of the flesh*. Romanes 14. 1. Mathew *4. 15/17 27 28*

26, verse 41. Thus is sinne called, because it makes the soule weake to do good, and withstand euill. A *Metonymie*. Romanes 15, verse 1. Errors in faith not against the foundation, and scandals or falles in manners, are likened to sicknesses which all men vse to pity and succour; so ought wee one another.

3 A priuation and want of all strength, as touching godliness. Romanes 5, verse 8. *When we were Infirme. (or of no strength) Christ dyed for vs*; that is, that naturall imbecillity, which we all bring with vs into the world, which *Paul* calles vngodlinesse. Romanes 5. 6.

4 Afflictions, reproaches, persecutions. 2 Corinth. 12, verse 10. *Therefore I take pleasure in Infirmities*. Also it signifies inward tentations, fears, distrusts, &c. 2 Corinth. 12. Which shew how weake wee are and Infirme. 2 Cor. 12/4

5 A vile, contemptible, and abiect estate. Gal. 4. 13. *Through Infirmitie of the flesh I preached the Gospell vnto you*. 1 Corinth. 2. 2.

6 Vnableness to free from sinne and death. Heb. 7. 18. *Because of the weakenesse thereof*.

[**Inheritance**] Possession, or Land of Canaan. Psal. 79. 1. Exod. 15. 17.

2 The

2 The people of the Land; 2 Sam. 20, 19. Ier. 50, 11, *Psal.* 28, 9.

3 Nations subiect to Christ as their Lord and King, *Psal.* 3, 8.

4 Any thing which is deere and precious, as the doctrine of the word was to *Dauid*, *Psalme* 119.

5 Kingdome of glorie in heauen, free given to the Saints as to sonnes by grace of adoption, *Math.* 25, 34. 1 *Pet.* 1, 4.

6 A portion of ground fallen to children by the death of their Father, *Lu.* 12, 13. *To diuide the Inheritance with me. See Heritage.*

[*Iniquity*] That which is writhen or crooked, swaruing from the straight line of Gods word. It is put either largely for any sinne; and thus euen our Birth-sinne is iniquity, *Psa.* 51, 5. *I was borne in Iniquitie*: Or more strictly, it is put for some heynous and grosse offence, *Psal.* 119, 3. *They Worke no Iniquity*, *Psal.* 90, 8. *Thou hast set our Iniquities*, *Exodus* 20, 5. *Visiting the Iniquities of the Fathers*.

2 Workers of Iniquitie or wicked men, *Iob* 5, 16. *Iniquity shall stop her mouth*.

3 The punishment due to Iniquity, *Leuitic.* 5, 1. *Hee shall beare his Iniquity*: and verie often elsewhere; as *Genes.* 19, 15. 2 *Kings* 7, 9. *Psal.* 40, 12. So

whoredome is put for the punishment of whoredom, *Num.* 14, 33.

Iniquity commeth of an Hebrew word (*Auen*) which originally signifieth paine, or sorrow; and it is of large vse, noting all sinfull and vniust affections, actions, or endeauours, which cause paine or sorrow, or be painfully done: and it is applyed sometime in special to Idolatry ioyned with Images, 1 *Sam.* 15, 22. Hence *Bethauen*, an Idolles house, or place of Iniquity, *Hosea* 4, 15. and 10, 5. because *Ieroboam* had there set vp false worship, 1 *King.* 12, 29.

[*To doo Iniquity*] To sin, (not of ignorance, infirmitie, and by violent temptation, for these are rather drawne to iniquity) but willingly & of their owne malicious heart and purpose, putting their neckes as freely in the yoke of sinne, as Oxen which draw a wagon, *Esay* 5, 18. *Wo to them which draw Iniquity*.

[*Worker of Iniquity*.] One which walketh after the lustes of corrupt Nature, wholly following them as guides in all and every action of life, *Math.* 7, 23.

[*Innocency*] A meere voydnesse of fault, and freedome from all sinne. In this estate *Adam* was created. This is perfect Innocency by Creation.

2 A

2 A certain measure of this estate in all regenerate persons who endeouour to serue God in innocency of life; hauing also Christs innocency imputed to them, *Psal.* 26, 6, 11. *I will Wash my hands in Innocency*. This is Innocency of a person restored.

3 Vprightnes; in some special or particular cause. *Psalme* 7 8. *According to the Innocency that is in me*, that is, Innocency of cause, when one is cleare and free of some fault, whereof he is accused: Or vnworthily accused where one deserues praise, *Dan.* 6, 22.

[*Innocent*] One which doth none hurt nor harme vnto any others, *Mat.* 10, 16. *Be Innocent as Doves*, that is, be simple and vpright without guile and malice.

2 One that is free from some one particular fault or crime; or one that is guiltlesse in this or that thing. *Gen.* 24, 8. *If the Woman will not follow thee, thou shalt be Innocent or discharged of thine Oath*, *Ion.* 1, 4. *Lay not vpon vs Innocent blood*, *Exod.* 23, 7. *Gen.* 10, 5. *See 2 ²⁸ Sam 2 ²⁸ for 237*

3 A iust and righteous person which liueth vprightly, *Iob.* 4, 7. *Who euer perished beeing Innocent?*

4 One that is free from punishment, or one unpunished, *Prou.* 11, 21. *Though the wicked ioyne hand in hand, yet they shall*

not be Innocent. 1 *Kinges* 2, 9. *But thou shalt not count him Innocent*, that is, thou shalt not free him from punishment. Also *Exod.* 34, 7. *Not making the wicked Innocent*.

[*Intercession, or request*.] The request wth the death of Christ maketh for belieuers after they haue sinned, that their sinnes may be pardoned for his merit; and thereimperfect obedience accepted; or it is the merite of Christs death coming between our sinnes and Gods Iustice, to appease it, as an Aduocate that pleads for his Client. 1 *Iohn* 2, 2, 3. *Rom.* 8, 3, 4. *And maketh request for vs*, *Heb.* 9, 24. *Hee appeares in Heauen for vs*. Christ is our Intercessor foure wayes. First, by appearing for vs in the sight of GOD, *Heb.* 9, 24. Secondly, by the force of his Sacrifice once offered, to make full satisfaction to GODS Iustice, *Heb.* 10, 12, 14. Thirdly, by his constant will; that for the merit of that Sacrifice, God would be pacified towards the elect, *Heb.* 10, 10. Lastly, by the assent & agreement of the Father, resting in this wil of his Sonne for vs, *Iohn* 11, 42. *Mat.* 17, 6. Popish intercession of the virgin *Marie* and other Saints, doeth dishonour Christ the onely Intercessour. The spirit maketh request, by causing the faithfull to make requests; stirring vp cries and grones in their

Note.

5 one that is cleare of all fault
sinners & for infants who yet are
not free from sin in 20 15 19 24 4
2 ²⁸ Sam 2 ²⁸ for 237
1 ²⁸ Sam 2 ²⁸ for 237
1 ²⁸ Sam 2 ²⁸ for 237

their hearts. Rom. 8, 26, 15. being compared with Gal. 4, 6. The continuall intercession of Christ, and his prayers made in the dayes of his flesh, were figured by the belles of gold in Aarons skirts.

2 The request which wee make one for another, in the name of our Intercessor Christ, eyther for good things to bee giuen, or euill things to bee removed from vs. 1 Tim. 2, 2, 3. *Prayers, Intercessions, and giuing of thanks, &c.* These be charitable mutuall Prayers of y godly while they liue together.

3 The complaints of the Prophets with griefe, accusing the sins of the people to GOD, Rom. 11, 3, 4.

[Interpretation] A translating or turning out of one tongue into another. 1 Cor. 14 13, 26. *If any speake with strange tongues, let him pray that he may Interpret.*

2 An opening or declaring darke Scriptures or Prophecies, 2 Pet. 1, 20. *No Prophecie is of priuate Interpretation.* Scriptures must bee Interpreted by Scriptures: and the light of them begged of God as containing things which he onely can reueale.

3 Expounding visions or dreames. Gen. 40, 8. *Are not Interpretations of God?*

4 A speaking and teaching some thing evidently & plain-

ly. Job 33, 23. *If there be an Interpreter with him.*

[Interest] Encrease or gain take for the lending of mony vpon fore-agreement & compact. *Prou. 28, 8. Hee which increased his Riches by Vsury and Interest, &c.* Here the word [Interest] is taken in ill part. For the word in a good sence signifieth that benefit which a mercifull and free lender taketh for his owne Indemnity, to repaire such losse whereof the borrower by his default, was an effectuall cause, by the keeping of money borrowed in his hand, longer then he ought, to the certaine damage of the lender.

I.

O.

[Joy] A sweete motion of the Soule, in regard of some present, or hoped for good. This good if it be worldly, the is the Ioy but natural & worldly: if it be heauenly good, or tending and leading thereto; then is the Ioy spirituall and heauenly. Psal. 51, 12. *Restore to me the Ioy of thy Saluation.* Rom. 5, 3. *We reioyce in tribulation.* John 15, 11. *That your Ioy may be full.*

2 The matter or cause of Ioy. 1 Thess 2 20. *Yee are our Crowne and Ioy.* Job. 3, 22. *Psal. 48, 2.*

3 The most comfortable & full happinesse of heauen. Mat.

25 21.

25, 21, 23. *Enter into thy Masters Ioy.* See Enter.

4 A godly boasting & glorying. 1 Cor. 9, 15. *Least any man should make my Ioy or reioicing vaine.*

5 Those good things, eyther earthly or spirituall, for the which wee vse to reioyce. John 16, 22. *And your Ioy none shall take from you.* 1 Cor. 7, 30. Rom. 15, 13. *The God of hope fill you with all Ioy;* that is, with euery good giift whereof yee may reioyce plentifully and abundantly. James 1, 2. And else-where often. A Metonymie of the cause.

6 That cheerefulness and alacrity which wee shew forth toward: our neighbour. Gal. 5, 22. *The fruite of the Spirit is Ioy, peace, &c.*

7 Ioyfull speech, or Songs of thank-giuing and praise. Psal. 126, 2. *And our tongue with Ioy.* A Metonymie of the cause for the effect. For praise commeth of Ioy, as Ioy commeth of good things.

8 The hauing or possessing of any good thing from whence Ioy springeth. John 3, 29. *This my Ioy is fulfilled.* John 15, 11. *And that my Ioy might remaine in you.*

[Joy Ioy] That gladnesse and comfort which the Apostles received from Christ, the sole author, cause, and pledge of their Ioy. John 17, 13. *That*

my Ioy might be fulfilled; (viz. be- truly and abundantly shed in- to their hearts) *in them.* In our selues nothing but perturbati- on and dreadfull terror, in and from Christ, all peace and tran- quillity floweth.

[Joy in the Holy Ghost] A gladsome, sweete, and comfort- able motion of the heart, stir- red vp by the Spirit of adopti- on, vpon the feeling of Gods loue in Christ to eternall life; and vpon the tokens of that loue, both in earthly and spiri- tuall blessings. Roman. 14, 17. *The Kingdome of God, is righte- ousnesse, peace, and Ioy in the Ho- ly Ghost.* This is called Christs Ioy. John 15, 11. *And glorious Ioy.* 1 Pet. verse. 1, 8. *Because it is part of the Kingdome of Hea- uen.*

[All Joy and peace] Solid and perfect Ioy, which alwayes re- maines being neuer taken from them: and by peace is meant tranquillity and rest in their owne conscience by forgie- nesse of sinnes, and concorde with their brethren, that there be no longer variance and dis- sention among them. Of which two gifts, Ioy and Peace, the true cause is the righteou- nesse of faith. Romanes 15, 13. *Fill you with all Ioy and Peace, thro- rough beleeuing.* In this clause Paul alludeth vnto the former saying. Romanes 14, 17. *The Kingdome of God is righteousness, Ioy,*

Joy and peace in the holy Ghost.

[*Joy darkened*] Turning of mirth into heaviness, as the aire in the evening waxeth darke. *Esay 24, 11. All joy is darkened.*

[*Joy in harvest*] Mirth mingled with labour and sweate, hardly gotten, & deare bought joy, such as Souldiers haue of the spoile after a battaile. *Esay 9, 3. According to the joy of harvest &c.*

[*Joy of the Lord*] Diuine Joy, which commeth from y^e Lord, and is placed in him. *Nche. 8, 10. The Joy of the Lord shall make ye strong.* Likewise Joy of the Spirit, *1 Thess. 1, 6.* such as is mentioned, *Acts 5, 41.* and *1. Peter 4, 13.*

[*Joy of God*] Comfort of minde, arising frō Gods goodness, manifested in some outward or inward deliuerance. *Psal. 51, 12. Restore to me the Joy of thy saluation;* that is, thy deliuerances were wont to make me glad, let it be so again with me.

[*To heare of Joy and gladnesse*] To be made ioyfull and glad, by hearing and beleeuing the glad tydings of forgiveness of sins: For Joy comes from faith, and faith by hearing. *Pf. 51, 8. Make mee to heare of Joy and gladnesse.*

[*To Joy in tribulations*] To haue occasion and matter of true comfort and cheerefulness of our heart from afflictions,

because they are pledges of Gods loue, and tryals of faith and patience. *Rom. 5, 3. Wee Joy in tribulations.*

[*Joy in the Lord*] That true inward comfort which faithful hearts feelee, because the Lord is their mercifull Father in Christ Iesus. *Phil. 4, 4. Joy in the Lord. Rom. 5, 11.*

I.

S.

[*Is*] Betokeneth, signifieth, sealeth. *Math. 13, 38. The field, Is the world. Math. 26, 27. This is my body.* And else-where often. *Gal. 4, 24, 25. Esay 9, 15. James 3, 6.* Christs bare words bee but a bare foundation for their monstrous transubstantiation.

This Sacramentall *Deton* mie whereby [*Is*] noteth to signify and represent, or whereby the signe and thing signified be put, one for the other, it is so frequent in Scripture, as it may be reckoned among plaine and visuall speeches: as *Gen. 17, 10.* Circumcision called the Covenant, expounded in ver. 11. the signe thereof. See the like touching the Paschall Lambe. *Exod. 12, 11, & 13, 9.* In the same sense the Sabbath is the Covenant of the Lord. *Exod. 31, 13, 16.* The Arke is God. *Psal. 89, 7.* The cover of the Arke is the propitiatory, or Mercy-seat. *Leuit. 4, 31. The Rock is Christ. 1. Cor.*

Nec.

Cor. 10, 3. The Doue is the holy Spirit. *Math. 3, 16.* Baptisme is the washing away of sinne. *Acts 22, 16.* The bread, the Communion of his body, &c. *1 Cor. 10, 16, 17.* How can the Papists affirme that this is an vnusuall phrase?

2 Leads, or brings vnto, *Ro. 7, 7. Is the Law sinne?* That is, doth it bring vnto, or leade to sinne? *Rom. 6, 23. The gift of God Is eternall life;* that is, holines (which is Gods free gift) leadeth vnto eternall life, as a way leadeth to a City. *Rom. 8, 6. Wisdom of the Spirit, Is life and peace. Iohn 17, 3.*

3 Bring forth, causeth, meriteth, or deserueth. *Rom. 8, 6. The wisdom of the flesh is death;* that is, not onely leades vnto, but deserueth death eternall.

4 Ought to bee, or let him be, *1 Tim. 3, 2. Heb. 13, 4. Marriage is honourable &c. Math. 5, 13, 14. Ye are the Salt of the earth, the light of the world.* (for so ye ought to be) This is no rarething, but usuall in Scripture, to put the Indicative mood for the Imperative, & the deed done or fact, for the right wher by it should be done, as *Malac. 2, 5. 1 Tim. 3, 15. Rom. 14, 6, 7.* Where regarding, giuing of thanks, liuing, be put, for ought to regard, to giue thanks, ought to liue: and so often else-where Scripture speaketh.

[*Ismael and Isack*] The

Children of the flauish Synagogue, which persecuteth the faithfull, and shall be cast out as *Ismael* was: also of the free Church, vnto which belongeth the inheritance of heauen. *Gal. 4, 28, 29.*

[*Israel*] A Prince of y^e strong God, or one that hath obtained principall power frō the mighty God. *Gen. 32, 28. Thy name shall be called Jacob no more, but Israel; because thou hast power with God.*

2 The Patriarke *Jacob*, who was called *Israel*, because hee had strength to wrestle with God, and to ouercome; as in the former place appeareth. *Ro. 9, 6. All that are of Israel:* that is, of *Jacob*.

3 The The people of *Israel* which were the posterity of *Jacob*, of whom consisteth the visible Church til the comming of Christ. *Exod. 19, 3. Tell the Children of Israel. Psalm 76, 11.* And very often in the Old Testament.

4 The whole Inuisible Catholicke Church, consisting of beleeuing *Jewes* and *Gentiles*. *Psalme 124, 1. Now may Israel say. Psal. 125, 5. But peace shall bee upon Israel. Gal. 6, 16. And upon the Israel of God:* that is, vpon the whole elect people of God.

[*Light of Israel*] God, enlightening and sanctifying his people, also cheering the with his deliuerance and defence. *E-*

say 16, 17.

[Holy one of Israel] The true God, which beeing most pure and holy in his owne nature and works, is also the Author of all purity in his people. Esay 5, 19.

[Eternity of Israel.] God, who is absolutely eternall, and maketh his people eternally blessed, euen for euer and euer most happy. 1 Samuel 15, 29.

[Israelite] A Iew which descended of *Iacob*, according to the flesh. Rom. 9, 4. *Which are the Israelites.*

2 A godly Christian (thogh a Gentile) which from his hart worshippeth the God of *Israel*. *Iohn 1, 47. Behold, in deed an Israelite, in who there is no guile.* Rom. 2, 29. *Psal. 73, 1. Yet God is good to Israel, euen to such as are of a pure heart.*

I.

T.

[Ithiell and Vcall] Christ (God and man) who is present with vs, and by whom we can do all things, as Vcall signifieth ore that is mighty, and makes other strong. Prou. 30, 1. The speech of a man concerning *Ithiell* and *Vcall*: by these two names the godly are warned of the sanctification of themselves by the infinite presence and power of G O D in Christ.

I.

V.

[Iubile] The full redemption we haue by Christ. The proclaiming of freedome in the Land this yeare of Iubile, signifies, that Christ would one day with his owne voyce proclaim full liberty & freedome from the tyranny of sinne, hell, and Satan. Leuit. 25, verses 8, 9, 10. vntill 17. thus expounded by Esay 61, 1, 2. and Esay 63, 4. and in Luke 4, 21. Our Sauio: applieth that of Esay 61. vnto himselfe. *This day this Scripture is fulfilled in your eares.*

[Judah] A man so called, of whose line came *Dauid* and Christ. Gen. 49, 9. *Judah* is a Lyons whelp: or a Tribe and Kingdome diuided from the ten Tribes. Esay 7, 6. and often else-where: also for the two Kingdomes of *Judah* and *Israel* ioynly considered, Esay 1, 1. concerning *Judah*.

[A Iudge] A chiefe Gouvernour, or soueraigne Ruler, who hath all the worlde in his disposition, and vnder his power. So is God alone. Gen. 28, 25 *Should not the Iudge of the world do Iustly?* In his church he Iudgeth the controuersies of faith by the voyce and sentence of Scriptures.

2 A Deputy-Gouvernour, as it were Gods Lieutenant, in the gouernement of the whole world.

world. So is Christ, as Mediator, and he alone. 2 Tim. 4, 1. *I charge thee before Christ, the Iudge of quicke and dead.* Iohn 5, 22.

3 A Gouvernour, that hath generall rule by Gods appointment, ouer some one people or Nation, to preserue and gouerne it. Iudg. 3, 26. *God raised them vp Iudges.*

4 A person appointed ouer criminall causes, and ciuil controuersies, to end & determine them by his sentence. 2 Chro. 19, 5. *He set Iudges in the Land.* Deut. 16, 18. *Iudges shalt thou make thee in all thy Cities.* Luke 12, 14.

[Iudges of euill thoughts] Such as thinke not rightly in their preferring one before another, but intend euill therein. James 2, 4. *And are become Iudges of euill thoughts.* This shewes what respect of persons is not to be vsed; namely first, that which puts a false difference for a true. 2. That wherein no mean is obserued. 3. That whereof there is no good end, but carnall and corrupt, as to curry fauour with great and rich men. Otherwise as there be of God sundry degrees appointed among men, who in dignity excell one another, so they are in their seuerall places to be esteemed, that wee may witnesse how wee reuerence Gods ordinance and gifts.

[To Iudge, referred to God]

To rule and gouerne. *Psal. 67. 4. God shall Iudge the earth with righteousness.* *Psal. 9, 4, 8. Heb. 10, 30. The Lord shall Iudge his people.*

2 To correct, chastise, or to punish, which is one act of diuine gouernment. *Psal. 51, 4. That thou mayest bee pure when thou Iudgest.* Heb. 13, 4. *Adulterers God will Iudge.*

3 To pronounce a righteous and true sentence vpon all things, and persons, which is also another act of gouernment. Rom. 2, 16. *At that day when God shall Iudge the world.*

4 To giue defence and preservation against malicious vniust oppressors. *Psal. 7, 8. Iudge me according to my righteousness.* See verse 10. which seemeth thus to expound the word. *Pf. 43, 1. Iudge me (O Lord) defend and deliuer me.* This is also one part of gouernment: it contains 1. examination of the cause. 2. Giuing of sentence. 3. And execution by deliuering the oppressed. See 2 Sam. 18, 19, 31. Iudg. 3, 10.

5 To enquire into, try, and discern things and persons. *Psalme 7, 11.* compared with verse 9. *Psal. 11, 4, 5. The Lords Throne is in heauen, his eyes will consider and try &c.*

6 [Referred to men] To rule and gouerne any people. *Iudg. 4, 4. Debora Iudged Israel.*

X

7 True-

7 Truly to vnderstand & discern all things as they bee. 1. Cor. 2, 15. *The spiritall man Iudgeth all things.* 1 Cor. 14, 29. *Let two or three speake, and let the other Iudge; that is, discern what is spoken.*

8 To utter an vp-right and vnpartiall sentence of other men & their doings. Iob. 7, 24. *Iudge a righteous Iudgment, and not according to appearance.*

9 Rashly and curiously, without any cause or calling to carpe at, and censure other men and their actions. Math. 7, 1. *Iudge not, and ye shall not bee Iudged.* Rom. 14, 3, 4, 13. *Let no man Iudge his brother; that is, rashly determine of him, and of his finall estate; for that belongs to God onely.*

10 To approue and allow the last sentence of the great Iudgement. 1 Corin. 6, 2. *The Saints shall Iudge the world and the Angels.*

11 To heare, try, and determine ciuill causes, betweene a man and his Neighbor. 1 Cor. 6, 2. *Are ye unworthy to Iudge the least matters?* Exod. 18, 13. *Moses sate to Iudge the people.*

12 To condemne, or to pronounce a Iudiciall sentence, true or false. 1 Km. 4, 28. *Psal. 82, 1.*

13 To accuse, and by a good example to testifie against others. Math. 12, 41, 42. *The men of Nininie shall rise in Iudg-*

ment against this wicked Generation. Rom. 2, 27.

14 To declare by deeds, & pronounce sentence against ones selfe. Act. 13, 46. *Thou Iudge your selves unworthy of life.*

15 To vse Iudgement and consideration in the ordering of our life and actions thereof, that none of them be offensive and hurtfull to the weak Christians. Rom. 14, 13. *But Iudge this rather, that ye put not a stumbling blocke, &c.*

When wee examine our owne doings, and ponder them Iudiciously and discreetly, as wee may direct them without any offence: this is it which is meant heere by Iudging.

The Scripture (in controversies of faith) is a Iudge and Iudgeth, that is, giueth sentence. Iohn 12, verse 48. and Iohn 5, ver. 45, 46. where Christ prouoketh to Moses as a Iudge betweene him and Pharisees. Also God himselfe and Christ are saide to Iudge, Iohn 5, 24, 27, 30. Lastly, the true Church of Christ, and euery true member of it hath power of Iudging. 1 Cor. 2, 15; 1 Cor. 10, 15. But there is great difference betweene these Iudges & their Iudgements; for God is the supreme Iudge and Generall infallible. Also (being the first verity essentially, and therefore to be beleued for himselfe) the Scripture which is Gods

voyce

voyce and word, is also a most certaine vndeceivable Iudge: but subordinate; whose sentence for God himselfe, who is truth it selfe, is to bee receiued without contradiction or appellation, as absolute and definitiue: but the Church, Councils prouincial or oecumenical, Doctors, Pastors, the faithfull, be inferior Iudges, and giue Iudgment assensitiue, by Iudgment of approbation (not of determination) it beeing their office to receiue, repeat, approue, publish the Iudgement and testimony which Christ hath already giuen by his Prophets and Apostles. The Pope is so far from being Soueraign, as he is no Iudge at all, beeing a party and guilty.

[To be Iudged] To be punished. Math. 7, 1. *Ye shall not bee Iudged.*

2 To bee rashly censured, or lightly esteemed, as one of lesse worth then others. 1 Cor. 4, 3. *I passe little to be Iudged, &c.*

3 To be called to an account and sifted. Rom. 4, 4. *When thou art Iudged.*

4 To be tryed, and haue his cause knowne, either to be acquitted, or condemned. Act. 25, 10. *Where I ought to be Iudged.*

[Iudgement] Government of the world. Iob. 5, 22. *He hath committed all Iudgement vnto the Son.* Psal. 9, 7. *He hath set his Throne for Iudgement.*

2 Chastisement. 1 Cor. 11, 29. *Eates his owne Iudgement.* 1 Pet. 4, 17. *Iudgement begins at Gods house.* Esay 5, 16.

3 The mercifull moderation or measure which God keepeth in chastising his children. Ier. 10, 24. *Correct me, but with Iudgement.*

4 Solemne diuine action of the last day. Eccl. 12, 14. *God will bring euery worke to Iudgement.* This Iudgement hath in it three things; first an enquiry into all things & persons. Secondly, a laying them open. Thirdly, pronouncing an vp-right sentence. Mat. 25, 31, &c.

5 The iust Statutes & Commandements of God. Psal. 119, 7, 20. *When I shall learn the Iudgements of thy righteousness.* Psal. 19, 9. Lawes and rites for humane duties.

6 The Spirit of Iustice and Wisedome, enabling to know and discern right and wrong, good and euill. Psal. 72, 1. *Give thy Iudgements to the King.*

7 Wrath, vengeance, and punishment, executed vpon the wicked. Math. 5, 22. *Shall bee culpable of Iudgement.* And very often else-where. Psal. 33, 5.

8 The punishment inflicted vpon Christ for our sins. Act. 8, 33. *In his humility, his Iudgement hath bin exalted.* As by humility is meant the graue and bands of death, Christ beeing most abased; when he lay as one op-

X 2

pressed

Phil. 1, 9, 10
1 Th. 4, 1.

Pope a party, and guilty, when no Iudge.

Nat.

pressed of death in his prison of the graue: so by Iudgement both the hand and counsell of God most iustly afflicting his Sonne our surety, in his fierce anger, and that miserable condition which in his life & death he did vnder-goe for sinners.

9 That great power & authority which God gaue vnto Christ the Mediator, to determine and doe that which is righteous and iust. *Iohn 9, 39. I am come vnto Iudgement into this world. Iohn 16, 11.*

10 A settled estate, when Religion was committed to the Gentiles, superstition beeing cast out. *Matth. 12, 18. Hee shall shew Iudgement to the Gentiles.*

11 Equity, or righteous dealing. *Luke 11, 42. And passe ouer Iudgement. Gen. 18, 19. Esay 1, 17. Seeke Iudgement, & rescue the oppressed.*

12 Amendment, or reformation of the world. *Iohn 12, 31. Now is the Iudgement of this world.*

13 The way & course which God holdeth in gouerning all and euery thing. *Rom. 11, 33. How vnsearchable are his Iudgements?*

14 Sentence. *2 Pet. 2, 11. Giue not railing Iudgement. Also a plaine and open testimony. Phil. 1, 28. 2 Thes. 1, 5.*

15 Sentence of damnation and absolution. *Iude 15. To giue Iudgement against all men.*

16 Courts, and places of Iudgement. *1 Cor. 6, 4. If yee haue Iudgements, &c.*

17 A power and faculty to discern things which differ. *Phil. 1, 9. And in all Iudgement. Which signifies both the perceiving, and discerning the things perceived.*

18 A right sentence giuen of men, and of their actions, in Courts of Iudgement, publicly or priuately. *2 Chro. 19, 6. Psal. 82, 2. Giue iust Iudgement. Also cause or right. Esay 10, verse 2.*

19 Instruments of Gods vengeance. *Ezek. 14, 21. When I send my foure Iudgements, &c.*

20 Famous examples of Gods vengeance. *Psal. 48, 11. They shall bee glad because of thy Iudgements.*

[Spirit of Iudgement] That Spirit by which God Iudgeth and punisheth; or it signifies a mind desirous to execute Iudgement and right in deliuering his people from the power of their enemies, *Esay 4, 4. By the spirit of Iudgement.*

Such Lawes as were annexed to the ten Commandments for punishing offenders civilly, haue this title prefixed. *These are the Iudgements which thou hast set before them. Exod. 21, 1.*

[Iust.] One who is Righteous, by the Imputation of Christs righteouines. *Rom. 1, 17. The*

Note.

The Iust shall liue by faith.

2 One who dealeth iustly in his particular vocation, as a Magistrate, &c. *Luke 23, 50. A good man, and a Iust.*

3 One who endeouoreth to liue vprightly in his generall calling, as a Christian walking in the righteous Statutes of God. *Luke 1, 6. They were both Iust before God. Iob 1, 1.*

4 One who in his life & death answers the perfect Iustice of the law of God. *1 Pet. 3, 18. He dyed: the Iust, for the vniust.*

5 One that is exceeding faithfull, keeping his word or promise. *1 Iohn 1, 9. He is faithfull and Iust to forgie vs our sins.*

6 One who is essentially Iust, and infinitely the cause of Iustice in all his creatures. *Exod. 9, 37. The Lord is Iust, &c.*

7 One which thinketh himselfe righteous, and is not. *Lu. 18, 9. Certaine trusted that they were Iust.*

[To be Iust ouer much] To be deceived by appearance and pretence of Iustice, and so to exceed a mediocrity or meane in our actions, whereupon may ensue very great danger. *Eccle. 7, 19. Be not thou Iust ouer much. Wherefore shouldst thou bee desolate?* Examples of such as to their hurt haue transgressed y bounds of Iustice, vnder pretence of dealing Iustly, or of not partaking in iniustice. We haue the man mentioned, 1.

Kings 20, 35, 36. who because hee would not seeme vniu'd by smiting an innocent and godly Prophet (though commanded of God so to doe) was deuoured by a Lyon. Such a thing was that which *Saul* did, when hee spared the fattest of the flocke for to sacrifice vnto God. *1 Sam. 15, 9. So Timothy* by too much abstinence from wine (thinking by such austerity, to haue reduced y riotous *Ephesians* to Temperance) had almost ouerthrowne the estate of his body. *1 Tim. 5, 23. See 2, Cor. 2, 6, 7, 8, 9, 10, 11. The Corinthians* were too seuerer toward the incestuous man. *Sarranus* thinks that in that sentence of *Ecclesiastes*, is condemned a too great and surly boldnesse of such who vnder pretence of Iustice and wisdom, do proudly iudge of the iudgements of God, speaking euill of his workes, because of some disorder which appeareth in them: whereof *Salomon* had spoken in ver. 17. *Tremelius & Iunius* say, that the precept of *Salomon* calleth vpon men to temper and moderate their iudgement of themselves, y they neither attribute too much to their owne discretion, nor yet too much debate & deiect themselves. The Note of *Genoua Bibles* is, that it forbids to boast much of our owne Iustice and wisdom. * The first exposition

* Some vnderstand the words not of personal but politticall Iustice, that it be not too seuerer, but tempered with clemency.

it fitteth best both the phrase and circumstances. For (to bee iust ouermuch) ioyned with these words, (*Wherefore shouldst thou bee desolate*) import a dangerous excesse in Iustice.

[Iustice, referred to God]

That diuine property, whereby God beeing most iust in himselfe, rendreth right to euerie creature, infinitely rewarding and louing the good, extremly hating and punishing the wicked, Gen. 18, 25. *Shall not the Iudge of all the world doe Iust or right?*

2 Gods mercifull benefites and protections. Esa 59, ver. 9. *Neither doeth Iustice come neere to vs.*

3 Fidelity, or truth, in keeping his promise made vnto vs, touching redemption by Christ, Rom. 3. 26. *That hee might bee Iust.* Also Iustice or righteousness, signifieth that imputed holynesse of Christ, Phil. 3. 9. Also the fruite and rewarde of iustice, mercies, and benefites, are sometime meant by it: as Iude 5, 11. Dan. 4, 22. *Psalme* 112, 9.

To men.

4 That politicall vertue peculiar to Magistrates, which disposeth them to doe right to euery man, rendering praise to whom praise, and vengeance to whome vengeance belongs. Job. 29, 14, *I put on Iustice.* Rom. 13, 2, 3. 1 Pet. 2, 15, 16. This is distributiu Iustice. Lu. 18, 3.

5 That morall vertue, which moueth men to giue to others their due, and to deale rightly in matter of bargaines and contracts. Gen. 18, 19. *He wil teach his seruants to do Iustice.* This is commutative iustice.

6 That grace infused into all gods children, conforming the in part vnto the will of GOD, both in their nature and actions, Ephes. 4, 24. *Created in Iustice* (or righteousness.) See Righteousnesse.

[Iustise] To absolue and acquit one, that is accused, from the crime wherwith he is charged, and to pronounce him innocent, Prou. 17, 15. *Hee that condemneth the righteous, and Iustifieth the wicked,* Math. 12, 32. Esa 5, 23.

2 To absolue and acquit a sinner which belieues, from the guilt and punishment of all his sinnes, and to pronounce him righteous before the tribunall seate of God, through the Imputation of Christs righteousness to his faith. In this sence, we are saide to be Iustified by Faith, and not by workes, Ro. 3, 28. *Therefore wee conclude, a man is Iustified by faith, without Workes of the Law.* Rom. 8, 33. And often elsewhere, both in that Epistle and others, [Iustifying] is put for our [Absoluing] from sin, and beeing pronounced iust, before God his Iudgement seate. See Acts 13, 39. E-
say.

say 53, 12. The opposition between Iustifying and condemning, doth confirme this, Rom. 8, 33, 34. Rom. 2, 12, 13. Saint Paul searcheth the causes of Iustification, and S. Iames seekes the effects, by which it may be found and proued. Paul in treateth of Iustificatio before God, Iames of that which is before men.

3 To declare and manifest him to bee iust, which is so already, Iam. 2, 21. *Was not Abraham our Father Iustified by Workes?* 1 Tim. 3, 16. Math. 11, 19.

4 To commend & acknowledge a thing, or person to bee iust and good. Luke 7, 35. *Wisdom is Iustified of her Children.* And 10, 39. *He willing to Iustifie himselfe.*

5 To ouer-match, ouercome, and exceede others in euill, so as others may seeme to be iust, in comparison of them. Ezek. 16, 51. *Thou hast exceeded them in thine abominations, and hast Iustified them in all thy abominations.* Ier. 3, 6.

6 To bee more iust, or lesse vniust. Ierem. 3, 11. *Israel hath Iustified her selfe, more then Iudab.*

7 To exempt one, & to make him vtterly and wholly free from any thing, Rom. 6, 7. *Hee that is dead, is Iustified from sin.* that is, freed from sin, as some Translations haue it.

8 To endeouour to make himselfe more iust, or to profit and perseuer in righteousness, Reuel. 22, 12. *He that is Iust, let him be still Iustified.* Thus it is read in the Originall Greeke Text. Here it is vsed of that inchoate and vnperfect righteousness, which is inherent in the regenerate.

In all the Olde Testament, it cannot be found, that the word which signifieth [Iustifying] is euersed in the originall Hebrew tongue, otherwise then for [Absoluing] a person accused. Neither in the New Testament (when our [Iustification] before God is spoken of) hath it any other meaning; & neuer found (in this Argument) to signify, of one euill and vniust, to make one iust and good.

There is a iustification in opinion onely, as that Lawyer in Luke 10, iustified himselfe: & the Pharisees in Luke. Chap. 16 15. Secondly, there is another Iustification in truely and verie deede, euen before God, and this is twofold. 1. Legall, by perfect keeping of the Law, & could giue righteousness and life eternall to the doers, could any be found that by his owne strength could fulfill it. Ro. 2, 13. Rom. 10, 5. 2. is, Euangelicall, to wit, the perfect righteousness which was in y Man Christ, beeing imputed to the beleuer. Rom. 5, 1.

X 4

There

Note.

Three reasons out of Rom. 4. why a man cannot be sayde to bee iustified by a righteousness habitually infused, or inherent, as Papistes vnderstand the phrase in the fift verse of the fourth chapter to the Romanes. First then, it shoulde not be written, that Faith was accounted for righteousness, but an infused habite was imputed: whereas he saith not this latter, but the former verse 5. Secondly, then *Paul* would not say, that righteousness is imputed without the workes of the Law, in the sixt verse. For habituall righteousness or inherent Iustice, it is a worke of the Law, and sticketh in the iustified person. But what so sticketh, and is inherent, cannot be sayde to bee imputed, which is vnderstood of something without, and which wee haue not in vs.

Thirdly, such as bee iustified by infused iustice, of them it cannot bee affirmed, that theyr sinnes are couered, forgiven, and not imputed. For habituall Iustice, expelleth and takes away all sinne, and hideth it not; whereas a wicked man is Iustified by hiding and remitting his sinnes, Verse seauen. Adde to these, that inherent Iustice is all one with Sanctification, which may not be confounded with Iustification.

The elect are Iustified being sinners & wicked, Rom. 4. 5. Therefore the thing for which they be Iustified, cannot be their owne inherent Iustice. Phil. 3. 9.

The Doctrine of Iustification by faith alone without the VVorkes of the Law, is not onely grounded on Scripture, Galathians chapt. 2, verse 16. Rom. chap. 3. verse 28. but sounde Antiquity hath subscribed to this truth. The beleuer (saith *Ambrose* on the 1. of the Corinthians, chap. 1.) is saued by Faith alone without workes, receiuing *gratis* the remission of sinnes. Againe, They are freely Iustified, working nothing, nor making recompence, but iustified *sola Fide*, by Faith alone, thorough the gifte of God. *Ambrose* in *Romanes* the third, chapter 9. Again hee sayeth, in Chapter 4. *ad Rom.* *Abraham* was Iustified not by the workes of the Law, but *Fide sola*, by Faith alone.

The Apostle (sayth *Origen*) teacheth the Iustification *Solius Fidei*, of Faith alone to be sufficient. In *Rom.* 3. lib. 3. Thus the Theefe, and the Publican, & the sinfull VVoman, in the seuen chapter of Saint Luke, were iustified, sayth *Origen*. Also *Basil* (*sola Fide*) by Faith alone

Note.

Basil de humilitate

alone in Christ, a sinner is iustified. This one thing (sayth *Chrysost.*) I earnestly affirme, that *Fides sola*, Faith alone by it selfe made the Theefe safe; and that no VVorkes *per se* by themselves, haue euer iustified the workers.

Hieronym. on *Romanes* 4. God iustifieth the wicked conuerting, *per solam Fidem*, and not by workes, which he had not: and againe, To the Sonnes of *Abraham*, Faith alone is imputed for righteousness.

Athanasius ad Galat. Faith alone hath in it the power of iustifying. In all which Sentences, Faith alone doeth not exclude the Grace of GOD; the merit of Christ, or the word and Sacrament, but humane workes & merites.

[*Iustification.*] Forgiveness of sinnes, by the sufferings of Christ, and the imputation of iustice, by his obedience, to the beleuer, *Romanes* Chapter 5. verse 16. *The gift is of many offences, vnto Iustification.* Verse 18. *The benefite aboundeth toward a'l men; to the Iu-*

stification of life. Heere iustification is verie strictly vsed.

2 Whatsoever we haue from Christ, eyther by imputation of Faith, or by sanctification of the Spirite. effectually renewing vs, *Titus* chapter 3. verse 7. *That wee beeing Iustified by his Grace.* In this signification, we find the worde [*Iustifying*] vsed. *Romanes* the eight chapter, and the thirtieth verse, *Whom hee called, them hee Iustified.* Heere iustification is vsed largely, for Sanctification also.

(*To Iustifie the Wicked.*) To absolve a wicked man from his Guilte, and pronounce him iust, so as hee beleue in Christ. After which, hee remayneth not wicked, but is now accounted iust with GOD by imputation of Christ his iustice vnto him, and vwoorketh iust things towardes men, by inchoate and vnpurified Sanctification, *Romanes*, chapter 4. verse siue. *To him which beleueth in GOD, who Iustifieth the Wicked.*

The

The declaration, confirmation, and consummation of the free imputation of the perfect righteousness in Christ, it is attributed in Scripture, vnto the Resurrection of our Saviour Christ, Romans chap. 4. Verse 25. because it is the perfection of all his sufferings. For, whatsoever his sufferings were, for continuance, greatness, and multitude, yet had hee not risen againe, the redemption of mankinde hadde still beene vnperfect: whereas in that after-death, hee did againe restore his body to life; this sheweth him to be a full conqueror of all our spirituall Enemies.

What Iustification is.

Iustification is an action of God, freely, of his owne mercy and fauour, absolving a beleeuing sinner from the whole curse due to his sinnes, and accounting him perfectly Iust in his sight, vnto eternal life in heauen, through the perfect obedience and sufferings of Christ imputed to his faith, vnto the euerlasting praise and glory of Gods Iustice, mercy, and truth. Romanes 3, verse 24, 25. and chap. 4, verse 5. and chap. 5, verse 19. 2 Corinth. 5, verse 19. Romanes 4, verse 4.

The efficient cause of Iustification, is the grace of GOD; The material is Christ our Redeemer; The formall is Imputation of our sinnes to him, and his Iustice to vs; The helping Instrumentall cause is faith within, and the Gospell without, Romanes 5, verse 9. 1 Timothy 2, verse 6. The finall cause is Gods glory, the utmost; our saluation, the neere end thereof.

Iustification before God, is not knowne in all Scripture, to be vsed for the infusion of the habite of Iustice into the soule of the elect, at their first conuersion, of vniust to make them habitually iust. This is Popish and rotten Diuinity, which will haue Iustification to be vnderstood of, and to signifie inherent Iustice, as sanctification signifies inherent sanctity.

[To bee Iustified by the Law] To desire, or to bee willing to bee (as did some Galathians) or to glory and boast of being Iustified by the Observation and workes of the Law (as the Pharisee did, in the 18. chapter of Luke) Galathians chapter 4. verse 4. *Whoſeuer are Iustified by the Lawe, &c.*

The Nature and force of the Law, is to kill, and to bee minister of wrath and eternall death to all which breake it, (as all men doe both before and

Note.

Note.

Note.

and after grace receyued,) so farre off it is from power to Iustifie and to giue life. Also in the phrase and Language of *Paul*, to bee iustified by workes is to haue such perfect obedience and holynesse as may deserue the Testimony of righteousness, before the Tribunal seate of God.

When wee are saide to bee Iustified by faith, and to attaine righteousness by or thorough faith, vnderstand it instrumentally: but where it is written, faith is accounted for righteousness, take it to be spoken correlatiuely, with reference to Christs merit, which is our Iustice.

K. E.

Note.

K. E.

[**To keepe**] **T**o hold fast and make sure. 2 Tim. 1, 14. *Keepe that which was committed to thee.*

2 To reserue and hold fast in ones memory what is taught vs. Luke 2, 51. *Mary kept those sayings in her heart.* Psal. 119, 4. *Thou hast commanded to keepe thy precepts diligently.*

3 To preserue, protect, and defend against enemies and euils, spirituall and bodily. Psal. 121, 4. *Hee that Keepeth Israel.* Iohn 17, 11. *Keepe them in thy name.* 1 Pet. 1, 5. *Magistrates as Gods Ministers & Instruments, be Keepers vnder God.* Psalm. 127, 1.

[**To keepe from euill**] To minister sufficient strength and aide vnto the weake Apostles, (and all other feeble Christians) to withstand the manifold and dangerous temptations of Satan, that though hee assault often & fiercely, yet he might neuer wholly and finally ouercome them, but in the ende giue them a perfect victory ouer him, after long enduring the combate with him. Ioh. 17, 15. *But shouldst keepe them from the euill.*

[**To keepe the word**] To beleue the promises of Grace and to endeouour to do y words

of the Commandement. Luke 11, 28. *Blessed are they that heare the word of God, and keepe it.* Reuel. 2, 26. *Hee that Keepeth my word to the end.* Euangelicall Keeping.

[**To keepe the Law**] To desire and take care how to performe and do according to our power, things commanded. 1. Iohn 2, 3. *If wee keepe his Commandement.* Psalm 119, 4, 5, 8. These be Euangelicall sentences, and speake of Euangelicall Keeping.

2 To performe fully and perfectly all the things required in the Law. Math. 19, 17. *He that will enter into life, let him keepe the Commandements.* This is impossible to be done throug our weaknesse. Rom. 8, 3. *Christ onely since mans fall hath done this.* Legall Keeping.

[**To keepe the Faith**] To hold fast without loosing, both the guist and doctrine of faith. 2 Tim. 4, 7. *I haue Kept the Faith.*

A Description of old age.

Eccles. 12, 1, 2, 3, &c.

[**Keepers of the house.**] A mans armes, which are giuen to man of God, to bee the Keepers of the whole body, both for attracting good things to it; & repelling euill things from it. These in olde age tremble and shake.

[**Strong men**] The thighes by which a man goeth straight and

& strong: these in old age, bow for weakenesse, Eccles. 12, 2. 3, 4, 5, 6, 7, 8.

[Grinders] The teeth whereby meate is diminished (as Corne by the Mil-stone) which in olde age are lost, or loose, and so feeble as it makes olde men eate little and seldome.

[Lookers out at the window] The eyes which are dimmed & darkened in olde age, as the teeth be dulled and made blunt.

[Doors shut] All ability taken away of going out of the house, & frequenting publicke meetings; as yong men delight to do, and olde men are vnable to do.

[Sound of the Grinding tow] Appetite after meate and power of eating and chewing, (such as in youth is very strong) lost and wasted.

[Arise at the voyce of the bird] A readines to wake at the least noyse, and an irksomienesse and abhorring of euery small and little stirring and noyse.

[Daughters of musicke] That the eares shall take no pleasure in the most delightfull melody which vseth to affect men so much. *Pro. 25, 20.* To old men it shall bee tedious and vngratefull. See 2 Samuel, 19, verse 35.

[Feares in the way] Alwaies to bee fearefull to stumble and take a fall in the eueneft and

plainest way.

[Almond Tree flourishing] In the Spring (whereof this Tree flourishing is a token) the most comfortable time, to be without comfort.

[Silver Cord, &c.] All commodities and ornaments of life, chaines, bracelets, rings, girdles, and whatsoeuer neere at hand or farther off, (as in a deep Well) vse of al shal cease.

[Key] An Instrument made to open or shut the locke of a Doore, or of a Gate. *Iudges 3, 25.* They tooke the Key and opened them.

2 Great authority and power to command in the things that belong to this life. *Esa. 22, verse 22.* I will lay upon the shoulders of Eliakim, the Keyes of the house of David. Heereby was shadowed and represented, the exceeding great authority & power which Christ exerciseth in his Church, by commanding, forbidding, punishing, hardening, calling, &c. See Reuelation, chapt. 3, verse 7. Which hath the Keyes of David.

[Key of knowledge] The guift and ability to interpret Scriptures, whereby an entrance is made to the knowledge thereof, as by a Key, an entrance is made into an house. The sence of Scriptures is as it were lockt vp, till it be opened by wise and sound Interpretation

* A speech borrowed. For Keyes were a sign of gouernment.

* Suppose the Popes were Peters successors, verchie Keyes were vniuersally tyed to their girdles, which doe not teach knowledge.

tion, which is the Key of knowledge. *Luke 11, verse 52.* They haue taken away the Key of knowledge. The Key (saith Saint Chrysostome) is the opening of Scripture, whereby the Gate of truth is opened. The Key is the exposition of the Law, (saith Tertullian.) Opening the Scripture, is the Key (saith Hierom.)

[Keyes of the Kingdome] The ministry of the Gospell, euen the whole power thereof, which was equally committed to Peter and the rest of the Apostles; and after them, to the Ministers of the Church, vnto whom it belongs, by the commission of Christ, to open and shut, to binde and loose, to retaine and remit sinnes; also to teach, to reprove, to exhort. *Math. 16, 19.* To thee I giue the Keyes of the Kingdome, &c. *ve. 19* and Chapter 18, 18. Tell it vnto the Church. *Rom. 1, verse 16.* The Gospell is the power of God to Saluation. * Keyes of the Kingdome are two-folde. 1. Key of knowledge, 2. Key of power and gouernment. Papists falsly imagine these Keyes to bee tyed onely to Peters Girdle.

The power of the Church (signified by the Keyes) is occupied eyther about doctrine or discipline. Touching Doctrine, neyther any in the Church nor the whole Church haue au-

thority to coyne an article of faith beside, without, or contrary to the word, or to appoint the worship of God, *Deut. 4, 2* and *12, 32*, also *Prou. 30, 6*. But to do these three things about the Scripture; first to discern Canonically books from vncanonical. 2. To interpret the Scripture by the Scripture, and to defend the right sence against errors. 3. To expound them openly according to the Analogy of faith. *Rom. 12, 6.* 2 *Pet. 1, 20*. Concerning Discipline, the Churches power is either in making lawes about Adiaphora, which bind in case of scandall; or in correcting errors in faith, or sins in manners. 1. By admonition. 2. Suspension. 3. Excommunication. 1 *Tim. 5, 20.* 2 *Thess. 3, 14.* *Math. 18, 17.* 1 *Cor. 5, 4, 5.*

[Keyes of the bottomles pit] Power and gouernment ouer the deepest darkenes of Hell. *Reuel. 9, 11.* And to him was given the Key of the bottomles pit. See Dictionary on the Reuelation.

[To blinke] To resist GOD speaking in his worde, stubbornely to disobey it. *Deut. 32, 15.* Heere be in this verse two apt similitudes to expresse their contempt of Gods commandement in their great prosperity; one from horses, which being sore trauailed, are soone ruled;

1 Co. 14, 40

led, a childe may bridle or ride him; but being fed fat in good pasture, and living in ease, will not know, but kickes against his owner: the other, from an Oxe, which being labored and vsed to the yooke, and tyred, one may easily handle him; but being pamperd and grown full of flesh, hauing collops in the flanke, is sturdy and refractary, refusing the yooke, and strouting the neck: so *Israelites* who in their aduersity sought God, in prosperity forsooke theyr strong maker and Redeemer, going after Idolles and strange Gods.

[*Kindnesse*] Readinesse and facility in dooing good: it is y vertue, whereby a good man becomes beneficiall and profitable euery way to such, to whom he can be helpful. 2 Cor. 6, 6. *By Kindnesse, &c.*

2 The benignity of GOD, readily doing good to his creatures. Rom. 2, 4. *The riches of his Kindnesse.* Compare Luke. 6, 35. with Math. 5, 45.

[*King*] Any Ruler or Governor of others. Gen. 36, 31. *These are the Kings that reigned in Edom.* Iudg. 17, 6. *In those dayes there was no King in Israel, that is, no ordinary Magistrate.* They had no Ruler at all.

2 A person, that hath cheefe rule and power vnder God in his kingdome ouer his peoples liues and goodes, to gouerne

them according to good and wholesome Lawes, and the reasonable customes of that Countrey where hee raignes. *Pron. 8, 15. By mee Kings raigne.* 1 Kings 4, 1. *King Salomon was King ouer all Israel.* This is a politicall King, and is set vp eyther by lawfull election, succession, or conquest. Also a kingdome, Dan. 7, 10.

3 The Soueraigne Emperor and ruler ouer the whol world, *Psal. 24, 10. Who is the King of Glory?* This is a coelestiall and vniuersal King ouer the world. And thus God the Father, Son, and Spirit bee King. 1 Timot. 1, 17. *Now to the King euerming.*

4 A person, that hath spirituall rule (euene ouer the Conscience) to appoint Lawes to his Church, to saue & destroy, to command and forbid, vpon paine of eternall death: finally, to protect against all enemies, and to blesse with good things of all sorts, *Psal. 2, 6. I haue set my King vpon Syon, Psal. 110, 1, 2. Psal. 45, 1, 5, 6.* This is a spirituall King ouer the Church. And such an one is Christ the Mediator; and hee alone in a peculiar sort, who is called the King of peace and righteousness, a King of kings, the King of Israel, & King of glory. The Lord of the Kings of the earth: the head of his Church, which is his body, hauing all things

iub-

subiect to him, Ephe. 2.

5 A beleeuing person, eueneuery true Christian, which hath power from the Spirite of Christ (as a King) to subdue and to keepe vnder the rebellious motions and lustes of his corrupt reason and will, and is by Faith partaker of Christes royall dignity and glory, being with him heire annexed of an heauenly kingdome, *Reu. 1, 6. And hath made vs Kings and Priest: vnto God.* 1 Pet. 2, 9. *Ye are a Kingly Priesthood.* Thus are all the faithfull Kings.

[*King of Kings*] A verie potent and mighty king, which ruleth ouer many people with exceeding great command & power. *Efra. 7, 12. Dan. 2, 38.* an Hebraisme like that, seruant of seruants, for a most vile & abiect bondman. *Gen. 9, 25.* and holy of holy, for most holye. *Exod. 26, 33.* See *Deut. 10, 17.*

2 One of infinite power, who hath Soueraignty and cheefe rule ouer kings and people, & all creatures. So is Christ intituled. *Re. 19.*

[*First King*] *Alexander* the Great, king of *Gracia*, who first of al Grecian kings got *Iudaa*. *Dan. 8, 21.* He is called a *Great borne*, ver. 8. and *the breaking of this borne*, ver. 22. is the death of *Alexander*, who dyed at the age of 32. yeares. The 4. kingdoms which stood vnder *Alexanders* death, were 1. *Mace-*

don. 2. Asia. 3. Syria, and 4. Egypt. These stood vp not equal to *Alexander* in power, whose might was such, as with his presence, nay with his fame he conquered, ver. 5.

[3. *Kings shall stand vpper in Persia*] Those three Kings who succeeded in *Persia*, after *Darius* the *Mede*, whose Names were, 1. *Cyrus*, 2. *Cambises* son of *Cyrus*, 3. *Darius Hystaspes*: The fourth spoken of heere, which came after the other 3. was *Xerxes*, who at first was a terror to the Grecians, to who afterwards he proued a laughing stocke, and a scorne. *Dan. 11, 2, 3, 4.* In the third verse the mighty King is *Alexander*, the great king of *Macedony*, who spoiled the *Persian* king, & destroyed his people, as in *Dan. 2, 24.* and *7, 6.* was prophesied: but after *Alexanders* monarchy had flourished seauen yeares, it was diuided between 1. *Nicanor*, 2. *Cassander*, 3. *Antigonus*. 4. *Ptolomy*, whereof *Nicanor* *Seleucus* obtrayned *Babylon* in the East, *Cassander* got *Macedonie* in the West: *Antigonus* possessed himselfe of *Asia* the Lesse, in the North: and *Ptolomie* Sonne of *Lagus*, of *Egypt* in the South. Thus was *Alexanders* kingdome; parted towards the foure Windes of Heauen, among others then his owne posteritie.

Y

King

[King of the South] *Ptolomeus*, sonne of *Lagus*, King of Egypt, which was South-warde in respect of *Iudea*. Dan. 11, 5. *The King of the South shall be strong*. This is to be noted, that *Daniel* doth sharply touch and wring those Kinges onely, which afflicted the Iewes, wherof after *Alexanders* death *Ptolomeus* was the first, who by guile rooke *Ierusalem*, and led many of them prisoners: as *Iosephus Lib. 12. Antiq. Cap. 1.*

[King of the North] *Antiochus Theos*, King of *Syria*, who married one *Beronice*, Daughter to *Ptolomeus Philadelphus*, second King of Egypt, after *Lagus* his sonne; forsaking his owne lawfull wife *Laodice*, of whom hee had begotten two children: that hee might make way to the marriage with *Beronice* the daughter of the king of the North, and by that meanes settle a peace & league betweene the said two Kingdomes; yet failed of his purpose, because God had otherwise purposed, Dan. 11, verse 6. *The Kinges Daughter of the South, shall come to the King of the North*. See Chapter 2. verse 43. The arme which could not with power vpholde the King of *Syria*, was his newe wife naughtily come by, and made weake by God.

[Kingdome of God] His po-

werfull gouernment, generally ouer the whole worlde, and euery particular in it, euen vnto the Sparrows of the house top and haire of our head, which he preserveth and disposeth of according to his owne will & royall decree. *Psal. 145, 13. Thy Kingdome is an euerlasting kingdome*. Mathew 10. verse 30. This is his kingdome of power: whereunto men, diuels, and all creatures whatsoever, are subiect.

2 His speciall gracious Gouernment and rule ouer the elect, whose hearts he enlighteneth and guideth by his Spirit, effectually moouing them to beleue his promises, and doe his will, Math. 6, 33. *Seeke the Kingdome of God*. Iohn 3, 3. *Except ye be borne againe, ye cannot see the Kingdome of God*. Rom. 14, 17. *The Kingdome of God is righteousness, and peace, and ioy in the holy Ghost*. Luke chap. 17, verse 21, *The Kingdom of GOD is in you*. This is the kingdome of Grace.

3 His glorious and blessed estate, wherein hee reigneth, with million of Saints for ever and ever, full of heavenly Maiesty and felicity, 1 Corin. 6, 9. *Know ye not that the vnrigheteous shall not inherit the Kingdome of God?* This is the kingdome of glory.

[Kingdome of Christ] His regiment and rule, which hee (as Media-

Mediator) hath and exerciseth ouer the Church, inwardly by his Spirit, and outwardly by his word; to the gathering of the elect vnto himselfe, and to the destruction of the wicked, Ioh. 18, 36. *My Kingdome is not of this world*. Luke 1, 33. *Of his Kingdome there is no end*. This kingdome of Christ our Mediator, is spirituall and eternall; therefore both Iewes, papists, and all other, who dreame or deale, as if Christ his kingdom were worldly in outward power and pomp, are exceedingly deceived.

[Kingdome of Heauen] The visible Church heere in Earth, as it consisteth both of good and bad Christians. Which is therefore called the kingdom of heauen, because the way to the blessed kingdom is taught therein, and Christ (that heavenly King) ruleth ouer it, and we must be first members thereof, before we can be members of that which is in heauen. Mat. 13, 47. *The Kingdome of heauen is like vnto a Nette cast into the Sea*. Math. 5, 19, 20. *Is the least in the Kingdome of heauen*, that is, in the Church of Christ on earth.

2 The doctrine of the word, and the preachers thereof, because by them we are called to the kingdome of heauen. Mat. 13, 24. *The Kingdome of heauen is like vnto a man that went to*

sow his seed. And verse 25. The Kingdome of Heauen is like vnto a Merchant-man.

3 The time of Grace vnder the Messiah, exhibited & sent vnto the world, to preach and work the redemption of mankind in his owne person, Mat. 3, 3. *The Kingdome of heauen is at hand*.

4 The estate of grace, wherein the elect haue their sins forgiven them, being iustified by faith in Christ, and are led by the spirit of Christ to liue purely. Math. 13, 31. *The Kingdome of heauen is like a graine of Mustard seede*. The kingdome of heauen (saith one) is nothing but a newnesse of life, by the which, God doth restore vs to the hope of an euerlasting blessednesse.

5 The blessed life and euerlasting felicity, which Saints shall enter into after this mortall life, is ended. Math. 5, 10. *For theirs is the Kingdom of heauen*. 1 Pet. 1, 5, 6.

[To number ones Kingdome.] To account and determine the time certainly and perfectly, how long his dominion shall endure, and his people be kept captiues. Daniel chap. 5, verse 26. *God hath numbred thy kingdome, and finished it*.

[Kingdome, power, and glorie] The eternall royall Decree of God, touching the gouernment of all things in the

Y 2 world:

worlde: his power is, that might-Diune, whereby hee doeth execute and administer his royall decrees. Glorie is, that exceeding great prayse which redoundeth vnto him, by such administration. Math. chap. 6. v. 13. *Thine is the Kingdome, and the power, & the Glorie.*

[Concerning the Kingdome] About the accompt, affaires, & administration of the kingdom of *Babylon*, which was committed to *Daniel*. Dan. 6. 4. *Concerning the Kingdome.*

[To possesse the Kingdome for ever.] To reigne eternally with Christ their king in heavenly glory, Dan. 7. 18. *They shall possesse the Kingdome for ever.*

[A Kingdome of Priests] The society of all the faithful which belieue in Christ, of whose roial and priestly dignity they are made partakers through grace. As 1 Pet. 2. 9. *Reu. 1. 6. Ex. 19. 6. Ye shall be a Kingdome of Priests.*

[Glorie of Kingdomes] *Babylon*, in Esay his time to haue bene more glorious and excellent, for power, riches, &c. then other kingdomes, Esay 13. 19. *Babylon*, the head of the *Chaldees*, most excellent in the whole world, sayth *Plinie*. Yet this place for sin should be laide vterly waste like *Sodom*, and become as an horrid Desert or Wildernesse, without

inhabitants, saue wilde beasts, and strange Fowles, as *Ochim*, and *Ostriches*, and *Satyres*, *Hobgoblins* as one would say. This desolation, began neere 200. yeares, after *Esay* prophesied it.

[Prince of the Kingdome of Persia] *Cambyzes*, son of *Cyrus*, who (in his Fathers absence beeing employed in warre abroad) ruied his Fathers kingdome, and interrupted the *Iewes*, that they could not repaire the ruines of the City & Temple of *Ierusalem*. Daniel 10. 13.

[With the Kings of Persia] *Cambyzes* with the cheefe Rulers and Counsellors of the kingdome. Dan. 10. 13. *With the Kings of Persia.*

[Kissing] Temporal homage and subiection to some Superior, wherof kissing was a sign in the East parts of the world. 1 Sam. 10. 1. *And Samuel Kissed him.* Gen. 40. 41. *Metonymie* of the signe for the thing. Kisse of subiection in signe of loue and obedience.

2 Spirituall submission of conscience, such as the faithful yeild vnto Christ their Lord & king, beleeuing in him, & fearing him. Ps. 2. 12. *Kisse the Son least he be angry.* And such also, as wicked idolaters perform to their Idols, by adoring & trusting in them. Hos. 13. 2. *Let the Kisse the Calues.* 1 Kings. 19. 18.

[To

[To Kisse] To imbrace one with most neere and affectionate loue, as Christ doeth his Church, and the church Christ. Cant. 1. 2. *Let him Kisse me with the kisses of his mouth:* and as the woman (in Luke 7.) did kisse Christ, her beloued & blessed Sauour, in token of seruēt loue toward him.

2 To declare submission to a Superior, whereof (in the East Country) kissing was a token. Psal. 2. 12. *Prou. 24. 26. Genes. 41. 40.*

[A holy Kisse] A pure & chaste kisse, as a signe and token of Christian and brotherly loue. 1 Cor. 16. 20. *Salute ye one another with an holy Kisse.* A kisse of dilection, Rom. 16. 16. Kissing is a token of loue and reuerence. This custome grew from the Hebrues. Gen. 27. 26. There be siue kinde of [Kisses] in Scripture. 1. One a flattering kisse: such was *Absoloms*, who would take the people to him, & kisse them. 2. A dissembling kisse, *Ioabs* kisse, whē he kissed *Abner*, and killed him. 3. A treacherous betraying kisse, *Iudas* kisse, who had treason in his hart, when he had a kisse in his lips. 4. An vnchaste kisse, such as the Harlot giueh the young man. *Proverbes* chap. 7. verse 5. Fifthly, an holye kisse, called of *Peter*, *The Kisse of loue*, which in the primitiue Church, the Christians vsed in their assem-

blies, in their generall prayers, and specially in receyuing the Holy Communion; which vse was taken from the Patriarkes: but it is not necessarie to retain it now, it fitted those times well enough.

K.

N.

[Knees bowed to Christ] All Creatures, visible and inuisible, yeelding submission vnto Christ, voluntary or vnuoluntary. Philip. 2. 10. 11. *That at the Name of Iesus shoulde euerie Knee bow.* Rom. 14. 11. Diuels which haue no knees to bow, and wicked men, are subiect to Christ necessarily: the elect Angelles, and good men willingly. *Metonymie* of the signe: for the bowing the kneeshath a sign of subiection, & acknowledgement of maiesty and soveraigne empire and dominion, Esay 45. 23.

[To bow the knees to God.] To pray vnto him vvith reuerence and submission of mind and body. Ephe. 3. 14. *I bow my Knees to the Father of our Lorde Iesus Christ.* *Metonymie* of the signe.

[To keake knees] A man of a vweak and feeble body. Ps. 109. 24. *My Knees are weak.*

2 A man deiected in corage, and faint-hearted. Heb. 12. 12. *Wherefore strengthen your weak Knees.* Iob 4. verse 4. *I how hast*

Y 3

with

with thy words comforted weak Knees.

[To strengthen weak Knees] To confirme a feeble minde by counsell, instruction, and comfortable words, Esay 35, ver. 3. *Strengthen the feeble Knees.*

[To bring forth upon ones Knees] To cherish in our bosome, and entreat kindly the childe of another, as if it were our owne, Gen. 30, 3. *That she may bring forth, or bear upon her Knees.*

[Knocking] Making a noyse with our finger, or otherwise, against a doore being shut, that may bee opened vnto vs. Acts 12, ver. 16. *Peter continued Knocking.*

2 A faithfull, earnest, and constant prayer, for al necessary things, Mathew 7, 7. *To him that Knocketh, it shall be opened.* Iames 5, 16. This is our knocking at the gates of heaven.

3 Gods calling and inuiting of vs, by his word and spirit, calling to our Consciences to beleeue in and entertained, that hee may dwell with vs for euer, Reuel. 3, 20. *I stand at the doore, and Knocke.* This is Gods knocking at the Gates of our Hearts.

[To know] To take notice or knowledge of any thing. Rom. 1, 21. *Though they knew God.*

2 To enquire and search into a thing that wee may per-

ceiue it. Nehem. 6, 12. *Then I knew that (behold) the Lord had not sent him.* In this sence, it is often written of GOD, that he came downe to know, and to see.

3 To loue, allow, and be wel pleased with: as Psal. 1, 6. *The Lord Knowes the way of the righteous.* Rom. 11, 2. *God hath not cast away his people, whom hee knew before.* 2 Tim. 2, 19. Reu. 2, 24. As not to know, signifies to be displeased with, to refuse, and punish, Mathew 7, 23. *I know ye not,* Mathew 25, 12.

4 To cherish and take care of others, to regard, to protect and do them good. Iohn 10, 27. *I know them.* Prov. 12, 10. Iob 9, 21. 1 Thes. 5, 12.

5 To know or feelee a thing by experience, Ecclef. 8, 5. *He that keepeth the Commandments shall know no euill thing.* 1 Cor. 4, 19. Gen. 22, 12. Genesis 3, 5. Phil. 3, 10. *To perceiue by feeling and prooffe.*

6 To possesse or haue anie thing in our power, or to enioy it as our owne, Psalm. 50, 11. *I know all the Fowles on the mountaines, and the wilde Beasts in the fields are mine.* Amos 3, 2. *You onely haue I Knowne of all other Families,* that is, chosen and taken you as my owne possession.

7 To take the honest & lawfull vse of the marriage bed. Gen.

2 Cor. 2, 9.

Genes. 4, 1. *After that Adam knew Eue his wife.* Luke 1, 34. *Seeing I know not a man.*

8 To consider. Psal. 90, 11. *Who knoweth the power of thy wrath?* Luke 19, 12.

[To know God, or Christ.] Barely and nakedly to vnderstand, that there is a God and a Christ, and that Iesus is hee. Luke 12, 47. *Hee that knoweth his Masters will, and doth it not.* Marke 1, 24. *I know thee what thou art, euen that holy one of God.* 1 Iohn 2, 4. Rom. 1, 21. Thus wicked men and diuels know God. The Gentiles knew God and his creatures, as Rom. 1, 19, but not by the Scriptures, 1 Thes. 4, 5.

2 Truly and effectually, to beleeue this God to bee our God and Father, and this Iesus to be our Sauour; whence ariseth hope, loue, obedience towards him and his Worde, Ioh. 17, 3. *This is life eternall, to know thee to bee the onely verie God.* 1 Iohn 2, 3. *Hereby we are sure we know him, if we keepe his Commandments.* Ier. 31, 34. and often elsewhere, it doth signify to know * with confidence and trust. Thus godly men do knowe God with this speciall knowledge of faith, which is a part of the couenant of Grace, euen the condition on our behalfe. Ioh. 17, 25. Also it signifies to vnderstand most perfectly about measure, the will of

*Motions, affections, endeouours, and actions which follow Knowledge, are signified & contained in words of Knowledge.

God, Iohn 17, v. 25. *But I haue Knowne thee.*

3 To vnderstand the will of God extraordinarily, by visions and dreames, 1 Sam. 3, 7. *This did Samuel before hee knew the Lord.*

4 Perfectly and fully, to see God vnto eternall happynesse. 1 Cor. 13, 12. *Then shall I know enen as I am knowne:* to perceiue and see the doctrine of Christ with full assurance of vnderstanding, Ioh. 4, 42.

[To know man] To pierce into his hearr, euen into his very thoughts and purposes, Ioh. 2, 24. *Because hee knew them all.* Verse 25. *For he knew what was in man.*

2 To put confidence in man, 2 Cor. 5, 16. *Henceforth we know no man after the flesh,* that is; I doe not admire them or their friendship, riches, &c. so as to relye vpon them.

3 To liue in marriage, and to take the vse of it. Luk. 1, 34. *Seeing I know not a man.* See know.

4 To commit that sin that is against Nature, Genes. 1, 25. *That we may know them.*

5 To know one with approbation, Mat. 26, 75. *I know not the Man,* that is, I do not approve him as the Messiah, nor follow him as his Disciple.

[To know sinne] To knowe what is sinne, and to haue an experimentall feeling of the

Y4 force

force and danger of it, Rom. 3, ver. 20. *By the Law cometh the Knowledge of sin.* Ro. 7, 7. *I knew not sin but by the Law.*

2 To consider it, and with godly sorrow to acknowledge it. *Psalm. 51, 3. For I know mine Iniquity.*

3 To bee priuy to a mans owne finnes, what, and howe many, and how great they be. *Psalm. 19, 12. Who can know or vnderstand his faults?*

4 To be guilty of sinne, by committing or doing of it, in thought, word, or deed. 2 Cor. 5, 21. *Which knew no sin, that is, neuer did any sinfull thing, but is cleane voyd of all sin, as well in Nature as action.*

5 To take notice of our finnes, to punish them. Reuel. 3, 15. *I know thy workes, that thou art neither hot nor cold.*

[**Not to know God**] Not to see and vnderstand him to bee such as he hath reuealed himselfe in his word to bee, for they had some Knowledge of him by his workes of creation and gouernment. Galath. 4, 8, Rom. 19, 20.

[**Not to know the workes of God**] That the administration of the world is very admirable aboue our knowledge, and reach of our reason, as is by two examples here declared, of the winde in the aire: another of the child in the womb, two ordinary things in dayly vse a-

mong men, yet the manner of them hid from vs. Eccl. 12, 5.

[**To be knowne of God**] To be loued & approued of God, as his owne sonnes & daughters? 1 Cor. 8, 3. *If any man loue God, the same is knowne of him.*

2 To be taught a more perfect Knowledge of God, Gal. 4, 9. *Ye rather are known of God, that is, as Augustine expoundeth it, yee are knowne of God, because God hath made you to know him, better then ye did.*

3 To be perfectly vnited & ioyned vnto God, in full fruition of him and his Felicitie. 1 Cor. 13, verse 12. *Even as I am knowne.*

[**Knowledge**] That infinite diuine essence, seeing, beholding, and vnderstanding himselfe, and all other things most perfectly. 1 Sam. 2, 3. *For the Lord is a God of Knowledge.*

2 The clear and distinct vnderstanding of heavenly truth, reuealed in the word, when we are enlightened by the Spirit, to perceiue the Scriptures, both for the meaning of the words, and matters to bee knowne, *Prou. 15, 14. The heart of him that hath vnderstanding, seeketh Knowledge.* *Prou. 3, 10. 2 Peter. 1, 7. Ioyne with your vertue knowledge.*

3 That speciall light of faith which is a knowledge with application, when the heart is

* Non tam cognouerunt deum pre cognitio est electis, sed tunc enim non esse scriptum fuit. Aug. tractat. loan 93.

is

is enabled to see the doctrine of Christ, and to receiue it. *Esay 53, verse 11. My righteous servant by his knowledge shall iustifie many.* This is a particular Knowledge; whereby wee beleue that Doctrine which wee knowe to belong vnto vs.

4 An idle, naked, and bare vnderstanding of diuine truth, seuered from Faith to GOD, and loue of our Neighbour. 1 Cor. 8, 1. *Knowledge puffeth up.*

5 Prudence, wisdom, *Prou. 1, 2. To vnderstand the words of Knowledge.*

6 Vse, experience. 2 Cor. 8, 7. *He abound in Faith; in Word, & Knowledge.*

7 The gift of teaching, set vp of God, for the gathering and confirming of his Church, through the word preached. 1 Cor. 13, 8. *Knowledge shall cease,* that is, the Ministry of word, wherof cometh knowledge. Also the gift of interpreting dreames, *Dan. 5, 12.*

8 The skill how to do things well and rightly. 2 Cor. 6, 6. *By Knowledge.* Knowledge of truth, knowledge of Christ, knowledge of saluation, knowledge of GOD, signifies the sound vnderstanding of that truth concerning GOD and Christ, which brings saluation with it.

[**All Knowledge**] Both the

vnderstanding of all such necessary things and truths, as a Christian ought to knowe, for duties and vnto saluation, with a good measure thereof. Rom. 15, 14. Also knowledge of all kinds and sorts. 1 Cor. 13, 2. Also most perfect knowledge, such as Saints shall haue in heauen, where they shall know as they are known. 1 Cor. 13, 12.

[**That Knowledge**] A light in some particular truth which is reuealed to one, and not to another. 1 Cor. 8, 7. *Euery man hath not that Knowledge.*

[**Rich in Knowledge**] One, indued with great plentie and store of Christian Knowledge. 1 Cor. 13, 5. *Ye are made for rich in Knowledge.*

[**To spread Knowledge**] To giue instruction to others, helping them to know what they did not know. *Prou. 15, 7.*

[**To lay up Knowledge**] To haue it laid up, that it may bee drawne out in time of neede. *Prou. 13, 14. A Wise man layeth up Knowledge.*

[**To preserve Knowledge**] To keepe, maintaine, and increase vnderstanding of heavenly doctrine, for the instruction of others. *Mal. 2, 7. The Priests Lips preserve Knowledge.*

[**To know the words & wayes of God**] Diuersly, either to vnderstand them onely, or to beleue them, to regard and approue them, to obey & practise them.

them; according to the circumstances of the place. *Psal.* 95, 10. *Psalme* 147, 20. *Math.* 13, 23.

Note.

Knowledge of God is vsed sometime actiue for that knowledge whereby God seeth and knoweth himselfe, & all things created and done by him or others, most wisely and perfectly: as *Gal.* 2, 3. *Rom.* 11, 33. Sometime it is vsed passiue for that Knowledge whereby God and his will be known of his children vpperfectly, yet distinctly and sufficiently vnto saluation in heauen. *Phil.* 3, 8. Also Knowledge is sometime considered as an attribute in God, & sometime as an effect of his Spirit in vs men, *1 Cor.* 12. Of Knowledge, as it is a gift in the elect called to christ, so there be sundry degrees of it: for one measure thereof is required in strong Christians, another in weake ones; also that Knowledge which will suffice a Christian man vnto his saluation, will not suffice a Minister vnto the discharge of his vocation. And as the goodness or multitude of means,

or length of time do differ, so different profiting in Knowledge, is to be expected and looked for.

[*To haue no knowledge*] To be meere ignorant and voyd of the vnderstanding of the things of saluation and Gods worship. *Hose.* 4, 1. *1 Cor.* 15 34. *Some haue not the Knowledge of God.*

2 To be inconsiderate, not to regard and heed things, the works of Gods Iustice in leading his people into *Afflictions* sinnes. *Esay* 5, 13. *Because they haue no Knowledge.*

[*To know god and euill*] To haue experience (after sinne) of that great good which man had lost, and of that extreme euill of death which he was fallen into. This Knowledge man had speculatiue in his innocency, but vpon his transgression hee had it experimentally. *Gen.* 2, 17. *Gene.* 3, 5. Satan meant they should know it in wofull experience, but he vnderstood it of bare and naked science, of a greater knowledg in speculation.

L. A.

L. A.

[*Labo*] *P*Aines, euen vnto wearinesse. *1 Tim.* 5, 18. *The Laborer is worthy of his wages.* Verse 17. *They that Labor in the word.* 2 Alleueth both of sin and misery. *Reuel.* 14, 13. *They rest from their Labours;* that is, from paine, care, sorrow, crying, teares, sinne, death, and whatsoever is euill. In *Psal.* 90, 10. it signifies painefull grieve and sorrow.

3 The diligent care and endeuor to do the works of our calling, well and constantly. *Prou.* 14, 23. *In all Labour there is abundance.* *Prou.* 10, 16. *The Labour of the righteous tends to life.*

4 The fruite and encrease which comes of Labour. *Exod.* 23, 16. *When thou hast gathered in thy Labours.*

[*Laden*] One groaning and mourning vnder the waight & burthen of sinnes, being seene and felt; with great desire of forgiveness by Christ, to the ease of his greeued soule. *Mat.* 11, 28. *All that are Laden.*

2 One pressed downe with a great waight of iniquity, being full of greuous sins, without feeling them. *Esay* 1, 4. *A people Laden with iniquity.*

[*Ladder of Iacob*] The iourney of *Iacob*, wherein God would be present with him in fauour, by his Angels, to leade him forth well and happily; also to bring him backe again. *Gen.* 28, 12. *There stood a Ladder.* See verse 15, and 20.

2 Christ Iesus and his Mediation. *Iohn* 1, 51. *Angels ascending, &c.*

[*Lake*] Some great standing water, or deepe poole, or hollow pit.

2 Hell, the place appointed for tormenting the Reprobate. *Reuel.* 20, 14. *Were cast into the Lake of fire.*

3 Great calamities & deadly dangers. *Psalme* 30, 3. *Into the Lake, or pit.* Verse 9. Elsewhere often.

[*Lambe*] A young Sheepe, meeke and tractable, apt for sacrifice vnder the Law, and alwayes for meat.

2 A true Christian, endowd with the spirit of grace and meeknesse. *Esay* 11, 6. *And the Wolfe shall dwell with the Lambe.* *Iohn* 21, 15. *Feeds my Lambs.* *Esay* 5, 17. *Lambes put for the godly.*

3 Antichrist, counterfeiting and making shew of meeknesse and loue to the Saints of God. *Reuel.* 13, 11. *Which had two hornes like a Lambe.*

4 Christ. *Reuel.* 21, 23. *And the Lambe is the light of it.*

[*That Lambe of God*] Christ, who

who is likened to a Lamb: for his perfect innocency & meeknesse: and because by the Sacrifice of himselfe, hee alone tooke away the sinne of the elect, making a full satisfaction for them to Gods iustice; therefore hee is called by an excellency, that Lamb of God; as being the truth and substance of all outward oblations. *John 1, 29. Behold that Lamb of God which taketh away the sinnes of the world.*

Note further, that whereas the Legall Lamb which was vsed in sacrifices must be without spot, and the Paschal Lamb must bee kept till the 4. day, from the tenth when it was taken; this did signifie Christ that spotles and holy Sacrifice was set apart from the very wombe, & kept to the day of his death, wherein hee was to confirme the Couenant with many, as Esay saith, chapt. 49, 1, 2, 3, 4, 5.

[Lampe] A Torch, to giue light in the night season.

2 A true & liuely faith, working by loue. *Math. 25, 4. The wise tooke Oyle in their vessells with their Lampes. At the night and darknesse of this worlde, our light whereby we see our way, it is our faith in the word of God.*

3 A dead faith, or naked knowledge of God, voide of loue and good works. *Math.*

25, 3. *The foolish Virgins tooke their Lampes, but tooke no Oyle with them.*

[Lampe burning, or burning Light] First, the light of diuine truth, shining in the Consciences of the Saints, to direct their duties in the darknesse of this world. *Luke 12, 35. And your Lampes burning.*

Secondly, the Minister or Instrument to bring and sette this light before men, to wit, *John the Baptist*, who in respect of his sound & cleer doctrine, also of his rare godlinesse, was like a great Light or Torch. *John 5, 35. Hee was a burning and shining Light or Lampe.*

[Land] The whole Continent of the earth, as it is distinguished from Sea. *Math. 23, verse 15. Yee compass Sea and Land.*

2 One particular Region or Country. *Mathew 9, verse 26. The brute went through all that Land; as the Land of Iuda, of Moab, of Egypt, of Philistims, &c. It signifies Babylon; in Esay 13, 5.*

3 The people and inhabitants of any Land or Country. *Esay 37, 18. The Kings of Assyria haue destroyed all Lands. Genesis 41, 57. The Famine was sore in all Lands. In Dan 8, 9. Pleasant Land put for Iuda.*

[Land of the Liuing] The earth, or the world, which is the place of this life. *Psalme*

116, 9. *In the Land of the liuing.*

[Land of desire] The pleasant Land of Canaan, which was to be desired for the pleasures and profits of it about all other Countries. *Ezek. 20, 6. Deut. 11, 11, 12. Psal. 106, 24. They contemned that Land of desire.*

[To looke to the Land] To obserue very carefully where some succour may bee had against enemies and dangers. *Esay 5, 30. If one looke vnto the Land. It is a speech which seemeth to be borrowed fro such as being in perill of suffering Ship-wracke looke toward the Land for some creeke or place to driue their Ship in, that they may escape drowning, as in Acts 27.*

[Land of Immanuel] *Iudea* which none had so much right vnto as Christ, the Sonne of *Dauid*, the King of the Iewes, who gaue it his people for a possession, and there set vp his worship; and by his arme defended it against enemies. *Esay 8, verse 8. Of thy Land O Immanuel. And the glorious Land. Dan. 11, verse 16. and chapt. 8, verse 9. A Land of ornament, being ordained (as it were with robes) with the goodly blessings of God, and with his holy worship & Temple, which was the chiefe glory, because GOD had put his Name there.*

[Language of Canaan] The Hebrew tongue, wherein God was serued by his people, while they dwelt in Canaan.

2 Fellowship with Gods people in doctrine and worship. *Esay 19, verse 18. Fine Cities shall speake the Language of Canaan. Hence so called, because the Doctrine was written in that Language the Hebrew tongue which the Iewes spake in that Land of Canaan.*

[Pure Language] Sound and true Doctrine. *Zeph. 3, 9. Then will I turne to the people a pure Language.*

[Last] The Gentiles, which being last, yet become first. *Mathew 19, verse 30. The Last shall be first. The Iewes who were first, beeing reiectcd for their vnbeleefe, became Last: and the Gentiles beleeuing in Christ by the calling of God, were accepted before the disobedient Iewes; and so became first, though they were Last.*

[Last dayes, or Last times] The times since the reuelation of Christ, by the preaching of himselfe and of his Apostles. 2. Peter, chapt. 3, verse 3. *In the Last dayes shall come Mockers. Iude, verse 18. 1. Timothy, 1, ver. 1. These dayes since Christ are called Last, because all was consummated and ended, which was before Prophecied touching mans Redemption,*

on, and there remaineth nothing else but the coming of the great Iudge, to finish this pilgrimage and warfare of the Church.

[**Last day**] The day of Iudgment, after which there shall be no more day nor time. *Iohn 6, 39. And should raise it up againe at the Last day.* The same signifi. by last time, euen yend when there shall bee a perfect restauration.

[**A Lauer of Masse to wash in**] The washing of Christ by faith through the Spirite, to which *Paul* alludes *Titus 3, 5.* See *Heb. 10, 22.* *Exod. 30, 18.* The Priests washing in this Lauer, that whē they ministred in the Tabernacle, they might not dye for want of washing, *Exod. 30, 21.* figured, that if we will liue and not dye eternally, we must be washed by his Spirit wholly from the guilt of our sinnes, and in some part from the corruptiō. The greatnesse of this Lauer, (in regard whereof it is called a Sea) signified that wee had neede of great and much forgiuenesse; and that in God there is a Sea of mercy, as *Esay 55, 6.* & *Psal. 51, 3.* alluding hereto, sayeth, *Wash me much*: as also *Titus 3, 6.* *Which bee powred richly or abundantly on vs.*

[**To Laugh**] To smile, out of doubting. Thus *Sarah* laughed. *Gen. 18, 12.* Then *Sa-*

rah laughed.

2 To smile, in token of ioy, out of a true beleefe. Thus *Abraham* Laughed. *Gen. 17, 17.* *Abraham Laughed.*

3 So to be drowned in present pleasures, as to shunne all paine and trouble for godlinesse or Gods glory. *Luke 6 25.*

[**Laughing, or derision**] The contempt of God toward wicked men & all their contempts against him, and how much it is from God, to thinke of relieuing them in their extremities. *Psalme 2, 3.* *The Lord shall haue them in derision*; or Laugh them to scorne.

[**To laugh at ones destruction**] To conceiue extreme fury against any person or people, euen to the rooting of them out. *Prou. 1, 26.* *I will Laugh when their destruction commeth.* When God is saide to Laugh at the wicked, it is to shewe these foure things. First, how little he regards them. Secondly, how farre he is from helping them. Thirdly, how easie it is for him to destroy thē. Lastly, that he is exceeding hotly displeased with them.

[**To Laugh at destruction**] To be so at rest and gladnesse in the assurance of Gods fauour, that the heart is lifted vp above the feare of all dangers, and triumpheth boldly in his loue to turne away all euils, or

to

turne them to his good. *Iob 5, 22.* *At destruction and famine thou shalt Laugh.*

[**Law**] That which hath the force of gouerning and moderating our actions. This is the generall property of a Law. Hence come these phrases: the Law of the minde; the Law of the members; the Law of sin; the Law of God; the Law of the Spirit. *Rom. 7, 23, 25.* This is the large signification of Law.

2 The Decalogue, or tenne Commandements. *Rom. 7, 7.* *Except the Law had saide, Thou shalt not Lust.* Also verse 14, 22. And *Rom. 8, 22.* and 3, 20. This is called the morall Law, because it teacheth duties both to God and our Neighbour. Sometime it signifies the precepts of God, both morall, ceremoniall, and iudiciall. *Iohn 1, 17.*

3 The whole Doctrine of the word, comprehending the full and whole promises of free saluation by Christ. *Psal. 19, 7.* *The Law of God is perfect, conuerring the soule.* *Iames 1, 25.* Also it signifies Law of precepts and Ceremonies, as *Iohn 1, 17.*

4 Books of *Moses*, *Psalmes*, and *Prophets*; euen the Scripture of the Olde Testament, which containe the Doctrine of the Law, and the promises of the *Messiah*. *Roman. 9, 19.*

Whatsoeuer the Law saith. Law sometime signifies the whole Old Testament. *Iohn 10, 34,* and *15, 25.* Sometime but the five Bookes of *Moses.* *Gal. 3, 21.* *Iohn 1 45.* *Iohn 12, 34.*

5 The condition of keeping or fulfilling the Law exactly, in euery point: or the works of the Lawe, beeing perfectly obserued. *Rom. 3, 21.* *The righteousness of God is manifest without the Law.* And *4, 13, 14.* *Gal. 3, 10, 11, 12.*

6 Naturall instinct & light of reason, commanding honest things, and forbidding the contrary; or the Law of Nature written in a mans heart. *Rom. 2, 14.* *They are a Law to themselves.*

7 Legall Ceremonies, 1. *Cor. 9, 20.* *To them which were under the Law.*

8 The second Table of the Law, and the precepts therof. *Rom. 13, 8.* *He that loueth another, fulfilleth the Law.* *Gal. 5, 14.* Also any one Commandement or precept. *1 Cor. 14, 34.*

9 Institution or ordinance of *Aaron*, *Heb. 7, 12.* *The Law also is changed.*

Vnto all these significations of [Law] adde this short obseruation, that the Hebrew [*Torah*] which is englished [Law] implieth both Doctrine, and an orderly disposition of the same, as ye would say, an orderly manner of institution.

The

Note.

The Holy Ghost in Greek calleth it *ropros*, Heb. 8, 10. from Ier. 31, 33. This name is commonly ascribed to the precepts giuen by *Moses* at Mount *Sinai*, Deut. 33, 4. Mal. 4, 4. Ioh. 1, 17, and 7, 19. It is also largely vsed for all his writings: for a part of the History of Genesis is called Law. Gal. 4, 21. from Gen. 16. And though the Law be sometime distinguished from the Psalmes and Prophets. Lu. 16, 16. and 24, 44. yet the other Prophets bookes are called Law. 1 Cor. 14, 21. from Esay 28, 11. The Psalmes be also thus named. Iohn 10, 24. and 15, 25. from Psal. 82, 6. yea one Psal. is called a Law. Psalme 78, 1. And the many branches of *Moses* Doctrine be so named, as the Law of sinne offering, Leuit. 6, 25. And generally it is vsed for any doctrine, and is Law of faith, Law of workes. The spirituall sence and meaning of the Olde Testament is called Law, Rom. 7, 6. *The Law is spirituall.*

[**Law of Faith**] The Doctrine which teacheth righteousness by faith in Christ. Ro. 3, 27. *Our reioycing is excluded by the Law of Faith*; that is, by the doctrine which offereth & promisseth saluation on this condition, if we beleue.

[**Law and Testimony**] The Bookes of *Moses*, and diuine reuelations giuen to the Pro-

phets, Esay 8, 20.

[**Law of liberty**] The word and doctrine of God, freely reproving sin in all estates, without difference or respect of persons: and therefore it is called the Law of liberty. As also, because it belongs chiefly and properly to such as are freed and set at liberty from sin by the grace of Christ. Iames 1, 25. *Who so looketh into the perfect Law of liberty. Esay 58, 1.*

[**Law of Prophets**] The Doctrine, or that which is taught in the Bookes of *Moses* and Prophets concerning loue of our Neighbor. Mat. 7, 12. *This is the Law and Prophets.* That is, the brieft and summe of all which *Moses* and Prophets do teach touching our duties to men. *Augustine* in his Book *de Trinitate*, saith, that such a loue of our Neighbour is here commended, as is not for his owne sake nor cause, but for GOD; and therefore this Epitome or short sentence, doth comprehend whatsoever in Olde Testament is taught touching the loue of God and our Neighbour, who cannot be loued except God be first loued, whose loue also breedeth charity to men. 1 Iohn 4, 20, 21.

[**Law of workes**] The doctrine which teacheth to gette righteousness and saluation, by working according to the Law. Rom. 3, 27. *Not by the Law*

Law

Law of workes.

[**Law of righteousness**] The righteousness which is commanded in the Law. Rom. 9, 31 *But Israel which followed the law of righteousness*: or the doctrine which promisseth righteousness and life, to him who perfectly keepeth the Law.

[**Law of Christ**] The precepts of charity to our Neighbor. Gal. 6, 2. *Fulfill the Law of Christ.* This is called in Iohn, a new Law. Iohn 13, 34, 35. and Iohn 15, 12. it is named his Comandement, because Christ often repeats it, & by his Spirit makes the faithfull able to know and do it.

[**Law of Commandements**] The precepts touching Ceremoniall Rites. Ephe. 2, 15. *The Law of Commandements, which standeth in Ordinances.*

[**Law spirituall**] A Doctrine, requiring obedience from the thoughts, and the most inward desires of the soule, and not in outward workes onely. Rom. 7, 7. *The Law is spirituall.*

[**Royall Law**] The Comandement of louing our neighbor as our selfe, without all respect of persons, Iam. 2, 8. *If ye fulfill the royall Law, &c.* This precept of mutuall loue without acception of persons, it is and may well bee called a [**royall Law**] for these considerations. First, God who is King of his people, was the giuer of

Note.

this Law. Secondly, because it is free for all Christians to walke in it, like vnto the Kings high-way, according to Num. 21, 22. Thirdly, it was giuen to Kings and Princes, (for such be all beleeuing Christians, Reuel. 1, 6.) and requireth euen a kingly and royall heart, full of valour and courage to perform it: for whosoever (especially in this dotage of the worlde) will walke in loue without acception of persons, and preferring one before another for outward qualities of riches, birth, friends, power, &c. Such an one had need of a Princely and Royall minde that feareth no resistance, according vnto that which *Salomon* writeth of a King, Prouer. 30, 30, 31. *And a King, against whom there is no rising up.*

[**Law of the Spirit**] The holy Spirit of sanctification, which is like vnto a Law, commanding with authority, and with power enforcing to doe good things, and to avoid euill. Rom. 8, 2. *The Law of the Spirit of life.*

[**For Law against such**] The Law not onely not to forbid, but to command such fruites of the spirit as *Paul* mentioneth heere, Gal. 5, 22. *Against such there is no law.* If we vnderstand it of persons, which doe these works of γ Spirit, to be allowed & not reproved by the law, the sence will be all one.

Z

[**Law**

[**Law of the minde**] A mind renewed by the Spirit, which ruleth, and commandeth good things, and forbids euill (as a Law:) it is the same with the former. Rom. 7, 23.

[**Law of sin**] Sin, or natural corruption, which (like a Law) commandeth euill actions, enforcing vs vnto them, and forbidding vs good things, drawing vs from them. Ro. 8, 1. *He hath freed me fro the Law of sin.*

[**To change times and Lawes**] To arrogate and vsurpe the very authority of God, in abolishing the set times of Sabbath, Feasts, Circumcision, & the Rites and Ceremonies of the Iewes receiued from God. Dan. 7, 25. *And thinke to change times and Lawes.* This to haue beene done by the *Seleuci* or *Syrian Kings*, See 1 Mac. 1, 52.

[**Law of the members**] Sin, ruling (like a Law) in our members; that is, in our faculties of body and soule, as farre as they are vnregenerate. It is the same with the Law of Sinne. Rom. 7, 23. *I see a Law in my members.*

[**Law not given to the Iust**] That the malediction & curse of the Law doth not appertain to men iustified by faith, and liuing righteously and godlyly: for vnto such, sinne is pardoned, and the righteousness of Christ imputed. 1 Timothy, 1, 9.

[**Law of death**] Sinne, by his Imperiall tyrannicall lustes, deseruing and leading to death and destruction. Roman. 8, 2. *Hath freed mee from the Law of death.*

[**Through the Law, I am dead to the Law**] Thorough the Law of grace, granted by Christ, I am free from the bondage and curse of the Law giuen by *Moses*. Gal. 2, 19.

Or thus. The Law of Commandements, by terrifying my Conscience, brought mee to Christ, who caused mee to dye to the Law indeed, by making me righteous through faith in him, that I might not feare the curse of the Law; and by sanctifying me, that I might not obey the lusts which are against the Law. Take this for the better exposition.

[**How Christ is the end of the Law**] By fulfilling the Law for vs, he is in such wise made our righteousness (so we beleue) as if our selues had perfectly obserued the Law. Rom. 10, 4. *Christ is the end of the Law for righteousness, to euery beleuer.*

[**Your Law**] The Scriptures or bookes of *Moses*, the Prophets and Psalmes which were giuen to you, whereof also yee haue the vse, reading and expounding them in your Synagogues. Lastly, wherein ye glory much. John 10, 34. *Is it not writ-*

writ-

written in your Law?

[**To abrogate the Law**] To repeale and disanull it, to make it void, and of none effect. Eph. 2, 15. *In abrogating the Law of Commandements.* Heb. 8, 13.

Abrogation of Moses Law.

Note.

1 The Ceremoniall Law is wholly abrogate and done away, as touching the vse and practise: Eph. 2, 15, 16. Heb. 7, 8, 9, 10. chapters throughout;) but is perpetuall, as touching the substance and truth, which is Christ.

2 The Iudiciall Law consisting chiefly in designing & commanding punishment for transgressors, is also abrogate, sauing so farre as it is grounded vpon the Law of Nature, and agreeth with the Morall Law; and as Christian Magistrates shall iudge it fitting for the estate and welfare of their people, beeing a Law of most excellent equity.

3 The Morall Law is abrogated in respect of belecuers, onely as touching the curse, (Rom. 4, 5. chapters. Rom. 6, 14.) and the rigorous exactions requiring perfect obedience vpon paine of eternall death; also as it is y vigor & strength of sinne: (Rom. 7, 4, 5, 6.) but is not abrogate as touching Doctrine, Government, & Obedience of it: (Ro. 7, 14, 15, &c. Rom. 3, 20. and 7, 7.) for

it still serueth to shew sin, and reprocue sinners; to teach all duties to God & men, to humble and feare vs, by denunciation of wrath & iudgements, to direct (as a rule) our whole life and actions; but not to iustifie vs before God, which the Law cannot doe through our sinfull corruption, whereby we are made vnable to keep it perfectly; therefore (through our fault) it cannot confer and bestow perfect righteousness vpon vs. Rom. 8, 3. The Papists then do erre much, in teaching to seeke our righteousness before God, from the workes of the Law, eyther in whole or in part, as they are done by men, either before or after grace.

[**To Leade**] Softly & gently to guide in a comfortable motion; with sustaining of infirmities, and it is either outward for the body in things of this life, or inward toward the soule in things which be heavenly. Psal. 23, 2. Esay 40 11. Gen. 33, 14. Rom. 8, 1, 14.

L. E.

[**Leafe**] A certaine Greene blade shot forth of a Tree, to shew that it liueth, and is not dead and withered.

2 The life of Grace which the godly liue heere; and the (not fading of this Leafe) doth signifie constant perseuerance

Z 2

in

in this Grace. Psal. 1,3. *Whose Leafe shall not fade.*

3 The life of glory, which from Christ is communicated to the elect being in Heauen, for their eternall happinesse. Reuel. 22,2. *And the Leauens of the Tree serued to heale the Nations therewith.*

4 Knowledge and profession of Christ, without the fruite of obedience. Math. 21, 19. *Hee found Leauens, but no fruite.*

[Shaking of a Leafe] Any small or little feare; or the apparance and shew of danger. Leuit. 26, 36. *The sound of a Leafe shaken shall chase them.*

[League] A solemn conuention or agreement by mutuall promises, eyther between man and man touching the affaires of this life, or else betwene God and Man, touching that life which is eternall. See Couenant and Testament. Leagues and Couenants were wont of olde, to bee ratified with blood, and solemnized with Banquets and Feasts. See Gen. 21, 27. Also Exod. 24, 8.

[Leanness] Famine or scarcity of earthly blessings, which cause leanness and wasting of the body. Esay 17, 4. *The fatnesse of his flesh shall be made lean.*

2 Death, which doth accompany and follow such scarcity and Leanness. Psal. 106, 15. *And Leanness entered, &c.*

[Leopard] The Kingdome

of Macedonians vnder Alexander the Great, and Philip his father; which for the hasty suddenesse, and great guile, and fraudulent drifts vsed in the administration of that Grecian Monarchy, is likened to a Leopard, a beast famous for his swiftnesse and craftinesse, see Ier. 5, 6. Hab. 1, 8. Dan. 7, 6. *Another like a Leopard.* This Kingdome is said to haue had 4. wings vpon the backe, to note the extreme and vnspokeable quicknesse and speed: and it had also 4. heads, to signifie the foure Princes or great presidents among whom that Monarchy was in processe of time diuided, through a conspiracy against Alexander and Hercules two sonnes of Alexander the Great, slaine by Cassander.

[To Leane vpon] To rest or relye vpon the helpe of others which trust in them. Esay 36, 6. *Whereupon if any man Leane, it will goe into his hand.*

[Leaping] Reioycing, either for health of body restored to the lame, or Grace restored to sinners. Esay 35, 6. *The Jew shall the lame man Leape as an Hart.*

[Learning] The doctrine of Christ. Ephe. 4, 20. *But ye haue not so Learned Christ.*

2 False doctrine, such as the false Prophetes, Iesabell taught to wit, that men might eate of things sacrificed to Idols, and commit fornication without sin.

Reuel. 2,

Dan. 11,

2, 24. *As many as haue not this Learning.*

3 The instruction and information of our mindes in godlinesse. Rom. 15, 4. *They are written for our Learning;* that is, by doctrine to instruct our mindes in the knowledge of God, his will and workes, that faith may be kindled.

4 Humane knowledge, or skil in the liberall Arts and Sciences. Iob. 7, 15. *Seeing he neuer Learned.* Acts 7, 22. Acts 4, 13.

[To Leane] To know. Galatians 3, 2.

[Least] None at all, of no reckoning or place. Mat. 5, 19. *He shall be called the Least in the Kingdome of Heauen;* that is, hee shall haue no place in the Church of God.

2 Of small reckoning and regard with others. Luke 22, 26. *Let the greatest among you, be as the Least.*

[Leauen] That which secretly and speedily sowreth the whole lump of Dow, altering the nature of it. Math. 13, 33.

2 The Kingdome or Church of Christ here on earth, secretly waxing and encreasing by degrees, both in number of persons, and in graces of the Spirit; as Leauen being but little, yet spreadeth it selfe thorough the whole lump. Math. 13, 33. *The Kingdome of Heauen is like vnto Leauen, which a Woman took, &c.*

3 The Doctrine of the gospel taught in the church, which altereth the Nature of a man, turning his heart first, and afterwards his members, that he may leade a new life; euen as a Leauen altereth the nature of the Dow, & maketh it through sowre, beeing sweete before. Thus far in good part.

4 The corrupt doctrine of Hereticks, corrupting y sweetnesse of heauenly doctrine, by their false glosses; which is also noted by the name of Hypocrisie, because corrupt Doctrine is deceitfull, false, & vngodly, making all the louers of it Hypocrites. Math. 23, 6. Luk. 12, 1. *Beware of the Leauen of the Pharisees, which is Hypocrisie.* Gal. 5, 9.

5 Corrupt & vicious liuers, which with their company (like Leauen) infect others. 1 Corin. 5, 6. *Know ye not that a little Leauen leaueth the whole Lump?* 1 Cor. 15, 33. Thus far in ill part.

[Old Leauen] Malicioufnes & wickednes, euen the whole naughtines of our sinful nature with the bitter fruites of it. 1 Cor. 5, 5. *Purge out the old Leauen.*

The Ceremony among the Iewes, of putting away Leauē out of their houles 7. daies, during the terme of the Feast of y Pasche; it signified, that fro y first day we beleeue in Christ

Z 3

through-

throughout the whole course of our life, both euery singular person should purge himselfe from euill doctrine and corrupt manners. (noted by olde Leauen) and euery Congregation should excommunicate from among them, men of scandalous behauiour, as the Apostle doth apply it, 1 Cor. 5, 6, 7, 8.

Also, the Ceremonie of cleansing the Leprosie, one way if it were doubtfull, shutting vp the partie suspected, till it were certaine. Leuit. 13. And another way if it were cleere, dwelling alone without the Campe, Leuit. 13, 44. Heerein was a liuely figure of the two censures of y^e Christian church: Suspension, whereby men suspected are separated from some holy things till their perversenesse appeare, whereof *Paul* seemeth to meane. 2 Thes. 3, 14, 15. 2 Tim. 3, 9: Excommunication, which the Apostle describeth, 1 Corint. 5, 11, 13. Math. 18, 17. Moreouer if the Leprosie were in garments, they must be burned in the fire, *Leu.* 13, 51, 57. If in an house, no body must sleepe or eate in it; which signifies to vs, that all instruments of Idolatry or other sinne, are to be destroyed, Iude, verse 23. and that by all means we must auoid the contagion of sinne, namely, of Idolatry, that our soules be not infected

with it. The two Birds vsed in the cleansing, *Leuit.* 14, 5, 6, 49, 50. signifies, that neither Christs man-hood without his God-head, nor his God-head without his bloud could purge sinne. *John* 6, 53, 63.

[*To be led by the Spirit*] To be mightily and forcibly, yet willingly, remoued and carried by diuine power from place to place. *Math.* 4, 1. being compared with *Luke* 4, 1, 14. *Iesus was led aside of the Spirit.* And *Mar.* 1, 12. *The Spirit is said to drine him out.*

2 To bee gouerned by the good motions of the Spirit of God. *Rom.* 8, 10. *They that are Christs, are ledde by the Spirit of Christ;* that is, bee obedient to the gouernment of the Spirit. *Gal.* 5, 18.

[*To be Led into temptation*] Not onely to be forsaken in the temptation, but to be giuen wholly ouer to the tempters will, and held prisoner at his pleasure. This is neuer done but to the wicked; yet it is often deserued by the godly, who praying against it, doe escape it. *Math.* 6, 13. *Leade vs not into temptation;* that is, Let vs not fall into the tempters hand to be as his slaves.

[*Left hand*] The searefull estate of the vngodly, adiudged to torments; as the right hand signifies the happy estate of the godly, appointed to life.

Math.

Math. 25, 30, 31.

[*Left-handed*] One that performeth bodily actions, as readily and strongly with the left hand, as others do with y^e right hand, *Iudges* 3, 15. *Ehud, a man Left-handed.*

[*He which Letteth*] The Romaine Empire, which so long as it flourished, it kept out the Papacy from reigning in the West, and the Alcoran or Mahomet in the East: But whe the Empire decayed and withered, then by & by arose a proud ambitious, and tyrannicall Churchman, challeng'ng imperiall power to himselfe, till at length he grew to this extreme height of arrogancy vnto which he is now come. 2. *Thess.* 2, 7. *Onely he who now letteth will let, till he be taken out of the way.* *Tertullian* in his Apology 32. saith, it was the Romaine state, which being deuided into tenne Kings, it would bring in Antichrist. Also *ad Algafiam*, hee writeth, that the man of sinne woulde not be reuealed, till the Nations subiect to the Romain Empire, did depart from it & leaue it, (which hapned in the time of the Emperor called *Leo Iconicus*, of breaking downe Images in Churches.) *Augustine* is of the same mind, *Libro* 20. *de ciuitate dei*, cap. 19. And *Chrysostome* rendreth a reason of it. Whilest (saith hee) the seare &

dread of the Romish Empire remaineth, none wil be subiect to Antichrist; but this Empire being destroyed, the Antichrist shall inuade the Empire being vacant, and shall assaile to pull violently vnto him the principality and rule both of GOD and men. How this is fulfilled, namely by latter Popes, their vsurping, and exercising temporall Iurisdiction ouer Kings and Kingdomes, by deposing and disposing, vnder pretence of his Spirituall Iurisdiction; it is so manifest, as he must bee very blinde who cannot see, & wilfull who doth not confesse it.

[*Letter*] Outward profession of God, and whatsoeuer is in Religion, besides the Spirit and Grace of Christ. *Rom.* 2, 29. *Not in the Letter.*

2 The whole doctrine of the Law, seuered from the quickning Spirit of Christ, to make it effectuell. *Rom.* 7, 6. *And not in oldnesse of the Letter.*

[*Letter*] signifies properly the Characters, but improperly the doctrine of the word seuered from grace. 2 *Corinth.* 3, 6.

[*Leuy*] The whole race or number of the *Leuites*. *Mal.* 2, 4. *My Couenant which I made with Leuy.*

[*Leuite*] A Minister of the Old Testament, whose office it was, to instruct the people, and

Note.

to waite vpon the Altar, Num. 3, 45. *Take the Levites, &c. Deu. 33, 10. They shall teach Israel thy Law, and shall put incense before thy face, &c.* The two orders of Priests & Levites, shadowed out the Office of Pastors & Teachers vnder Christ, which must be first fitted, then admitted to minister, and suffered to retire in their old age, when strength was gone, as the Levites did. Num. 8, 24, 25, 26, and 4 3, 4.

2 Every true faithfull Christian (which is a spirituall Levite) to worship God in Spirit and truth. *Esa. 66, 21. I will take of them for Priests and Levites, saith the Lord.*

[Leuitathan] Properly a Sea Fish, a Whirlepoole, or kinde of Whale, as in *Iob*. Figuratiuely the King of Babel, or Antichrist, which is strong in power as a Whale, suble as a Serpent, cruell as a Dragon: See *Esay 27, 1*. So is *Pharaoh* called in *Jeremy*.

L.

I.

[Liberty] Freedom from any seruitude or bondage.

2 Freedom from the bondage of sinne and Sathan, and from the seruitude of *Moses* Law. *Gal. 6, 1. Stand fast in the Liberty wherein Christ hath set you free. 1 Pet. 2, 5, 16. Galat. 5,*

13. This is Christian Liberty begun and imperfect; beeing bought for vs by the price of Christs blood, and reuealed vnto vs by the Gospell.

3 A full and perfect deliuerance from the very corruption of sinne, and of the graue too; and from all misery whatsoever. *Ephie. 1, 14. Which is the Redemption of which Liberty purchased vnto the praise of his glory.* This is the accomplishment of the former Liberty. It is called [Glorious Liberty] *Rom. 8, 21. Because the Saints being once freed from all miseries, shall be glorified in heauen.* Of a part whereof, to wit, immortality and incorruptiō, the frame of Heauen and Earth shall be partaker, as *Rom. 8, 21*.

4 That condition of Gods Children, from whom the vail of the heart is taken away, and that yoke of darknesse (which by the sinne of one man being put vpon vs) was made more heauy by another yoke of *Moses* Law, encreasing & strengthening naturall blindnesse in vs before conuersion. *2 Cor. 3, 17. Where the Spirit of the Lord is, there is liberty. 1 Pet. 2, 16*

5 A freedom or power, which is giuen vnto the Christian about things indifferent, to vse them, or not to vse them, keeping our selues within the bounds of Charity and Edification. *Ro. 14, 19. Hereof the Apo-*

Apo-

Aposle entreateth, *Rom. 14*, throughout. Also *1 Cor. 6*, and *8*, and *1 Cor. 10*.

Christian Liberty, what it is?

Christian Liberty is a spirituall benefit purchased by the death of Christ, to the setting free of the faithfull which beleeue in Christ, not onely from the precepts and traditions of men. (*1 Cor. 7, 23*.) as binding the Conscience, and from the yoke of the whole Ceremonial Law of *Moses*; (*1 Corin. 9, 19. Gal. 5, 1. Rom. 8, 1*.) but also from the curse and rigorous exaction of the Morall Law, (*Rom. 7, 4, 5. & 5, 15, 16, 17, 18*.) euen from the whole wrath of God, due to our sinnes; by the Iustification of Faith: and finally, from the dominion and raigne of sinne, by the sanctification of the Spirit: (*Roman. 6, 13, 14, 18*.) That yee may serue & obey the will of God without all terror and slavish feare, (*Luke 1, 74*.) in all quiet tranquillity of minde; and cheerefulness of Conscience, vnder sure hope of eternal glory. Therefore they are much deceived, who thinke Christian Liberty to consist in freedom fro the doctrine and obedience of the Morall Law, or from the yoke of any lawfull authority, ciuill or ecclesiasticall, that men may liue licenti-

ously as themselves list, vsing their Liberty as a cloke of wickednesse.

[A people set at Liberty] Such a people, as through grace are made partakers of Christian Liberty. *1 Pet. 2, 9. An holy Nation, a people set at Liberty.*

[Libertines] Free men, or men endowed with freedome. *Acts 6, 9.* Those which sette themselves against *Stephē*, witnessing the faith of Iesus, were eyther the free Citizens of *Rome*, which had built a Synagogue for such as were called Libertines, or the men themselves which were of that Colledge and society.

There be beside the former, sundry kindes of Libertines. First, such as vnder colour of Christian Liberty, set beleeuers free from ciuill yoke of Magistrates, against which wee reade, *1 Tim. 6, 1. 2 Pet. 2, 10. 2. Such as abuse Christian Liberty for a Cloake of maliciousnesse, and as an occasion to the flesh, such as say, the more we sinne, the more God is glorified in pardoning it. Roman. 3, 7, 6, 1. 3 Such as pretend such a perfectnesse of life by the leading of the Spirit, as freeth them from sinne, and from the letter of the Scripture, to follow reuelations, secret inspirations, perpetuall allegories, as Familists doe.*

[Life] A power to moue and doe

Note.

do actions tending to self preservation. Acts 20, 24. *My life is not deere unto me.* Iohn 1. 3. 15. This is Life of nature.

2 The free motion of the minde and will of man toward God, to do the workes pleasing to him. Rom. 8, 2, 6. *The wisdom of the Spirit, is Life.* This is the life of Grace, which when it is perfect in heaven, it becomes the Life of Glorie: and of Spirituall Life, is then made eternall.

3 A Mans selfe. Mat. 10, 39 *He that loseth his Life shal finde it.*

4 The valiant enduring of dangers for Christ & his word 2, Cor. 4, 10. *That the Life of Iesus might bee made manifest in our bodies.*

5 Blood, which quickneth the Flesh, Gen. 9, 4. *The Flesh with the Life, yee shall not ease, &c.*

6 Many and good yeares, Psalme 30, 5. *In his favour is Life.* Life heere being set against a moment or a while, signifieth a blessing of Life, with the continuance of it. Prov. 3, 2. The Hebrewes for Life, do vse a word of the plural number, signifying [Lives] for the many Faculties and operations that be in life. Also for the many yeares, degrees, and estates thereof: whereas the Apostles in Greeke retaine the singular number.

[The Life of God] That Life whereby GOD liueth in his Saints, or a godly Life. Ephel. 2, 12. *Strangers from the Life of God.* This is also called the life of the Spirit, and y life of Christ, that is, a life which Christ commaundeth and approoueth, and whereby hee liueth in his members.

[Life and Godlinesse] Saluation eternall in heauen as the end, and true religion (framed in the heart by the holy ghost) as the way and mean to bring to that end, 2 Pet. 1, 3. *Glory & vertue*, mentioned in verse 3. latter end, doe answer vnto *Life and godlinesse*. Called to glory, that is, saluation in heauen, where the glory of GOD shineth in the Saints: and Vertue, that is, an holy & iust conuersation, which goeth afore, as a way that leadeth vnto glorie.

What a godly Life is.

A godly Life, is that power & God by the Spirit of his Sonne putteth into the hearts of the elect, at their regeneration, enabling them to moue themselves towards God (who before were dead in finnes) that they might begin to thinke, speake, and doe in some measure, the things pleasing vnto God. This Life being once begun, it is still preserved & continued (without returning to death of sinne) vnto the next world;

world; and therefore is called Life eternall. Rom. 6, 7, 8, 9, 23. *The giust of GOD is eternall Life.*

[Peto Life] An vnblameable and pure Life, framed (not after the lust of the Old man) but after the will of GOD in his word. Rom. 6, 4. *Walke in newnesse of Life.*

[Life euertlasting] Heauenly happinesse and glory, which is a life incorruptible and immutable. This is likened to Life, because of all earthly thinges life is most precious; and this Life is euertlasting, because it endures for euer. Rom. 6, 23. *Eternall Life is the giust of God.* The beginning or entrance into this state of happinesse when men first beleue, is called Eternall Life. Ioh. 17, 3.

2 Christ himselfe. 1 Iohn 5, 20. *This same is that Life Eternall.*

3 The principles and foundation of such things as do belong to the attaining of eternall life. Iohn 5, 29. Eph. 2, ver. 20.

4 Happinesse onely begun to be perfected in time, Iohn. 17, 3. and 3, 36.

[Life, as it is affirmed of God] That most single and perfect Diuine being, who of himselfe vnderstandeth, loueth, and willeth things infinitely; applying himselfe to these actions of his owne free accord, &

is the cause and Fountaine of all life, being, and morion, both bodily and spirituall, in all his creatures which liue, moue, and haue being. Hence hee is called that Life, and Life eternall, and the liuing God, who liues for euer. 1 Iohn 1, 2. *That Life was made manifest.* Iohn 1, 4, and 5. Life naturall, spirituall, eternall, bee all within Christ, as water in the Fountaine.

[To be aline to God] To bee quickened and mooued of the holy Spirit, to doe what pleaseth God. Rom. 6, 11. *But yee are aline to God.*

[To giue Life] To minister and bestow a quickning spirit, enabling to the perfect performance of the Law, which if it could be, then might men bee iustified and pronounced righteous in Gods sight by y works of the Lawe: but seeing that cannot bee, therefore righteousness must bee looked for from Christ by Faith. Gal. 3, 21. *If a Law had beene giuen, which could haue giuen Life.*

[To liue to God] To consecrate and order our whole Life after the will of God, and vnto his glory. Rom. 14, 8. To liue vnto God containeth these 4. duties. 1. To acknowledge him to be our Lord, and that wee are not our owne, but his Seruants. 2. To frame and order our thoughts, words, & works

accor-

Note.

A quick
is called
12 up to
4pt 0.3. for 2nd 8.1

according to his Worde in all things: 3. To referre and apply our whole life to his honor. 4. In all daungers and afflictions which happen in our life time, to depend vpon him for protection.

[**To Live with Christ**] To haue communion and fellowship with the grace of Christ for newnesse of Life, or with his glory for eternall Felicity. *Rom. 6, 8. We shall Live with him. 2 Tim. 2, 11. If we dye with him we shall Live with him.*

[**Living God**] Eyther God to be as the Well of living and euer-springing waters, abundantly refreshing those which come to him. *Psal. 42, 2. Jerem. 17, 13.* Or [**Living**] is opposed vnto the dead, that is, false Gods. *Psal. 106, 28. 1 Thess. 1, 9. Ye turned from Idols to serue the true and Living God.* Or [**Living**] fig. powerfull, liuely, effectuell. *Psal. 38, 19. Heb. 10, 31. Into the hands of the Living God.*

[**Living Soule**] A soule endewing the body with life and animal power, that it may vegetate, moue, encrease, engender, and do other actions of life; as eating, drinking, resting, sleeping, waking, &c. *Ge. 1, 20.* Common to Beasts and men.

2 A Soule, which beside vitall power and life sensitiue, is endowed with reason, hauing

the Image of God engrauen in it, and immortality annexed. This is the excellency of mans soule, aboue Fowles, Fishes, and Beasts. *Gen. 2, 7.*

[**To be made alive in Christ**] To haue our deade bodies quickned, by that Diuine power of Christ, whereby his members shall be rayed at the last day. *1 Cor. 15, 22. Euen so in Christ shall all be made alive.*

[**To see Life**] To enioy and possesse it: as not to see, doeth signifie not to enioy. *Ioh. 3, 35. He that obeyeth not the Son, shall not see Life.*

[**Bread of Life**] Vitall, and liue y bread, liuing and giuing eternall life to others, and so is Christ onely. *Iohn 6, 35. I am that Bread of Life.*

[**Word of Life**] The Gospel which is a quickning Worde. *Phil. 2, 16.*

[**Living Stones**] True Christians, which liue by Fayth in the Son of God. *1 Pet. 2, 5. Ye also as liuely Stones.*

2 Christ himselfe, the author of true and spiritual life. *1 Pet. 2, 4. To whom comming, as to a Living Stone.*

[**To Live in these things**] In the perfect obedience of the precepts of the Lawe, to haue right as of debt (not of fauor) vnto life both temporall and eternall. But this right is no where to bee found amongst men, saue in the man Christ Ie-

fus,

fus, which fulfilling the whole Law both touching the first & second Table, may claime eternall life, and all blessings of this, as a debt due to him. *Leu. 18, 5. Rom. 10, 5. Who so doeth these things, shall Live by them.* Whereupon conclude strongly against all Pharisees, Papistes, Iesuites, and others; that seeing no meere man doeth these things (in that rigor as the law exacteth) therefore none can challenge eternal life, as a rewarde in iustice due vnto his workes. Therefore let all flesh glory in Christ, out of whome is nothing to bee founde, but death and confusion.

[**To Live after the flesh**] To liue after the euil desires of our corrupt Nature. *Rom. 8, 13. If yee Live in the Flesh, yee shall Dye.*

[**Light of the Living**] This common light wherein wee liue, while we are in this world. *Psal. 56, 13. That I may Walke before God in the light of the Living.*

[**Living and true God**] A God who is distinguished fro dead Idols by power of Life, and from false and faigned Gods, as Iupiter, &c. which sometime liued, but are not true. *1 Thess. 1, 9.*

[**To Live**] To moue, and do the actions of life by a self-mouing power, engendred of God.

2 Tobee in health, to liue, and to like well, *Iohn 4, 50. Go thy way, thy sonne liueth*, that is, recouered of his deadly sicknesse.

3 To preferue one aliuie, against the danger of death. *Ge. 17, 18. O that Israel might Live in thy sight. Gen. 42, 2. That wee may Live, and not dye.*

4 To recouer life & strength after some disease.

5 To liue wel and happily, or to flourish and prosper. *1. Sam. 10, 24. Let the King Live. Psal. 38, 19. Mine enemies liue and are mighty.*

[**To Live after the manner of the Gentiles**] In eating of meates to liue amongst the Gentiles, not as a Iew, but as a Gentile, who eates of al meats without difference. *Gal. 2, 14. Liuest after the manner of the Gentiles.*

2 To frame the course of ones life, as the wicked Gentiles did, in following abominable lustes, as they did before their conversion. *Ephe. 4, 17. That yee Live not as other Gentiles walke. See. 1. Peter. 4, 2, 3.*

[**To Live by that which comes out of Gods mouth**] To liue or maintaine this bodily life, by Gods decree, appoyntment, and blessing (being depended on) and not onely by natural meanes, and secondary causes. *Math. 4, 4. Man Lives not*

nor

not by Bread onely, but by euerie word that proceedeth out of the mouth of God.

[To Live to ones selfe] In the government of life, to follow his owne wil alone, and not the wil of God for the rule of it; forgetting Gods glory. Also, without thinking of this, that hee must render accompt of his life vnto GOD, vnto whose power alone, all men are subiect. Rom. 14. 7. *None of vs Liueh to Himselfe.*

[Live for euer] A long lasting life, a life for many yeares, as Daniel in truth wished vnto the King. Dan. 5. 22. Or an aye lasting life without any end, as the Soothsayers in flattery did wish vnto the King. Dan. 2. 4. and 3. 9. and 5. 10. attributing to a mortal man, that which is peculiar vnto God.

[As the Lord Lives, and as thy soule Lives] That thing, which is affirmed and spoken to be so true, as that the Lord liues, or as that person liueth, which is the speaker of it. Ruth 3. 13. *I wil do the duty of a Kinsman, as the Lord Lives.* 1 Sam. 1. 26. This is not an Oath, but a vehement asseueration.

[To Lift vp the soule] Earnestly to desire a thing with delight, & hope to haue what he would. *Psalm. 25. 1. I Lift my soule to thee O Lord.* Also in Ier. 22. 27. and 44. 14. it signifieth to Desire. The like phrase in

Ezek. 24. 25. It implyeth both desire and delight. Also in Deut. 24. 15. The poore man is saide, to Lift vp his soule vnto his hire or wages, hoping by it to haue his life sustained. *Psalm. 46. 4. and Psalm. 24. 4. To lift vp is to affect or regarde greatly.*

[To be Lift vp] To be taken from the earth, and placed aloft, as it may bee seene of all, and looked vpon a far off. Thus was the Serpent lifted vp. Ioh. 3. 14.

2 To be crucified, or to die on the crosse, as Malefactors. Thus the two Theeues. Or as a mediatur to satisfie for mankinde. Thus Christ was lifted vp. Iohn 3. 14. and 8. 28. and 12. 32. These two latter places being in maner of speech like the first, are necessarily vnderstood of the passion of Christ, & wil not suffer the first to be meant of the preaching of Christ openly to manifest him vnto all men; but eyther of the Crosse alone, or of the Crosse and of the Doctrine thereof ioynly. Most Diuines expounde it of the passion.

[To Lift vp an Ensigne] By a secret and iust providence, to bring an host of enemies, to inuade his people euen from sundry Nations. Esay 5. ver. 26. These enemies are described in verse 27. & 28. by their speed or swiftnesse, strength, cheereful-

fulnesse, diligence, prosperity, and cruelty.

[Light] That Creature of light, shining throughout, ouer the whole earth. Genesis 1. 3. *GOD sayde, let there bee Light.*

2 Sunne, Moone, & Starres which be (as it were) the Vessels of this light. Genesis 1. 16. *Therefore hee made two great Lights.*

3 God, who is like Light, both for the brightnesse of his maiesty, and his most pure and single Nature, being of infinit knowledge and holynes, without any darkenes of ignorance or sinne. 1 Iohn 1. 4. 5. *GOD is Light.* Iohn 1. 5. *That Light shineth in darkenesse.* And elswhere Light doth signifie GOD the Creator of Light.

4 The word of God wel vnderstoode, which serueth as a light to shewe vs the way wee are to walke to heauen. *Psalm 119. 108. Thy word is a Lantern to my feete, and a Light vnto my path.* Ioh. 3. 20. 21.

5 Christ himselfe, who is full of Light, and enlightneth euerie man that cometh into the world with reason and natural vnderstanding; and all Elect men, with true faith and holynesse. Iohn 1. 8. *Hee was that true Light, that enlightneth euerie Man that cometh into the world.* Ioh. 9. 5. *I am the Light of the world.* Ioh. 3. 18.

6 The wise and faithful Ministers of the Gospel, who in respect of their sound doctrine and good life, are likened to light. Mathew. 5. 14. *Ye are the Light of the worlde,* that is, the enlightners, by your doctrine especially.

7 The Doctrine of the gospel. *Acts 26. 23. And shoulde shew Light vnto this people, and to the Gentiles.* Some vnderstand this of eternal life.

8 All beleeuing Christians, which are themselves enlightened vnto the sauing knowledg of God; giuing Light to others by their godly Conuersation. Ephes. 5. 8. *Ye are Light in the Lord.*

9 Some knowledge of God and of his glory. 2. Cor. 4. 6. *To giue the light of the knowledge of the glory of God.* Dan. 5. v. 11. Light put for vnderstanding and wisdom.

10 Holyneesse of life. Mat. 5. 16. *Let your Light so shine before men.*

11 Joy, gladnesse, & comfort, which cometh by Gods merciful benefites and deliuerances; as darknesse signifieth sorrow and misery. Ester 8. 16. *And to the Iewes came Light and Joy, Gladnesse and Honor.* Psalm 118. 27. and 43. 3. Iob 30. 26. *Psalm. 107. 10. Lam. 3. 2. Psalm. 112. 4.*

12 That force of reason & vnderstanding, which is kindled

led in our minds, to acknowledge him the Authour of so great a benefit. Ioh. 1, 4. *And that life was the Light of Men.* Also not waighy or ponderous. Dan. 5, 27.

13 That glorious and blessed life in heauen, which is endlessse. Col. 1, 12. *The Inheritance of the Saints in Light.* Ioh. 12, 36.

14 One, that deliuereth out of aduersities. Psal. 27, 1. *The Lord is my Light.* Also, hope of succour, Esay. 5, 30.

[*Workes of Light*] See *Armour of light.*

[*My Light*] My ioy & comfort. Psal. 27, 1. So God and Christ are often elsewhere called the light and illumination of his people. Mic. 7, 8. Esai. 16, 19, 20. and 10, 17. Luke 1, 79. and 2, 32. Reu. 21, 23. Iohn 14, and 8, 12.

[*Light of Gods countenance*] Gods fauour, declared by his blessings and graces; as mens fauor is declared by their countenance. Psal. 4, 7. *Let the light of thy countenance shine upon vs.* The light of Gods face is his lightsome cheereful lookes, euen his fauour, grace, and the blessings of knowledge, comfort, and ioy, which flow from thence. This is in Christ, who is both the light, and the face or presence of God. Luk. 2, 32. Exod. 33, 14. *And the Angell of his face.* Esai. 63, 9. According

Note.

to this phrase Salomon sayth, *In the Light of the Kinges Face, is Life, & his fauour is as the cloud of the latter Raine.* Prov. 16, 15. See also Psal. 44, 4 and 31, 17, 21. and 67, 2. Ioh. 29, 2.

2 The knowledge or presence of God. Psal. 90, 8. *Thou settest our finnes in the Light of thy countenance.*

[*Light to me*] Comfort and ioy reserved after trouble. Psal. 97, 1. *Light is sown for the iust,* As seede sowne in the ground is hidden for the present, and afterward appeareth, so is the comfort of Gods people oftentimes for a while hidden, but in time breakes forth. *For wee are dead, and our life is hid with Christ in God.* Col. 3, 3, 4. and *It doth not appeare yet what wee shall be.* 1 Ioh. 3, 2.

[*Light of the Lord*] The doctrine of the worde taught by the Prophets, which is called light, because it is like light, detecting & laying open hidden things of God, and in our selues; shewing it selfe and other things too, being pure as light is: it is called the [*Light of the Lord*] because it is kindled of the Lord, and he onely dispenseth with it, & can descry when men walke in it, and when they depart from it. Esai. 2, 5. *Come ye, let vs walke in the Light of the Lord.*

The seuen lights or lampes mentioned. *Leuit. 24, 2, 3.* and Numb.

Note.

Numb. 8, 2. did figure the holy Scriptures, giuing a most cleere light in the darknesse of this life, till full & perfect light after this life, arise in mens hearts. 2 Pet. 1, 19, 20.

[*To walke in the Light*] To folow gods word as our guide in our trauell to eternall blessednesse. 1 Iohn. 1, 7. *But if wee walke in the Light.*

[*To Light ones Candle or Lampe*] To giue comfort, ioy, and prosperity after troubles. The selfesame thing is meant [by Lightning of darkenesse,] the turning of greefe and affliction into ioy. Psalme. 18, 28. On the contrary, the wicked candle is saide to bee put out, when their prosperity is changed with aduersity. Iob. 18, 6. and 21, 17, *Prov. 13, 9.* and 24, 20, and 20, 20. 2 Sam. 22, 28. *Thou, &c.* Sometime the eye is called candle or light of the body. Math. 6, 22. and Salomon saith of the Soule, that it is the candle (or Light) of the Lord. *Prov. 20, 27.* 1 Kings 11, verse 36. and 15, 4. Numbers 21, 39. Christ according to the Flesh, is the Candle or Light of new Ierusalem. Reuel. 21, 23. and the *Light that lighteneth euerie one which cometh into the world.* Iohn. 1, 9.

[*To Lighten the Eyes*] To make them see cleare, being dimmed and dyled. 1 Sam. 14, ver. 27, 29.

2 To do away or remooue want, sorrow, diseases, or other euilles whereby the eyes are made heauy, that the heart may be refreshed & made ioyfull. Psal. 13, 3. *Hest. 9, 6.* *That my God may lighten my eyes.*

3 To driue ignorance out of the mind by Gods worde and Spirit. Psal. 19, 8. Eph. 1, 18. Ps. 38, 10. Acts 26, 18.

[*Little Flocke*] The people of God, small in number, and in worldly reputation. Luk. 12 32, *Feare not Little Flocke.*

[*Little sister*] The Church of the Gentiles. Cant. 8, 8. *We haue a Little sister.*

[*Little ones*] Such as bee of poore and meane estate in the worlde. Math. 18, 6. *Who soeuer shall offend one of these Little ones.*

[*Little Faith*] A smal portion and degree of Faith, much troubled with ignorance and doubtings. Math. 8, verse 26. *Why do ye doubt, O ye of Little Faith?*

[*Little Strength*] A smal measure of spiritual grace, whereby the hart is but meanly strengthened to God-ward. Reuel. 3, verse 8. *Thou hast a Little Strength.*

[*Little Foxes*] All occasions, and appearances of euill. Cant. 2, 15.

L. O.

[*Locusts*] A certaine vile

A a

crea-

Creature so called. There were diuers kindes of them; some hurtfull and venomous; others commodious for meate, Math. chap 3. verse 4. *His meate was Locusts.*

2 Deceyuers, or authors of false Doctrines, generally: and more specially, the Popish Clergie, with their swarmes of Monkes, Friars, Priests, and Iesuites. Reuelation 9. 3. *There came Locusts out of the smoke.*

[**To Lodge**] To abide for a night. Genesis 28, 11. Exodus 23, 18.

2 To continue, to dwell a good space: as in *Psalm* 49, 12. Zach. 5, 5. In which places, the word Englished continue or remaine, in the Originall is (*Lodge.*)

[**To Lose**] To pronounce forgiveness of sinnes, to truly humbled and repentant sinners. Mathew chap. 18. ver. 18 *Whatsoever you shall Loose on earth, &c.*

2 To giue the fruite of forgiveness of sinnes in Heauenly blessednesse. Mathew 18 18.

[**Lofly lookes**] Eyes not set on high by nature, but exalted by Pride and arrogancy, looking vpon other from alofte, with contempt and disdain, as the Pharisee looked vpon the publican. Esay 2, 11. *The Lofly Lookes of Man shall bee humbled.* Thus David in *Psal.* 101

verse 5. nameth a proude person, a man of an high Looke. See *Psalm* 131. verse 1. and *Proverbs* 21. 4. Esay 5. Verse 15.

[**To Looke into**] Not slenderly and by the way, as minding another thing, but with bending the minde, to consider and thorough knowe the thing, as men bow theyr bodies, when they would looke narrowly vpon a thing. James 1, 25.

[**Lord**] A word of reuerence giuen to prophets and publick Teachers, and men of sort. Thus is *Elias* called Lorde, and *Abraham* of his wife is called Lord: 1 *Pet.* 3, 4.

2 A Title of honor, giuen to great men in respect of their rule and commad ouer others. Gen. 42, 30, 33. *The Man who is Lord of the Land.* Gen. 43, 16. It signifieth tyrants, as *Babylonians* in Esay, chap. 26. ver. 13.

3 An absolute ruler ouer the whole worlde, vpholding all things in their beings, and disposing them to iust ends. Thus God onely is a Lorde. *Psal.* 110. 1. *The Lorde sayde to my Lord.* The Hebrew word so often in Scripture Translated Lord, is (*Adonai.*) it cometh of another worde *Aden*, which signifieth a base or a pillar which sustayneth anie thing. Our English word *Lord*, hath

hath much such a force; for it cometh of an olde Saxon worde, which importeth to sustaine, vpholde, refresh or cherish.

4 An vnder Ruler, which in stead of God, and for him, and vnder him, hath rule and Dominion ouer all things; but more especially ouer his Church. *Romanes* 1, 13. *Concerning his Sonne Iesus Christ our Lord.* Thus Christ onely is a Lord. Compare *Ephes.* 5, 22. with chap. 6, 5, 6.

[**Lord of all**] Christ, who is Lord of all. Acts 10, verse. 36. By right 1. of Creation, all things beeing made by him. John 1, 2.

2 Preservation, vpholding all things. Heb. 1, 3.

3 Dominion, gouerning all things. *Ephes.* 1, 22.

4 Redemption, ransoming all men by the price of himself. 1 *Tim.* 2, 5.

[**Lord of Hosts**] The mighty and strong God, vnder whose power and disposition, all creatures bee as an host of Soldiers vnder their Emperour, to execute his Iudgements. *Psalme* 24. verse 10. *The Lorde of Hosts, hee is the King of glorie.*

[**Lord of hosts, with the word and Spirit**] That God the Father most mighty commander of all things, would afford his presence and ayde vnto his

Church with Christ our Saviour (the word) and the holie Spirit, Hag. 2, 5, 6. *The Lord of Hosts will be with you, with the word and the Spirit, &c.* This is the most euident place in all the Old Testament, for prooffe of the holy Trinity; the Doctrine whereof being more sparingly and obscurely set down in the Olde Testament, is in the new testament more largely and clearly taught vnto the Church of Christ.

[**For the Lords sake**] For the Loue and merite of Christ, who is made heyre and Lorde of all. Dan. 9, 17. *For the Lords sake.* Thus the true Catholicke Church of the Olde and New Testament, concluded all their prayers, not in the name of Christ & Saints.

[**Lord of life**] One, who liueth of himselfe, and is author, giuer, and preseruer of life in all liuing creatures; hauing the liues of all Creatures vnder his power; beeing the onely procurer of eternall life vnto the elect. Acts chapter 3, verse 18. *They haue killed the Lorde of Life.*

[**Lord of heauen and Earth.**] The Maker, Commander, and disposer of all thinges in Heauen and Earth. See *Postell.* 102.

[**Lord of Glorie**] A glorious renowned Lord, worthie of renowne, and full of Glorie

and maiesty, 1 Corinthians. 2, verse 8. *They woulde not haue Crucified the Lorde of Glorie. Psalme 24, 7. Acts 7, 2, making glorious the poorest and meaneft of his Saints. James. 1, ver. 1.*

[**In the Lord**] The Lorde God to be author of subiection and duty from inferiors towarde their lawfull superiors, parents, husbands, &c. and also the measure of this subiection, how farre inferiors must obey, till they shal do nothing to offend God; obedience must bee yeilded for his sake, and according to his will. Ephes. 1; 1. *Obey your Parents in the Lord. Col. 3, 18.*

2 In that concorde, whose bond is the Lord, Philippians 4, 1, 2.

[**Lord of Lords**] The highest Ruler, farre aboue all other Gouvernors and Rulers whatsoever. Reuel. 19. 16. *Who hath his name written on his Thighe, (The Lord of Lords.)*

[**To be the Lords**] To be the peculiar people and possession of Christ (who by right of redemption is our Lorde) to be cared for, and saued by him in life and death, as in both wee are to looke to him, to doe his will, and commend our selues to his safe keeping. Rom. 14, 8. *We are the Lords.* Beleeuing Christians are in such wise the Lords, as themselues be more

Note.

then Seruants, euen Christes Friends, Gods children, heires of Heauen, Kings and Priestes to GOD, through the death of their Lord. *Renelation chap. 1, verse 6.* Therefore as a learned man hath wittily obserued, the faithfull are *Domini*, both in the Genitiue and Nominatiue Case. They bee so the Lords, as themselues bee Lords and princes. *Psalme 45, 16. Thou shalt haue Children, whome thou mayest make Princes throughout all Lands.* What falsehood then is there in popish Doctrine, when they do teach vs to doubt, whether in life and death wee bee the Lords? also, that after death, manie faithfull goe vnto purgatory, to suffer Torment there? whereas they which bee the Lordes, are purged by the Lords blood from their sinnes, and need no purgatory fire to cleanse them.

[**In the name of the Lorde.**] At the Commandement of GOD, by his blessing, and vnto his onely honor and glorie. Colof. chap. 3. Verse 17. *Do all in the Name of the Lorde Iesus.*

[**Many Lords**] Many, which bee like vnto Lordes, and reputed so of the worlde, being not so indeede: for to vs there is but one GOD, and one Lord. 1 Corinthians chap. 8. verse 5. *As there bee manie*

Gods

Gods, and many Lords.

[**Lords Supper**] That Sacrament of the new Testament which sealeth to vs our spirituall feeding and growing in Christ. 1 Cor. 11. 20. *Do this in the Supper of the Lord.* Papists offend, which transforme this Supper of spirituall refreshing, into a Sacrifice propitiatory for sinne.

[**As to the Lord**] In dooing duties to superiors, to be moued with the will of God, and with reuerence of his authority, as if they were to doe seruice to God himselfe. Eph. 6, 7. *Doing seruice to the Lord.*

[**To Lose**] To suffer one to perish, and to go on to destruction. Iohn 6, 39. *Of all that he hath giuen mee, I shall Lose nothing.*

[**To Lose life**] To lay down our life willingly for Christ his Gospell. Mathew 10, verse 34. *Hee that Loseth his Life for my sake.*

2 To destroy it, and cast it away for euer. Math. 10, ver. 39. *Hee that will finde his life, shall Lose it.*

[**Loft**] Eleet, which see and feelee themselues lost and quite vndone, because of their sins. Luke 19, 10. *The sonne of man is come to seeke and saue that which is Lost.* Math. 18, 11.

2 A person cast for euer out from heauen, to perish in hell. Iohn 17, 12.

[**Lot**] Some square thing, as a Dye or other thing, cast into a pitcher or pot, thence to bee drawne out againe (as a means to end strife) in cases of doubt, as in diuisions of Lands, choise of Officers, &c. *Prou. 16, 33. The Lot is cast into the Lap, but the disposition is of the Lord. Prou. 18, Acts 1, 26.*

2 That which falles out by Lot to be ones proper portion or inheritance, or part. *Psal. 16 8. The Lord is my Lot. Deut. 32, 9. Israel is the Lot of his inheritance.* The Apostle, 1 Pet. 5, 3, calleth the Church by this name.

3 That which is ones cheefest good and commodity. *Psa. 125, 3. The Rod of the wicked shall not rest on the lot of the righteous;* that is, vpon themselves and their good things.

4 The inheritance of any person, either earthly or heauenly. Hence come those phrases in the Booke of Ioshua. The Lot of Ephraim, of Zabulon, of Iuda, &c. Also *Acts 26, v. 18. Colof. 1, ver. 12.* That which is translated [**The inheritance of the Saints**] in the Originall is [**The Lot of the Saints.**]

5 The reward and recompence which is rendred to any for their sins. *Esay 17, 14. This is the lot of them that are robbers of vs.*

6 Fellowship, or participation

A 3 on

on in any good thing, Acts 8, 21. *Thou hast neither part nor Lot: for so the worde is in the originall, that is, no fellowship.*

[To cast Lots] To divide a thing by lot. Math. 27, 35. *Upon my vesture did they cast Lots.* Pro. 1, 14.

[To cast Lots upon a people] To challenge Lordship & power over a people, to dispose of them at their pleasure, as men account that theyr owne which by Lot. casting falleth to be their portion. Ioh. 3, 3. *they cast Lots upon my people, &c.* Obed. 11.

[To cast Lots for the people, or Tribes of Israel] To distribute to every Tribe (except y Tribe of Levi) their feuerall inheritance by Lot. See *Ioshuah* chapters 14, 15, 16, 17, 18.

2 To obtaine an inheritāce in heauen, not by our owne merit, but by Gods free giift. Hence *Peter* calleth all Christians Gods heritage, or the Lot of his inheritance. 1 Peter 3, 9. but more cleerely the beleeuers are saide to receiue an inheritance among them which are sanctified, &c. Acts 26, 7, 18.

[Loue referred to man] An affection of the heart, mouing and stirring vs to wish wel and to doe good vnto something which we iustly like and finde

contentment in. 2 Sam. 1, 26. *Thy Loue to me was wonderfull, like to the Loue of women.* This is Naturall Loue, such as a woman beareth to her husband, a Mother to the child, &c.

2 An holy affection of the heart, causing vs to delight in God for his goodnesse sake, & in our neighbor for Gods sake. 1 Ioh. 4, 19. *Who loue him, because he loued vs first.* verse 21. *He that loveth God should loue his Neighbor also.* This is Christian Loue, which is a fruite & signe of a iustified person, but is not our iustice before God.

3 That affection, which more neerely and straightly bindeth Friend vnto Friend. 1 Sam. 18, 1. *And Jonathan loued him, as his owne Soule.* This is, Loue of Friends.

4 [Referred to God] His Diuine essence, infinitely delighting himselfe in his Son Christ, who is his wisdom; and in his Spirit, which is his power also, in his creatures and children. 1 Iohn. 4, verse 16. *God is Loue.*

5 His purpose and decree, to choose some vnto saluation by Christ, Rom. 9, 13. *Jacob haue I Loued.* This Loue is elsewhere called the good pleasure of his wil, and foreknowledge of God. Rom. 8, 29. Ro. 11, 2. Eph. 1, 4.

6 The Fruites and effects of that

that Louing purpose. First, in the regeneration of the elect. Secondly, their Iustification. Thirdly, their Sanctification. Fourthly, in the grace of perseuerance. Fifthly, in the hope of Glorification. Rom. 5, 6. *Hee hath shed abroad his Loue in our hearts.* Also it signifieth the tokens of his loue in earthly benefites, Mal. 1, 2.

7 The proceeding of these former fruits of grace, til they come to perfection of Glorie. Iohn 13, 1. *Thou hast loued to the end.* The Loue of God is vsed in Scripture either actiue; for that loue wherewith hee embraceth his elect in Christ vnto life eternal, as in Ioh. 3, 18. Rom. 5, 8. and 8, 39. Eph. 3, 19. or passiue; for the loue wherewith God is loued, 1 Ioh. 4, 20, 21.

8 Inordinate delight and contentment, in some person, or thing. 2 Sa. 13, 1. *And Amnon Loued his Sister Tamar:* here it is taken in euil parr.

[To Loue in truth] Sincerely, according to that precept. Rom. 12, 9. 3 Iohn ver. 1. *Whom I Loue in truth.*

[Lowliness] The humbleness of minde, and modesty of godly persons. Math. 11, 29. *For I am Lowly in heart.* Phil. 2, ver. 3.

2 An abiect and vile estate, subiect to the contempt of the world. Luke 1, 52. *And exal-*

ted them of Low degree. Iam. 1, 9, 10. Also Luke 1, 48.

[Is made Lowe] May be made poore. For at once to be rich and poore, noble and vile, high and low, this cannot be: but of a rich and noble, to become in short space needy and ignoble, that is possible, and often scene. Iam. 1, 10, the latter end of this verse expounds the former. Riches are as grasse subiect to pouerty, as grasse to withering.

[Loynes] A part of the body, which (as a pillar) strongly vp-holds the whole body.

2 The whole man, by a Synecdoche. Acts 2, 20. *Out of the Fruite of his Loynes, &c.* Deur. 33, 11.

3 A readynesse with al our might, to execute a charge or duty committed to vs. Luk. 12, 35. *And your Loynes girt, &c.* This readynesse followeth mortification of our lusts, as an effect the cause.

L. V.

[Lucifer] Properly the Starre arising before the morning, as messenger of the day, the greatest of the starres, and of such brightnes, as a shadow is caused by the light of it: but figuratiuely, the King of Babylon *Nabuchadnezzar*, shining aboue other in worldly pomp & dignity, whereunto God threat-

A 24 neth

neth a dolefull end, in Esay chap. 14. verse 12. *How art thou fallen from Heauen, O Lucifer?*

[Lust] The desire of some lawfull thing tending to preservation of Nature, that is, naturall Lust: in it selfe good. *Psalme 106, 14. And Psalme 78, 18. Requiring Meate for their Lusts.*

2 Corruption of heart, co-ucting things forbid, Rom. 7. *Thou shalt not Lust.* This is Originall Lust, or Byrthday.

3 All euill desires and affections, whether without consent, or with consent. *1 Pet. 2, 12. Abstaine from fleshy Lusts.* This is Aequal Lust.

4 The desire of good things according to Gods will, with a loathing of the contrary, *Galath. 5, 7. The Spirit Lusteth against the Flesh.* This is Spirituall Lust. See Concupiscence. Heere it is to be taken in good part.

5 Will and pleasure. *Psal. 27, 14. Giue mee not to the Lust of mine Adversary.*

[Lumpes or masse] A peece of clay or earth whereof pots and vessels bee framed, after the will and pleasure of the potter.

2 Whole mankind. or the nature of man being vnformed and vnperfect, as some thinke; or as it stood in Adam vncorrupt and pure, as others more

reasonably iudge; or as it is corrupt by the fall of our first Parents, out of which set before the eye of God, he according to his good pleasure, mercifully chose some to eternall life by Christ, and others he iustly left in their corruption, appointing them to wrath. Thus *Augustine* and most Diuines both olde and new expound it. *Romanes* chap. 9, ver. 9, 21. *Hath not the Potter power of the same Lumpes, &c.* Bucer taketh this Lumpes to bee the first Originall of mankind; out of which man was framed and made of God.

3 The people of the *Iewes* descending naturally of the holy Patriarkes, who were as the first Fruites, which being consecrated to God, the rest of the crop, or masse of Fruites was holie to the Lord. *Romanes* chapter 11, verse 16. *If the first Fruites be Holy, the Lumpes is also Holy.* See *Numbers 15, 20.*

L. T.

[Lye] Any vntruth or falsehood, though vnwittingly spoken. This is the largest signification of a Lye. *Romanes* chapter 9, 1. *I speake the truth, and Lye not.* *Genesis 31, 32, 33.*

2 An vntruth, conceyued and vttered with a purpose to de-

ceiue. *Ephesians 4, 25. Lye not one to another.* *Acts 5, verse 3.* This is a most strict signification, and containeth vnder it, all the branches following.

3 Deceitful words and fallhood, in bargaines, contracts, and other affaires of this Life. Such was *Abrahams* Lye. *Gen. 12, 12. And the Lye of Gehesai.*

2 *Kings 5, 25.* This is a ciuill Lye in mens matters; and it is either sportfull and in iest, or hurtfull and dangerous, or officious, being made in fauour of others, for their helpe and benefit. This last kinde, howsoeuer it carry a shew of honesty and charity, because it is beneficiall to our neighbour; yet indeed and truth, it is euill and damnable, because it is against the commadement which forbiddeth lying, and hath appearance of euill. Also, charity reioyceth in the truth, and not in iniquity. And lastly, because we may not tell a Lye, no not in fauour, and for the glory of God, much lesse for the benefit of man. *Iob 13, 7. Will you tell a Lye, or talke deceitfully for God?*

4 An vntruth or fallhoode in matter of doctrine, when some opinion is held contrarie to the word of God. *1 Iohn. 2, 21. No Lye is of the truth. Renel. 22, 15. Such as Loe and make Lyes.* *2 Tim. 2, 18.* This is an hereticall Lye in matter of Christian doctrine.

5 A counterfeite profession of Religion, when Fayth and repentance bee dissembled. *1, Ioh. 1, 6. If we say wee haue Fellowship with him, and Walke in darkenesse, we Lye.* *Roman. 3, 4.* Such a Lye was *Iudas, Demas, Ananias* and *Saphira*, and all Hypocrites, who professe and appeare to be that they are not. This is an Hypocriticall Lye, in matter of Christian profession.

6 An Image, Lyngly or falsely representing God. *Ro. 1, 25. Which turned the Truth of God into a Lye.*

[To Lye] To bee set, giuen, or added to. *1 Ioh. 5, ver. 19.*

[To Lye unto God] In speaking of a Lye, to forget that he had to doe with God. *Alas 5, verse 4. Thou hast Lyed unto GOD.*

[Lying words] Deceitfull & false words, which beguile our selues and others. *Ieremie 7, verse 8. You trust in Lying words.*

[Lye] A vaine, deceitfull, dissembling, vnconstant person, speaking otherwise then he doth thinke; and dooing otherwise then he speakes, and is verie apt to broach and receyue false opinions. Such an one is euerie man naturally. *Romanes* chapter 3, verse 4. *Let God bee true; and euery Man a Lye.*

2 One who accustometh himselfe to Lyes. Reuel. 21,8. *And all Lyers.*

[Lyon] That which excelleth all other in courage and strength, beeing the King of Beasts, full of fiercenesse and violence, giuen to destroy and deuoure. Dan. 6,16. *They cast him into a Den of Lyons.* ver. 24. *And they brake all their bones in pieces.* 1 Sam. 17,34,35.

Note.

This Beast is called by sundry names in Scripture, according to sundry effects and properties: Sometime he is named (*Arieh*) that is, a plucker, renter, tearer. Psal. 7,2. Also (*Lahie*) that is, hearty, courageous. Ps. 57,4, or 5: and (*Kphar*) that is, lurking or couchant. Psal. 91,13. abiding in couert places. Other names also be giuen this creature, as (*Shachal*) of ramping, or fierce nature, Psal. 91,13. and (*Laysh*) of subduing his prey. Prou. 30,30.

2 Iesus Christ, who for his invincible courage and fortitude, is likened to a Lyon; as also for his great might and power, in defending his flocke from bodily and spirituall enemies. Reuel. 5,5. *The Lyon of the Tribe of Iuda.*

3 A King or mighty Prince, to rule ouer others. Gen. 49,9. *Iuda as a Lyon, &c.*

4 Euery godly person, for boldnesse like a Lyon. Pro. 28,1. *The righteous is as bold as a*

Lyon.

5 Sathan, or the Diuell, who for his extreme fiercenesse and cruelty, ioyned with force to hurt and annoy mankind, is like a Lyon. 1 Pet. 5,6. *As a roaring Lyon.*

6 Tyrants and violent oppressors, which for their cruelty, are compared to Lyons. 2 Tim. 4,17. *I was deliuered from the mouth of the Lyon.* Psal. 10,9. Psal. 34,10.

7 Extreme, fearefull, true evils and dangers. Psal. 91,13. *Thou shalt tread upon the Lyon, and the Asse; that is, thou shalt ouercome all evils whatsoever.*

8 Some great danger pretended, onely to keepe one fro doing his duty. Prou. 22,13. *The sluggard saith, there is a Lyon in the way.*

[Lyon with Eagles wings] The Babilonicall Kingdome, then of all other most excellent in dignity and power; thence compared in chapt. 2, 32. to an Image of gold: it is said to haue two wings, for the two parts of this Monarchy, first *Affria*, the other *Babylon*, as *Luther*: or for the exceeding swift celerity, as *Tremellius* saith: See the like Metaphor and similitude in Jeremy 4, 13. and 48,40. and Ezek. 17,3. Dan. 7,4. *First Beast like a Lyon.* This Kingdome is saide to be lifted vp, because it aduanced it selfe about the common condition

condition of men, raging as a beast, but it was afterward by *Cyrus* brought and reduced into the same ranke with other kingdomes, which is meant by standing vpon the feet, ver. 4.

[Lips] Speech, words, or the act of speaking. Rom. 3,13 *The poison of Aspes is under their Lips; that is, they viter malicious & dangerous words.* Prou. 10,21. 18,6.

2 The mouth, with faculty and ability, to speake to Gods honour. Psal. 51,15. *Open thou my Lips.*

3 All the Instruments of speech. Psal. 34,14. *And thy lips that they speake no guile.*

[Lips of truth] A true and faithfull person, whose words are without deceit and Lyes. *Proverbs. The Lips of truth shall be for ever.*

[Calues of our Lips] Thankgiuing and praise offered vnto God. Ose. 14,3. *So we will render thee the Calues of our Lips.*

[A Lying Lyp] Deceitfull, false, vain-glorious, boasting words. Prou. 4,22. *The Lying Lyp is abomination to the Lord.*

[The talke of the Lips] Idle, vaine, and bragging words, without action, endeavour, and performance. Prou. 14,23. *The talke of the Lips bringeth one to want.*

[To refraine the Lips] To gouerne the tongue wisely, knowing when to keep silence,

and when to speake. Prou. 10,19. *He that refraineth his Lips is wise.*

[To touch the Lyps with a coale from the Altar] The burning vp, or purging & forgiveness of sins by the death of Christ on the Crosse applied, whereof the Altar was a Simbole, Esay 6,6,7. As certainly as the Prophet Esay felt y^e liue coale touch his Lips, so surely was he to beleue, that the sin of his mouth, and all other sins whatsoever, were all pardoned by Christ Iesus, whose sacrifice was figured by y^e Altar whence the coale was taken.

[A man of vnclane Lyps] Not that the Prophet was defective and wanting in his Office, as some take it; but that he felt now his owne infirmities the more, the neerer hee drew to Gods dreadfull Majesty; and the more he perceived the wonderfull alacrity of the Angels in praysing God, the more hee saw that hee had failed in the purity of worshipping God. Esay 6,5. The people are there said to bee of vnclane Lips, because they only came neere God with their Lips, & praised the doctrine of false Prophets, and extolled the worship of false Gods, and did sweare by their names. Esay 1, verse 6, 15, 22. Esay 29,14. Jeremy 5.

M.A.

M. A.

[99ad] 1. **O**ne furious
with raging
zeale in persecuting, Act. 26, 11
2 Voyd of reason, without
discretion, Acts 26, 24, and 12
verse 15.

[99ade] A causing some-
thing to be, which was not be-
fore. Acts 4, 24. *Thou art God
which made the Heauens, Gene. 1
26. God made Man, &c.* Heere
it respects the worke of creati-
on.

2 A causing a thing to bee
something, which it was not
before. *Psal. 101, 3. God hath
made vs, not we our selues.* Ioh. 1,
14. Heere it respects the work
of regeneration, whereby wee
become new creatures, beeing
sinners before, and vngodly.

3 A manifesting or making
knowne to be, Iohn 15, 8, 4.
To exalt & lift vp by blessings,
Deut. 32, 6. 1 Sam. 12, 16.

[99agistrate] A person grea-
ter then others, beeing aboue
others in authority and power.
Rom. 13, 3. *Magistrates are to
be feared.* Of Magistrates some
be cheefe, as the King; others
be Gouvernors vnder him, all
being sent for the punishment
of euill dooers, and for the
praise of them that do well. 1.
Peter 2, 14. Vnto the cheefe
Magistrate, who is called the

King, all persons (without ex-
ception or exemption) are to
submit themselues in al causes.
Rom. 13, 1.

What a Magistrate is.

A Magistrate is a publike
person elected, & that of God,
that by his authority and pow-
er he may defend the Law and
peace; also with the sword &
punishment repress vices and
euils in religion, as well as in
common manners, and by all
manner of meanes aduance pi-
ety and honesty.

[99agitian] One skilfull in
those mischieuous and damna-
ble arts, wherein the *Chaldeans*
and *Egyptians* did excell, Dan.
2, 2. the arte in generall called
Magicke: whose foundation
is a couenant with Satan, either
secret or expresse: the seuerall
& particular kindes, are sooth-
saying, or diuination by fly-
ing of birds. Deut. 18, 11. Or
by looking into beafts en-
trailes, Ezek. 21, verse 21. Or
Necromancy, when the Diuell
in forme of some dead man is
sought vnto for counsell, 1.
Sam. 28, 11. or by vsing imme-
diately the helpe of an vnclean
spirit, wherewith they are pos-
sessed; pynothisme. Acts 16, 16
Esa. 29, 4. Or enchantment and
charming, where men, childre,
beafts, are by Gods permissi-
on hurt, poysoned; &c. Eccle-
siastes, chapt. 10, 11. Or Iug-
ling.

ling, when by the Diuels conveyance diuers strange things in shew are done, Exod. 7, 10, 11, 12. The teachers & practisers of these hellish sciences were called Magicians, which also signifies wise men, great learned Philosophers, in the good sence, Math. 2, 1, 2.

[*Maieſty*] The greatnes of earthly Princes, Eſer 1, 4. *And the honour of his Maieſty.*

2 The incomprehenſible greatneſſe of God, Iude 25. *To God onely wiſe, be Glory and Maieſty.*

[*To Magnifie*] Not to make great what before was little, but to declare and ſet forth ones greatneſſe. Luke 1, 46.

2 To honour or make glorious. Rom. 11, 13. *I Magnifie mine Office.* The Miniſtry of the word is honoured & glorified diuerſly. Firſt, by faithfullneſſe, when one miniſtreth wel: ſo *Origen*. Secondly, by diligence in preaching; ſo *Vatablus*. Thirdly, when it is adorned by a good conuerſation; ſo *Haymo*. Fourthly, by the good ſucceſſe, when many are gained to Chriſt and ſaued, the number of the Schollers is the honour of the Teacher; thus *Ambroſe*, *Lyranus*, *Martyr*, *Parreus*, do expound the former place of the Romanes, whileſt *Paul* by his preaching did win to God many Iewes and Gentiles, by that meanes his Apo-

Note.

ſtleſhip was made more honorable amongſt men.

[*To Make requeſt*] To cauſe the beleeuers to make requeſt, by ingendering prayers and godly deſires in them. Rom. 8, 26. *The Spirit it ſelfe Maketh requeſt for vs.* Gal. 4, 6. compared with Rom. 8, 15, doth giue light to this Interpretation; namely that the Spirit his crying, is to cauſe vs to cry, the action of a faithfull perſon being affirmed of God himſelfe, from whom it commeth.

[*To Make ſtreight ſteps*] To hold a right courſe, beeing alwayes carefull to do that which is iuſt & right, in ſuch ſort as others be not only not offended or turned out of the way, but may ſee before them ſteps (as it were) of a godly life to follow. Heb. 12, 13. *Make ſtreight ſteps to your feet, &c.*

This word [*Make*] whereas it ſignifieth very often working, or cauſing ſomething to exiſt and be: yet once it is vſed by way of ſuppoſition, as Mat. 12, 33. *Either maketh the Tree good, &c.* Which is as much to ſay, ye muſt thinke and ſuppoſe the Tree firſt to be good which ſhould bring forth good fruit and that Tree to be euil, which ſhould bring forth euil fruit. This to bee the ſence of the words, appeareth by the next verſe 34. *How can ye ſpeake good things when your ſelues bee euil?*

And

Note.

And alſo by Math. 7, 17, 18. it is moſt manifeſt that the Tree ought firſt to be good, before good fruits can follow. Wherefore *Origen* in vaine laboured by the words of Chriſt in Mat. 12, 33. to prooue free will as if ſome men could make themſelues good Trees by bringing forth faith, vertues, and good workes, out of the power of their free will; whereas faith is meerely the gift of God, and is not the worke of our natural ſtrength, no man being able to make himſelfe a beleuer, and ſo to make him a good Tree.

[*To Make a Man more precious then gold*] To bring the Babylonians, by the ſword of Medes and Perſians (not ſparing any for no price) vnto a great ſewneſſe. Eſay 13, 12. *I will Make a man more precious, &c.* ſee verſe 17.

[*Men vnreaſonable*] Men which do things not conuenient to be done: and wicked men be ſuch as make ſorrow, & cauſe trouble to the good. 2. Theſſ. 3, 2.

[*Malicioſneſſe*] The whole prauity and naughtines of ſin. Iames 1, 21. *Lay apart all ſuperſtitie of Malicioſneſſe.* Rom. 1, 29. 1 Cor. 3, 8.

2 A particular vice, called Malice, or hatred, which makes vs with or worke euil to ones perſon. 1 Pet. 2, 1. *Laying aſide*

Enuy, Malicioſneſſe.

[*Man*] A Male-child, grown to ripe age, and full ſtature, or a name of ſex ſet againſt woman. Acts 8, 3.

This word [*Man*] commeth of the Hebrew *Iſh*, in reſpect of heat, valour, nobleneſſe and dignity, whereby Man excelleth: alſo of *Adam*, which ſignifies earth. This latter is giuen to the baſer ſort, and the former to the nobler ſort of people, *Pſal.* 49, 2, and 4, 3. See *Eſay* 2, verſe 9.

Alſo note, that Man is ſometimes called *Enoſh*, which is a dolefull, ſorrowfull Man, a wretched one; to put vs in minde of our miſery, as *Adam* noteth our mortality. y we are earth, &c. *Pſal.* 8, 4, and *Pſalme* 9, 20. where the original word is [*Enoſh*] that is, filly or ſorry Man.

2 Both man and woman; the better ſexe vſed for both ſexes. *Pſalme* 1, 1. *Bleſſed is the Man.*

3 One compleate and full of true knowledge of GOD, and of holineſſe, without any the-leaſt want or defect. *Eph.* 4, 13. *To meete together to a perfect Man.* In 1 Cor. 13, 11. it ſignifieth one of a conſtant & perfect age in Chriſt. Alſo *Eph.* 4, 13, where the Church is likened vnto one Man of a ripe age, to declare the vniity thereof, and that euery member of the

Note.

Note.

a man of words, i. an eloquent man
a man of life, i. a full
katholikos man
a man of power, i. a full
i. an ill-temper'd man
a man of grace, i. a holy
man
a man of blood, i. a full
i. a bloody man
father of many, i. a full
i. a full man
i. a full man

the Church feeling it selfe vnperfect, must strue to full perfection, which doctrine every one should apply to himselfe.

4 One that is manly, strong, and valourous. 1 Cor. 16, 13. *Quite your selues like Men.*

5 A Magistrate. Gen. 9, 16. *By Man his blond be shed.*

6 A certaine man whosoeuer, Iew, or Gentile; regenerate or not. Gal. 2, 16, Math. 16 26. *What shall it profite a Man, &c.*

7 A particular person. Mat. 12, 45. *The end of that Man.*

8 The corruptions and errors of humane Nature. Math. 15, 9. *Mens precepts.* Rom. 3, 4. And very often [*Men*] doth signifie peruerse and wicked men. Math. 10, 17, 22. *Hated of all Men.*

9 The Church, gathered as it were into one body, out of Iewes and Gentiles. Eph. 2, 15. *Make of twaine, one new Man in himselfe.* Also euery particular Christian. Rom. 10, 10.

10 The body, which is but one part of a Man. 2 Cor. 4, 16. *Though our outward man perish.*

11 Christ Iesus, who is called Man, by an excellency. Marke 15, 39. *This Man is the Sonne of God.* Also it signifies an Angell, appearing in forme of a Man. Gen. 32, 24. *A man wrestled with him.*

12 A sonne. Math. 10, 35. *I am come to set a man at vari-*

ance against his father.

13 An husband. 1 Cor. 11, 3. *The Man is the womans head.*

14 Our equals, or such as be like our selues. Math. 6, 14.

[*Not of Man nor by Man*] Saint Paul to bee called to the function or office of an Apostle, not from any meere Man, as author (thus false Apostles were called) or as instrument and meanes of his calling: (thus Euangelists, Doctors, and Shepheards are called to their Office by the ministry of men, according to Gods ordinance) but was made an Apostle immediately fro Christ, God and Man, the Head of his Church, who infused into him an extraordinary guift, as hee placed him in an extraordinary calling. Gal. 1, 1. *Paul an Apostle, neyther of men, nor by men, but by Iesus Christ.*

[*Sonne of Man*] One that is a very man, descended of markinde, being partaker truly of mans Nature. Math. 16, 13 *What doe they say, that I the Son of Man am?*

[*After Man*] Such a doctrine as man deuise, not God, hauing no grounds in Gods word, but in mans braine. Gal. 1, 11. *Not after Man;* that is, not by authority, and in the name of any man, from whom it first came: thus it is expounded, verse 12.

[*Good Man*] A Man ended

duced with spirituall good, ready to do good to manv. Act. 11 24. *For he was a good Man.*

[*Two Men*] Two sortes of men. Luke 18, 10.

[*Man of God*] An Interpreter of the will of God, as the Minister of the word is. 2 Tim. 3, 17. *That the Man of God may be absolute.* 1 Tim. 6, 11. One which serueth God in preaching of the Gospell.

[*After the manner of a Man*] To vlean example or similitude borrowed or taken fro things common & familiar amongst men. Gal. 3, 15. *I speake after the manner of men.* Rom. 3, 5. that is, as men are wont to doe, and not in mine owne person.

Secondly, that which is not beyond the compasse of a mans power to do. Rom. 6, 19. *I speake after the manner of Man.* That is, I require of you now as stoutly & painefully to follow righteousness, as ye haue followed sinne before, when yee were seruants of sinne, which is no more then a man may do or thinke reasonable to be done, that yee should serue a good Lord, as carefully as ye serued a bad. This exposition M. Beza misliketh, because the thing required in this verse, is more then the best man can doe, therefore he followeth the first signification.

Thirdly, according to the counsell, & wisdom of a man.

1 Cor. 15, 32. *If I after the manner of men fought with beasts, &c viz. If I sought glory & praise of men, as vaine men doe, then my sufferings had been in vain, without profit to me: but I did cast my eyes on God, and looked forward to the fruite of a blessed resurrection, & made me ready to vndergo, and constant to endure greuous dangers, like to the Saints, mentioned Heb. 11, 35.*

[*Inner Man, and new Man*] The whole person, body and soule, with all faculties, so farre as they bee regenerate by the Spirit. Rom. 7, 22. *I delight in the Law of God, concerning the Inner Man.* It is called the New-man. Col. 3, 10. partly because the quality of holines, giuen by grace of regeneration, comes in after our olde deformity and corruption; & partly because it makes vs new creatures, begetting in vs as it were another new nature.

[*Man Christ Iesus*] The Man named or called Christ Iesus. 1 Timothy. 2, verse 5. Yet we may not thinke that Christ as Man onely, or according to his humane nature is a Mediator, but the humane Diuinity and Diuine humanity, as Augustine saith.

[*Spirituall Man*] One who being borne anew by the Spirit, is led and gouerned by the same. 1 Cor. 2, 15. *He which*

is spirituall, discerneth all things.

[**Old Man**] The viregenerate part of our nature, as it is corrupt with sinne. Rom. 6, 6. *Knowing that your Old-man is crucified with him.* This is called [**Old**] because it is ancient, euen from and since the time of *Adam*. Secondly, because it is in euery elect person, before their New-birth. And it is called [**Man**] to shew, how neere sinne and corruption cleaues vnto vs, beeing euen as the man himselfe. And also, that it is a thing subsisting, & forcible, euen strong as a man. Old and New do imply qualities, not substance, as *Iliricus* thought, very falsly & corruptly, though he was sound in other things.

[**Man of sin**] Antichrist, a man wholly compounded of sin, louing and striving mightily and cunningly how to commit and maintaine sin in himselfe and others. 2 Th. 2, 3. *And that Man of sin be disclosed.*

Note.

This is not to be vnderstood of one certaine man, or particular person (for this man here spoken of, being conceived & borne in the time of the Apostle, how could he continue so long til the end of the world?) but it designeth a company of men, euen the whole body of ecclesiasticall tyranny, as *Beza* writeth; A certaine Antichristian Kingdome in the Christi-

an Church; (thus *Piscator*) The City prostitute vnto Idolatry; (thus *Tertul.*) The City of the Diuell, (so saith *Ambrose*) *Babylon, Rome*, yea the Church of *Rome*, (thus *Hierom.*) The wicked City, the body of the wicked fighting against the Lamb Christ, after the minde of *August.* who calleth this [**Man of sinne**] *Rome*, a second *Babylon*, an Hereticall Church, an vbeleueing people, clothed with the name of a christian people. *Gregory* construeth it of y multitude of them which preach and set forth Antichrist; and *Thomas Aquinas* their owne great Doctor, saith, it is a body, no one man: with whom agreeth their ordinary Glosse, that Antichrist is an whole head with his bodye entirely. All these testimonies doe bewray the wilfull blindness of the Papists, which teach Antichrist to bee some one speciall and singular person that should come and reigne a little space (some 3. years and an halfe) afore the latter day. They might haue learned (but that theyr eyes are iustly helde that they cannot see because they despise the truth of God) that as many Kings are collectiue in *Daniels* Prophecie vnderstood vnder the particular names of one Beare, Lyon, &c. so *Paul* the Apostle agreably with *Daniel* (being both led by one Spi-

Spirit) hath comprised y whole body vnder the name of one Man, one Antichrist, one Son of perdition, one Beast, one Woman, one great Whore, &c. See Mr. *Philip* of *Mornay* Lord of *Dupleff*, in his History of the Papacy, pag. 4.

[**Naturall Man**] A person, endued with no other light of soule then that which is naturall. 1 Cor. 2, 14. *The naturall Man perceiues not the things of God.* Iude 19.

[**Man of war**] A great and valiant warrior, subduing his enemies before him. Exod. 15, 3. *The Lord is a Man of war.*

2 Persons apt and fit for war. Deut. 2, 14. *Till the Men of warre were wasted.*

[**Man of blood**] That is, a blood-thirsty man, or a murderer. 2 Sam. 16, 7. Psal. 5.

[**Man of death**] One guilty or worthy of death. 1 Kings 2, 26. *For thou art a Man of death.*

[**Man of Beliall**] A wicked man. 1 Kin. 21, 13. *And there came to him wicked men, or men of Beliall.*

[**A man of renowne**] A man that is very famous & renowned. Gen. 6, 4. *They were men of renowne.*

[**A man of tongue**] An euill speaker. Psal. 140, 11. A man of words, is one eloquent, Exod. 4, 10. A man of Lips, is one talkatiue, Iob 11, 2. A man of armes, is one mighty. Iob 22, 8.

[**Manna**] Bread giuen from heauen, by the ministry of Angels. Iohn 6, 32. *Our Fathers ate Manna.* Psal. 78, 25. *Man did eat the bread of Angel.* This is corporall & typicall *Manna*.

2 Christ Iesus. Reuel. 2, 17. *To him that ouercomes, wil I giue the hidden Manna.* Christ is called *Manna*, because hee is the bread that came downe from heauen, the onely soule-food. And he is called hidden *Manna*, because no man can haue this bread by Nature; and it is reuealed to none but to Gods Children.

[**Manifest**] Easie to be known beeing alwayes open to euery mans vnderstanding. Gal. 5, 19. *The works of the flesh be Manifest.*

2 Declared & made known, being kept secret before in the Counsell of God. 2 Tim. 1, 9. *But now is made Manifest.*

[**Manifold wisdome**] The sundry formes, which God vsed in the vocation of men, y wheras the thing or substance was one and the same, to wit, Christ the Lambe slaine from the beginning of the world; yet the Iewes, before Christ were called to him by many darke Ceremonies & shaddowes, without which God instructed the Gentiles touching his Son, by the cleere testimony of y Gospell with few and significant Sacraments. Eph. 3, 10.

[**Man**] All men, and euery

man which comes of *Adam*. Rom. 5, 19. *By the disobedience of one many are made sinners.* Dan. 12, 10. [*Many*] put for all the Jewes, both wicked and wise.

2 Not a few, but a great number, or all belecuers onely. Rom. 5, 19. *By the obedience of one, many shall be made righteous.* Mat. 26, 27. *Which is shedde for many.* These Many are all belecuers, which are not a few, but Many, being simply considered, and vncomparatiuely. See Reuel. 7. 6, 7.

[*Many dayes*] Three hundred yeares and more, euen from the time that the Persians began to reigne in *Babylon*, vntill the death of *Antiochus Epiphanes*, the last of the *Seleuci*, who was broken without hand; for hee dyed of very grieve. Dan. 8, 25, 26.

[*Manner of your King*] The vsage, fashion, and custome of their King, not by right and according to Law, but out of his power & authority too much presumed of: 1 Sam. 8, 9, 11. *And he said, this shall be the manner of your King.* The same word is vsed to expresse the vsurpation and wicked presumption of *Elies* two sons. 1 Sa. 12, 13.

[*To make Marchandise*] To vse them like Cattell brought to a Market to be sold: or as euill Physitians deale with mens bodies which they destroy, 2 Pet. 2, 3.

[*Marriage*] A lawfull knit-ting or ioyning together of one man and one woman, in vndiuideable fellowship, for remedy of lust, comfort of life, and bringing forth of childre. Heb. 13, 4. *Marriage is honorable.* Mat. 19, 3, 4, 5. This is ciuill Marriage and worldly, which by the word of God is allowed to all orders and sorts of men, without exception.

2 The vniting of euery elect soule to Christ, by the Spirit & faith, which is done now in part onely, but perfectly shall be done at the last Iudgement. *Iosea* 2, 20. *I will euen Marry thee to my selfe in faithfulness.* Reu. 19, 7. *The Marriage of that Lambe is come.* This is spirituall Marriage.

3 The coniunction of God and the visible Church vpon earth, by the band of his holy worship. See Ezek. throughout the 16. Chapt. and Ier. 3, 1, 2. Hence is God called a Iealous God: and the Church obseruing his worship, is called his Spouse or Wife; but swaruing from his worship to Idols she is termed an Harlot, an Whore, and charged with Fornications and Whoredomes; and finally, is threatened and plagued with diuorce and separation frō God her husband; as *Israel* was first, & *Judah* after.

The lawfull ioyning of man and wife, is vndiuideable, according

Note.

according to the institution of God. Yet it hath two exceptions; one of adultery, by Christ. Mat. 19, 5. The other of wilfull desertion by *Paul*. 1 Cor. 7, 15.

[*Marke*] Stripes, and thereby scarres made in his body for Christs sake. Gal. 6, 17. *I beare in my body the Marke of Christ,* &c.

[*Martyr*] Any witness, & by his testimony confirmeth any truth.

2 Such a witness, as giueth his life vnto death for the name of Iesus, to testifie the truth of his Doctrine by his blood. Reuel. 2, 13. *My faithful Martyr Antipas.*

Note.

There is a martyr of 2. sorts, one is mentall, who purposeth and is ready to be bound & to dy for the Lord Iesus: as *Paul* speakes in the *Acts*, chap. 21. v. 13. Thus ought al Christians to be martyrs for readinesse of minde, & affection to suffer for the Doctrine of Christ, according to that which is written. Mat. 10. 37. Luke 14, 26. 1 Cor. 15, 31. The other Martyr is actuall, who suffereth both in affection and effect. Heere two degrees are to be considered: first when imprisonment, *Acts*. 4, 3. or stripes. *Acts*, 5, 40. or losse of goods or country. *Acts*. 13, 50. or else death it selfe, with torments too, are suffered for any moral or euangelical truth to beare witness to the same, as *Acts* 7, 59.

[*Maister*.] One, that hath rule ouer seruants. Ephes. 6, 5. Col. 4, 1. *To Masters, doe vnto your seruants that which is Iust.* A Maister after the flesh is hee who ruleth but ouer the body, and in outward things onely.

2 Any Teacher or Minister of the word, who for reuerence sake, is called Maister. Math. 8, 19. *Maister I will follow thee where ever thou goest.*

3 Such as ambitiously affect rule and superiority ouer others, or bee busie censurers in priuate. Iam. 3, 1. *Bee not manie Masters.* Math. 23, 8, 16. Mat. 7. 1. Luk. 6, 37. Rom. 2, 1.

[*Masse Popish*] Neither this word, nor the subiect, matter, and thing signified by it, is to be found in all the old or New Testament; and in truth, it is a Masse of most horrible sins: as inuocation to Saints, intercession of Saints, adoration of creatures, profanation of scriptures, and of the Lords Supper, delusion & mocking the people with idle and superstitious shewes, and innumerable other wickednesses to be abhorred.

Masse Popish what it is, according to the doctrine of Rome.

Masse is a proper reall sacrifice, of the very naturall bodie and bloode of Christ, offered by a Priest (hauing intention to Consecrate) vnto God the Father for the expia-

Bb 3 tion

tion of the finnes of the quick and dead. The substance of this Sacrifice is Christ; the parts three; 1. Consecration. 2. Oblation. 3. Consumption. The pretended antiquity is frō the time of Christ his last Supper, where Christ sacrificed himselfe, and instituted this sacrifice, with commandement to his Apostles and their successors for euer to continue it, by saying, [*Do this, &c.*] Whereas in truth Christ ordained a Sacrament, and therefore offered no sacrifice, (for these are farre differing) and it is an hard exposition to interpret (Doing) to bee (Sacrificing,) and the Text speaketh of giuing bread and breaking it, of eating and drinking, not one word of offering; yea, their owne men (as Iesuite *Azorius* saith) deny Christ to haue offered vppē himselfe vnder the formes of bread and wine. *Aquinas* teacheth, Christ to bee no otherwise sacrificed in the Masse, but as it representeth the passion of our Lord, and as thereby men are made partakers of the fruit of his passion; Lastly, *Cornelius Musso* a popish Bishop defended, that Christ in his Sacrament offered no Sacrifice at all, because then Saint *Paul* had not written truly, that Christ hath sanctified and made perfect beleeuers, with one oblation of himselfe once

offered, and that hee dyed but once, &c. *Heb.* 9, 25, 26, 29. and 10, 10. For by the Romish doctrine he offered a double oblation twice made; once at his last Supper, and once vpon the Crosse. That shift of bloody and vnbloody sacrifice will not heere helpe them, because it is writtē, that without shedding of blood there is no remission of sinne. *Heb.* 9, 22. Let them therefore cyther grant that Christ at his last Supper suffered death, and shedde his blood the night afore hee shed it: or else let them say, that hee offered vppē no expiatory or propitiatory Sacrifice. Whereas some of the Fathers call the Lords Supper a sacrifice, it is not properly and simply, but figuratiuely and in some respects. First, because all sacred rites may be called sacrifices, (*à faciendo Sacra*) from doing holy and sacred actions. Secondly, in regard that in the Supper there is a commemoration of that onely and true sacrifice of Christ, and a participation through faith of the benefits of that sacrifice. Thirdly, in respect of diuers prayers & thanksgiuings powered out, and gifts offered to the poore, which in Scripture be tearmed sacrifices. Lastly, because the spirituall sacrifices of our soules, as faith, hope, and charity, be there exercised and stirred

stirred vppē by the vse of the Supper, but they will neuer prooue that any ancient writer for fixe hundred yeare after Christ, did euer thinke or teach it to be a sacrifice, as our Romish aduersaries take it: therefore may bee reckoned among popish nouelties which be of late inuention, and were not from the beginning of the Gospell.

M. E.

[*Peate*] Something prepared to eate for bodily nourishment. *Luke* 24, 41. *Haue you beere any Meate?*

2 Christ his flesh crucified. *John* 6, 55. *My flesh is Meate indeed; that is, the true and effectuell food to the faithfull soule. John* 6, 27. *What Meate is to the body, that is Christ to our soule.*

3 Something, which is as pleasant, deere, and delightfull to vs, as our Meate is. *John* 4, 32, 34. *My Meate is, that I may do the will of him that sent Me.* [*Peates pure*] Meates created of God, and granted to mans vse. *Rom.* 14, 20.

[*Strong Peates*] The Doctrine of the word, deeply, exactly, and largely taught and entreated of. *Heb.* 5, 13. *Strong Meate belongs to them that are of age.*

[*Same Peate*] Christ cruci-

fied, true soule foode, which was one and the same Meate both to the Iewes amongst themselves, and together beleeuing Christians, both being one body, and people, hauing one God, and one faith, and the same Sacraments for signification and efficacy, though differing in outward signes. 1. *Cor.* 10, 3. *They eate the same spirituell Meate.* Papists which will haue this Meate of *Manna*, as a bare figure of our Sacrament, and to be the same with the Iewes themselves apart frō vs, consider not the drift of the Apostle, nor his phrased in verse 2. and 4. nor the iudgement of learned Fathers.

[*Peasure*] Some kinde of Vessell appointed by common consent, to Mete and deliuer out a certaine rate and proportion of Corne, Wine, Oyle, or the like, at a certaine price. *Leuit.* 19, 35. *Do not uniuersally in Measure.*

2 Moderation. *Esay* 27, 8.

[*Two Peasures*] A small and great measure, one for Friends and Neighbours, another for Enemies & Strangers. One to buy withall, and another to sell withall. *Deut.* 25, 4. *Thou shalt not haue diuers Measures, &c.*

[*With what Peasure you mete, &c.*] Such dealing shall be requited to vs, as we vse towards others. *Math.* 7, 2. *With*

what Measure you Mete, it shall be measured to you againe.

[To fulfill the Measure of their fathers] To follow the sinnes of their ancestors; going on to do euill as they did; till at length their wickednesse comes to the full. Math. 23, 32. *Fulfill ye also the Measure of your fathers.*

[A perfect Measure] An equal Measure, free from deceit and wrong. Deut. 25, 15. *A perfect and iust Measure shall thou haue.*

[Full Measure prest downe, &c.] Plentifully, richly, exceeding abundantly shall GOD deale with such as giue liberally to his Children. Luke 6, 38. *Giue, and it shall bee giuen to you full Measure pressed downe.*

[A Measure of Wheat] An ordinary portion & smal quantity of Wheat, vsed to bee giuen as a stint for one day. Reuel. 6, 6. *A Measure of Wheat for a penny.*

[Mediatour] A Middle person, that commeth betweene two other persons that bee at variance, to be a meane of attonement and peace. Gal. 3, 20. *A Mediatour, is not a Mediator of one.*

2 One that came between the Lord and his people, to declare vnto them the worde of the Lord. Thus was *Moses* a Mediatour at the giuing of the Law. Gal. 3, 19. *And it was or-*

dained by Angels in the hand of a Mediatour.

3 A Reconciler or Peacemaker, betweene God & elect sinners. 1 Tim. 2, 4. *There is one Mediatour betweene GOD and Man.* Col. 1, 20. *Peace beeing made by the blood of his Crosse.*

Thus is Christ alone our Mediatour, both of Redemption & Intercession: for he alone both made peace for vs, and doeth maintaine it perpetually.

[One Mediatour] One alone, or one onely, and no more, by whose intercession our prayers please God. 1 Ti. 2, 5. *There is one God, and one Mediatour.*

What becomes of the many Mediatours set vp by the Romish Synagogue, by a rotten distinction, of Mediatour, of Redemption, and Intercession?

[To Meditate] To muse and thinke earnestly vpon any matter which wee desire to know thoroughly.

This word importeth study & exercise of the mind, which often bursteth into voyce. In Esay 33, 18. and 24, 2. it is vsed for musing in their minde or heart. But in Psal. 2, 1. and 37, 30. Prou. 8, 7. Esay 59, 3. it is put for muttering with ymouth, that which the minde thinketh on, but with a low vnperfect voyce. Esay 8, 19.

2 To ponder and seriously thinke vpon, eyther the worde of God, that wee may vnderstand

Note.

stand

stand and practise it, or vpon the iust and mercifull workes of God, to be humbled or comforted by them: Psal. 1, 2. *And in his Law doth hee meditate day and night.* Psal. 77, 12. *I will meditate of all thy workes,* Ps. 119, 99, 97.

Meditation, what?

It is an action or worke of the soule, bending it selfe oftē, earnestly, and orderly, to think vpon a thing; and it is eyther of Gods word or workes.

Meditation of Gods word, what?

It is a frequent, earnest, and orderly thinking vpon that which we reade or heare, to search it out. First, whether we vnderstand the meaning of it. Secondly, whether wee haue found proofes of it. Thirdly, how we may remember that we do vnderstand. Fourthly, how we may make vse of it for comfort, instruction, &c.

Meditation of Gods workes, what?

It is a stirring vp of our soules to trust and loue, to feare and obey God, at the sight or hearing of some worke, eyther of his Mercy or Iustice. Acts 5, 11. *And great feare came on all the that heard these things.*

[Take] Such persons as are not easily prouoked by in-

juries, but rather suffer wrongs peaceably, studying how to overcome euill with good. Mar. 5, 5. *Blessed are the Meekes.* Rom. 12, 19, 20, 21. *Numb. 12, 3. But Moses was a Meek man.*

2 Godly persons, which quietly yeeld their reason and will, to bee obedient to the direction and wisdom of the word, Psal. 25, 8. *He will teach the Humble and Meekes.*

[Meeknesse] A gift of God enabling vs to suffer abuses & iniuries from men, without desire of reuenge. Col. 3, 12, 13. *Put on Meeknesse.*

2 A quiet and willing submission of our iudgement and affections to the rules of the word. James 1, 21. *And receive with Meeknesse the word, &c.*

[Melchizedech] One which was a petty King of *Canaan*, his seate was *Schalem*, afterwards *Ierusalem*, his name foundeth King of peace. Gene. 14, 18. Heb. 7, verse 2. Hee was both King and Priest; as King hee brought forth bread & wine to refresh *Abraham*, and his Souldiours after their victory; and as Priest he blessed *Abraham*, bearing in him both a type of Christ the soueraigne King and High Priest of his Church: see Hebrewes 7, Psal. 110. In that these two Offices mette in *Melchizedech*, it was extraordinary, and for some speciall vse, and cannot prouoe

proue (now that Ecclesiastical and Ciuill order are by G O D himselſe distinguished) the coniunction of these two eſtates in one person to be lawfull. That *Sem* (*Noahs* sonne) should be this *Melchizedek*, the Hebrues thinke against reason. For *Canaan* fell to *Cham*. 2. the father and mother of *Sem* bee knowne and expresse. 3. Very likely he wold haue visited *Abraham*: and vnlikely, the Nephew should giue Tythes to y^e Grand-father.

[To self] To bee stricken with extreame feare or sorrow *Eſay* 19. 1.

[Member] Any part of a naturall body. 1 *Cor.* 12, 26. *If one Member suffer, &c.*

2 Euery Faculty of soule & body. *Rom.* 6, 12. *Giue your members, Rom.* 7, 23. *Iam.* 4, 1. These be the instrumētts by which the motions of sinne be executed.

3 Euery sinful Lust annexed to our corrupt nature, as a member to a body. *Col.* 3, 5. *Mortifie your Members on Earth.*

4 Euery Christian faithfull man or woman, knit to Christ their head by a liuely Fayth, as his Members. 1 *Corin.* 12, 17. *Now yee are the bodye of Iesus Christ, and Members for your part.*

[To giue our Members] To present all our powers and Faculties of minde and bodie (as a Seruant presents himself be-

fore his Lorde) ready to take command and charge. *Rom.* 6, 19. *As you haue giuen your members Seruants to sinne, so giue your Members seruants to righteousness.*

Whereas the Members of *Aaron* and his sonnes at their consecration, as the tippe of their right eare, & the thumb, &c. great toe, &c. were to bee wet with the bloode of a Ram sacrificed, this signifyeth two things. First, that all the hands, feete, and actions of Christ our High Priest, be redde with his blood and passion. See *Psalm* 22. 17. *Zach.* 12, 10. *Reuel.* 1. 7. Secondly, that all our parts and actions are to bee purged and washed with the blood of Christ, that we may be wholly cleane, as is taught by Christ, at the washing of his Apostles feete. *Iohn* 13. v. 5, 6, 7, 8, 9. &c.

[Members on earth] Earthly, sensuall, and corrupt affections, which are as Members of our sinfull Nature, to serue it, and shew forth their force in the Members of our bodies. *Col.* 3, 5.

[Memory] The facultie of the Soule, whereby we remember and call to minde things past; or keepe in mind things against time to come.

2 Memoriall, name, or report, which causeth one to be had in Memory. *Proverb.* 10, 7.

The

Note.

The Memory of the iust shall bee blessed. Psalm. 34, 16. *To cut off their Memory from the Earth.* See *Mathew* 26, 13. *Acts* 10, 4.

[Mercy seate] Christ, by whom alone God his Father is propitious and merciful to beleeuing sinners: and whereas it had two Cherubims, at each end one, from between which God did talke with *Moses*, & by him to the children of *Israel*; this signified, that G O D through Christ did teach and gouerne his people by the ministry of his holy Angels (represented by those Cherubims.) *Exod.* 25, 17, 18, 19, &c. To expresse this succour and ready helpe of the Angelles, tendeth *Ezekiels* vision. chap. 1. And *Dauid* by the meditation heereof confirmeth his trust in God. See *Psalm.* 80, 12. & 99, 1. and 118, 11. 2 *Sam.* 22, 11.

[Mercie gloryeth against Iudgement] Such persons as out of Christian mercy, are fauourable and helpefull to the poore Saints, shewing therein by these workes their Faith, & hath laide hold on the mercie of God in Christ, shall haue cause to glory, not against God their Iudge. vnto whom they owe all thanks for their free saluation. *Mathew.* 25, 37. but against Iudgement, damnation, death, sinne, hell, & the diuell. *Iames* 2, 13. *Mercy glo-*

rieth against Iudgement. See more of this glorying, in *Rom.* 8, 31, 33, 34. 1 *Corinth.* 15, 55. Marke the blessed condition of all such whose Faith shine: h before God and men, by the duties of charity.

[Mercy, as it is referred to men] Griefe and sorrow of our hearts for other mens sins and miseries, whereby we are moued to helpe and pittie them, if we may. *Luke* 10, 37. *Hee that had Mercy on him.* In Mercie; there is the affection of pittie, and effect of helpe and succour.

2 That clemency and fauor, which Kings and other Magistrates shewe vnto good Subjects, for their encouragement in well dooing. *Psalm.* 101, 1. *I will sing of Mercie & Iudgment.* *Proverb.* 20, 28. *By Mercie and Truth is the Kings Throne established.*

3 All duties of Charitie toward our Neighbour, by a Synecdoche. *Mathew* 9, 13. *I will haue Mercie, and not Sacrifice.*

4 Kindnesse and benefices bestowed to the hurt of others. *Prou.* 12, 10. *But the Mercies of the wicked are cruel.*

5 [Mercy, as it is referred to God] The diuine Essence, inclining it selfe to pittie and releue the miseries of all his Creatures: but more peculiarly of his elect children, with

our

out respect of merite. *Psalm 100* 5. *His Mercy is everlasting.* *Psalm 145* 9. *His Mercies are over all his workes.*

6 Grace. *Iude 2.* *Mercy and peace be multiplied unto you.*

7 All the benefites of God, both bodily and spirituall: we bee called Mercies, because they come from his Mercy & good will. *Rom. 9. 18.* *He hath Mercy on whom he will.* *1 Tim. 1 13.* *I found Mercy, because I did it Ignorantly.* In both these places [*Mercy*] is put for a calling to Christ, and all Graces, which follow calling. *Rom. 12. 1.* Also *Psalm 136.* throughout, by [*Mercie*] is signified the blessings which proceed from his Mercies. See *Roman. 11. 31.* Mercy, is put for Faith flowing from Gods mercy.

8 Eternall blisse in heauen, as the chiefe fruite of Mercie. *2 Tim. 1. 18.* *That hee may finde Mercy at that day.* Mercy, as it is referred to God, it is eyther eternall, to wit, the Nature of God, infinitely inclined from everlasting, to pittie and succour his children: or temporall in the acts & workes of his mercy, shewed in time, vpon and toward his children. These workes, because they be many and sundry, concerning partly this natural worldly life; as health, life, riches, peace, good Magistrates and Lawes, &c. and partly, that life

which is spirituall and eternal, as faith, hope, loue, &c. wrought within vs; predestination, vocation, forgiveness of sinnes, imputation of Christ; of Christ his perfect iustice, sanctification, glorification wrought without vs. Hence it is, that though mercy bee single and one in God, yet Scripture often speakes of it in the plurall number: as *Genes. 32. ver. 10.* *2 Cor. 1. 3.* and *Ro. 12. 1* Now because we do owe all wee are or haue, to these mercies: therefore in that text of *Rom. 12. 1.* *Paul* beseecheth vs by these Mercies, to mortifie our euill affections, and to liue godly. And indeede, there is no more forcible argument in y world, then to moue Gods Children to duty and obedience, by such mercies as by which they are elected, called, iustified, and glorified. Hence springeth a readinesse to doe the will of their God with chearefulnesse, without grutching, or compulsion, and seruile feare.

In the Mercy of God, consider: First, the decree. Secondly, the Act according to the decree. A decreed Mercy, and an executed or exercised Mercy. *Ro. 9. 15.*

[*Mercifull*] A pittifull person, easily moued to grieue at the miseries of other, and to succour them. *Luke 6. 36.* *Be ye Mercifull, as your heavenly Father*

Note.

Note.

ther is Mercifull.

[*To forsake their own Mercies*] To stop and dam vp the passage of Gods kindnes, that it come not to them (but curses rather then blessings) by attributing al their good things to lying Idolles, not to the liuing God. *Jonas 2. 8.* *They that waite vpon lying vanities, forsake their owne Mercies.*

[*Father of Mercies*] One, who is in himselfe most pittifull, and author of all mercy in all men. *2. Cor. 1. 3.* *Father of Mercies.*

[*His Mercy is ouer all his workes*] The Goodnesse of God to be so vniuersally spread through all things which God hath made, as none of his creatures but haue tasted of it more or lesse, and iust cause to praise it. *Psalm 145. 9.*

[*To haue Mercy*] To execute and performe the whole counsell of election vpon the vessels of Mercie, by bringing them into the worlde, by calling, inwardly and outwardly, by iustifying, sanctifying, &c. *Rom. 9. 18.* *Hee hath Mercy, &c.*

The opposition and setting of mercy in this sentence against Hardning, plainly prooueth this exposition which I haue giuen. For, as vnder hardnesse, the whole worke and proceeding of Gods counsell is the iust destruction

of the Reprobate, so by the Lawe of contraries, [*Mercie*] must signifie the whole execution of Gods purpose, for the free Saluation of all the Elect.

[*Bowels of Mercy*] Most inward and tender affections; or most neere touch and feeling of the miseries of others. *Luke 1. 78.* *Through the Bowels of the Mercy of our God.* *Colossians 3. 12.* *Put on the bowels of Mercy.*

[*To shew Mercy*] To doe and expresse either the common workes of Mercy, of forgiving, giuing, &c. which belong to all Christians. *James 2. ver. 13.* Or else such speciall workes of mercies as belonged to widdowes, described in *1. Tim. chap. 5. verse 9.* *Roman. 12. 8.*

[*Vessels of Mercy*] The Elect. *Rom. 9. 23.* *Vpon the Vessels of Mercy,* that is, such vpon whome God hath decreed to shew mercy, vnto eternall saluation.

[*To merit*] To make something due to vs, which was not due: or of lesse due, to be more due.

2 Too deserue something of Almighty GOD, by the worthinesse of the thing done. Thus Iesus Christ alone Meriteth, because there is an ey quall proportion betweene his perfect Righteousnesse, and

and the merit of it, which is eternall glory. *Reuel. 5, 12.*

3 To obtain and get a thing. Thus the Fathers often vse this worde in their writings: and thus, all Christians in a good fence, may be saide to merite, becaule good workes at last obtaine Heauenly blisse, although they cannot merite it by desert.

Note.

This worde [*Merite*] is not found in Scripture, but the matter signified by it, both for the second and third signification, is found there. *Actes 20, 28. Ephes. 1, 14. Math. 25, 30, 31, 32.*

Note.

Papists distinguish merites into two kinds. First, as merit of congruity, which they call a work preparatory vnto grace in persons vnregenerate. Secondly, of condignity, which is in the regenerate a worke of preparation to glory. In generall, a merite is an vndue worke, making a rewarde due to vs, which otherwise was not due. Such is no worke of a meere man, done eyther before or after Grace; because they be not *Nostri*; *Our*. 2. *Debita*, 3. *Debt*. 3. *Vitiosa*, polluted. 4. *Manca*, vnperfect. 5. *Inequalia mercedi*; vnequall to the recompence. *Luke 17, 10. 1 Cor. 4, 7. Rom. 11, 35. Rom. 8, 18.* but the good men bee not saved by merites; yet euill men bee damned by merit. *August.*

M.

I.

[*Michael*] Equall with the mighty God: it is one of the names of Christ. *Dan. 12, 1. & 10, 13. Michael stood vp. Phil. 2, 6.*

[*Mighty one*] Eyther y most strong God, or the Angell his minifter, endowed and armed with the power of God, whēce Angels are called Mighty ones *Psalm 78, 25. And powers, &c. Ephe. 1, 21. Col. 1, 16. Lebanon* (that is, the stoutest and highest of them) shal fal by a mighty one.

[*Milke*] A kinde of Foode which we haue from Kine and Sheepe, to nourish Babes and children withall.

2 The Doctrine of the Gospell, easily taught vnto the capacity of such as be children in vnderstanding. *Hebrewes 5, 12. Ye haue neede of Milke*, that is, of the Catechismes or beginnings.

3 The doctrine of the worde deliuered, howsoeuer, eyther exactly, or easily; profoundly, or plainly. 1 Peter 2. Verse 1. *Desire the sincere Milke of the word.*

4 The graces of the holyc Spirit, which are as necessarie to an heauenly life, as Milke is to this naturall life. *Esay 55, 1. Come buy of me Wine and Milke. Metaphors.*

[*mil-*

[*Mill-stone*] Either a stone in a Mill to grinde corne withall; or any thing whereby a man gets his living, by a Synecdoche. *Deut. 24, 6. No man shall take the upper Millstone to pledge.*

2 Some seuer punishment for a notable crime. *Mat. 18, 6. Better a Mil-stone were hung about his necke, &c.*

[*The Minde*] That part of the soule, whereby wee vnderstand and conceiue things, called the vnderstanding. *Titus 1, 15. Euen their Minds are defiled. Col. 1, 21. Your Minds were set in euill workes.*

2 The whole faculties of the soule, both vnderstanding, reason, will, and affections, as they are renewed by grace. *Rom. 7, 25. I serue the law of God in my Minde.*

3 A thought, cogitation, or purpose. *Mat. 22, 27. Loue the Lord with all thy Minde.*

4 Sentence or iudgement. *Rom. 14, 5.*

[*Minde of Christ*] The whole truth of the word, concerning Christ. 2 Cor. 2, 16. *We haue the Minde of Christ.* Christs minde being otherwise vnsearchable (as our minde and thought is) is made knowne to vs by the Scriptures, through the Holyc Ghost opening our wits to vnderstand them.

2 That part of Gods Will, which is not reuealed, but reserved as secret to him-selfe.

Rom. 11, 34.

[*Will of the Minde*] Euill reasonings, thoughts, and desires, which ariseth from our minds, being corrupted with sinne. *Ephe. 2, 3. In fulfilling the will of the Minde.*

[*To be like minded*] To haue consent or agreement in Faith and Charity, to beleue the same truth of God, and to haue the same loue in respect of conuersation without dissentions. *Ro. 15, 5.* Not euery consent is commendable, but that which is according to Christ, that is, which is founded vpon the wholesome Doctrine of Christ, and tendeth to the glory of Christ. For agreement in Heresie or in maliciousnesse, is not Christian concorde; but wicked Conspiracie, as *Origen* sayth.

[*Minister*] A person appointed to serue the Commonwealth, in ministering iustice for the punishment of Vice, and praise of wel doers. *Rom. 13, 2. He is a Minister of GOD for thy welfare.* 1 A Ruler, ordained of God. 2 Set vp by God. 3. in his stead.

2 A person ordained to serue the church in administering the holy things thereof. 1 Cor. 4, ver. 1. *We are the Ministers of Christ.*

3 A Seruant which attendeth and waiteth at a Table, or which doeth other Duties of cha-

charity and mercy. *Iohn. 2. 3. Rom. 16. 1. I haue, a Minister (or seruant) of the Church, &c.* The Title of Minister or Seruant is heere given to *Phabe*, because shee being a rich Woman, did minister reliefe to such poore Christians as were conuerted to the faith; namely, to the Apostles and other Ministers of the Church, as before her the like did *Iouana* the wife of *Chuza*, and *Susanna* *Luke 8. 1. 2.* Thus *Paras*, & *Haymo. Vasabius* also thus iudge. And surely it is not vnlike to be thus, because she had taken a long iourney from *Cenchrea* to *Rome*, which old widowes were vnfit to doe: neyther could she haue bin so long absent from her charge, if she had bene a Deaconesse. But *Theodoret*, *Tolet*, *M. Caluin*, *M. Beza*, *M. Piscator*, doe thinke, that shee was one of the Widowes described in *1 Tim. 5. 5. 6. &c.* and did attend strangers, cherishing and lodging them, ministering to the sicke, impotent, and aged, as a Seruant and Deaconesse of the Church of *Cenchrea*, so stiled in the Text it selfe.

4 The holy Angels, whom God as he will doth vse to bee Ministers and executioners of his will and iudgement, as hee likewise useth winde, and fire and Lightning. *Psalm 104. verse 4.*

[*To Minister unto the Lord*] To serue God in preaching the word. Thus *Chrysostome* expounds it, *Acts ch. 13. verse 2. Now as they ministered unto the Lord.*

Ministry, what it is.

It is a publique and Sacred Function, wherein men furnished with meete gifts, and duly called, do serue GOD and his Church, by dispensing and giuing forth faithfully and wisely, the word, Sacraments, and other holy things, to the gathering of the Saints, and for the edification of the body of Iesus Christ, vntill we meet all in heauen. *Ephes. 4. 11. 12. 13.* This function is wickedly turned in the *Romish* Synagogue, into a Sacrificing Priesthoode of mans deuising, being no more like the Ministry of the Gospell, then darkenesse is to light.

[*Ministering Spirits*] The blessed Angels, sent forth to minister for their sakes, which shall be heyres of eternall saluation. *Hebrewes 1. Verse 14. Are they not all Ministering spirits? &c.*

[*A Minister of sinne*] One, who teacheth persons freely Iustified and absolued from guilt and punishment of sinne, being accepted for iust before God by Faith in Christ, to liue boldly

boldly in the seruice of sinne. *Gal. 2. 17. Is therefore Christ the Minister of sin?* that is, neyther Christ, nor *Paul* the Seruant of Christ, taught such Liberty, but the flat contrary, y iustified persons haue their hearts purified by faith, & are made able with hate of sin, to forsake the seruice of it by the spirit of Sanctification.

[*Ministration*] Distribution of almes to y poore. *Act. 6. 1. 2 The widowes were neglected in the dayly Ministration. 2 Cor. 8. 4*

2 The function of such as do preach either the Lawe or the Gospell. *2 Cor. 3. 7. 8. 9.*

[*Ministry*] The calling of an Apostle; the general being put for the speciall, by a Synecdoche of the whole for a part. *Ro. 11. 13.*

2 Such a function in the primitive church, as did intend not instruction, but the exercise of discipline only, as appeareth by setting Ministry in opposition to prophesie, which generally, whatsoever belongs to doctrine & exhortation; & two (as parts) are by *Paul* comprehended vnder that generall faculty of prophesying, as vnder the generall word of Ministry hee comprizeth as 3. speciall. 1. the Deacons, whose office was to relieue the poore. 2. the Widdow, whose dutie was to cherish men in their sicknes. 3. spirituall gouernors,

whose charge was to watch ouer mens maners, as assistants to Teachers and Pastors. Thus *Caluin*, *Gualter*, *Beza*, *Faius*, *Grynens*, *Martyr*, *Oleuian*. Also *D. Willet* and *Piscator*, distinctly and fully so expounde the place. *Rom. 12. 7. 8. Let vs wait on our Ministry.* Thus it is read in the Greeke.

[*Spittour of Looking-glasse.*] A cleare and bright Glasse, wherein we look vpon our faces, to beholde our selues in them.

2 The doctrine of the Gospell, wherein Christ is manifestly and effectually to bee seene and looked vpon. *2 Corinth. chap. 3. verse 18. We doe behold, as in a Mirrour, the glory of the Lord.*

[*Miracles*] Some strange workes, euidently and truly done by diuine power, contrary to y ordinary course of Nature. *Iohn. 2. 11. This is the first Miracle that Iesus did.* Miracles are wrought for two ends. 1. to cause the beholders to wonder. 2. to confirm our faith in Iesus Christ. *Mar. 16. ver. last.*

[*Mystery*] A thing kept secret and hid from our vnderstanding, till it be revealed to vs. *1. Cor. 2. 7. We speake the wisdom of God in a Mystery, euen hidden wisdom.* The whole Doctrine of Christ, concerning his person, Offices, and Benefits.

2 The vocation of the Gentiles, which is called a Myſtery, becauſe it was hid & kept ſecret from many ages. Rom. 16, 25. Alſo vocation of the Iewes towards the end of the world. Ro. 11, 25. Alſo the manner of the reſurrection. 1 Cor. 15, 51.

3 The ſpiritual vni- on be- tweene Chriſt and his church. This is called a Myſterie, be- cauſe it exceeds human vnder- ſtanding, and is reuealed on- ly to Gods children. Eph. 5, 32. *This is a great Myſtery, but I ſpeake of Chriſt and his Church.* Fooliſhly then, and ignorantly do Papifts hence gather their Sacrament of marriage. For not the coniunction of man and wife, but of Chriſt and his Church is a myſtery. As alſo the Hypoſtical vni- on of the two natures. 1 Tim. 3, 16.

[Myſtery of iniquity.] False Doctrine, and corrupt worſhip cloaked and couered with the name of Chriſt, and of Chriſti- an religion. 2 Theſ. 2, 7. *The Myſtery of Iniquity doth already worke.* It crept ſecretly and vnderhand, euen in the Apo- ſtles time.

[Myſtery of godlineſſe] The doctrine of free ſaluation, tho- rough Faith only, in y^e bloud of Chriſt; or the whole Doctrine of Chriſtianity. 1 Tim. 3, v. 16. *Great is the Myſtery of godlineſſe.* 1 Cor. 2, 8. Mar. 11, 25. 1 Cor. 2 10, 14.

M.

O.

[Moab] One ſo called, the ſon of Lot begotten in Inceſt. Gen. 19, 37. hee was the Head of a great nation.

2 A people and nation which deſcended and was borne of Moab, called Moabites. Eſa. 15, 1. *The burthen of Moab.*

3 All the enemies of Gods people. Eſay 25, 10. & *Moab ſhall be troden downe.*

[Mocke] A bitter taunt, or ſcornfull teſt, either for ſome naturall infirmity, or for pietie ſake. In the former kinde, the children Mocked Elizaſus. 2 Kings 2, 23. *Come vp Bald-head.* In the latter kind, Iſmael Moc- ked Iſaac. Gen. 21, 19. *Sara ſaw Iſmael Mocking.* This is called perſecution. Gal. 4, 29. Thus Iewes and Gentiles Mocked Chriſt.

[Modesty, or humilitie of mind] That grace of the Spirit which enableth Chriſtians ſo to mo- derate their affections, as that they keepe a comely meane in al parts of their behauiour. Act 20, 19. *Seruing the Lord with all Modeſty.* 1 Tim. 2, 9. Modeſt ap- parrell, expreſſeth a modeſt & ſober minde.

[Moloch] An Idoll of y^e Am- monites, ſhaped like to a man, being made hollow within, ha- uing ſeauen Cloſſets. It was made of Copper, and the Iſrac- lites

lites offered their ſonnes and daughters vnto it. Leuit. 18, 21. *Offer not thy children to Mo- loch.* See Bible note vpon this place.

2 Any kinde of Idoll what- ſoeuer, by a Synecdoche. Leuit. 20, 2.

[Moneys answers all things] That great rich men with their Mony, bring to paſſe that their Feaſts are furniſhed with vari- ety of al delicacies. Eccl. 10, 19.

[Moone] That great Light which puts difference between nights and dayes; and bounds yeares and moneths by her courſe. Pſalme 121, verſe 6. *Nor the Moone by Night.* Gen. 1.

2 The world, and all earth- ly thinges, which for theyr changeableneſſe, are likened to the Moone. *Reuelation* chap. 12. firſt Verſe. *The Moone was vnder her Feete.* A Meta- phor.

[New Moones] The firſt day of euery moneth, which was holy, onely during publique ſeruiſe; it ſignified that all the Moneths and euery ſeaſon of the yeare is made holyc, and for good vnto vs. Eſay 1, 14. *Your New Moons, &c.* See Num. 28, 11.

[To turne the Moone into bloud.] To giue ſome fearefull token of Diuine wrath, as if the courſe of Nature ſhoulde be altered. Actes 2, 10. *The*

Moone ſhall be turned into blood. The ſame thing is likewiſe meant, by the darkning of the Sunne and Moone. A Meta- phor.

[Morning] That part of the day which is firſt after the ri- ſing of the Sunne. Marke 16. verſe 2.

2 An whole artificiall day. A Synecdoche. Genesis chap. 1 verſes.

[No Morning in them] No light of true comfort (ſuch as the morning brings to mens eyes, awaking out of ſleepe) to ſuch as reſuſing to heare the Lords Prophets, turne to Wi- zards and falſe Prophets. Eſay chapter 8. verſe 20. *It is be- cauſe there is no Morning in them.*

[Morning and Euening.] A naturall day, conſiſting of day and night. A Synecdoche. Gen. 1, 5. *The Morning and Euening were the firſt day.* A part put for the whole.

[In the Morning] The time of the reſurrection, whē Chriſt the Sunne of righteousneſſe ſhall ariſe, to the full comfort of the choſen. Pſa. 49, 15.

2 Vnſeaſonably. Eccle. 10, 16.

[Euery Morning] Dayly, or from one day to another. Lam. 3, 23. *Thy mercies are renewed euery Morning.* Alſo at al times to be doing good. Eccleſiaſt. 11, 6.

[*Early in the Morning*] Seasonably, and in due time. *Psal.* 5, 3. *Early in the Morning (O Lord) thou shalt heare my voyce.* It signifieth euery opportunity and fit time, both to pray for, and to receiue blessings: as in *Psalme* 88. verse 13. and 92. verse 2. and 90. verse 14. and 143, 8.

2 Quickly, speedily, and in short time. *Psal.* 30. 5. *Ioy comes in the Morning.* *Psal.* 90. verse 5.

3 Diligently, with great study and care. 2 *Chro.* 36, 15. *Rising early, &c.*

[*Son of the Morning*] The Day-starre called Lucifer, because it ariseth together with the Morning a little before the Sunne do appeare. *Esay* ch. 14, 12. *O Lucifer, Sonne of the Morning.*

[*The Out-goings of the Mornings and Euenings*] The whole course of the day, and all things that fall out in it. *Psalme* 65, 8. *The out-goings of the Euenings and the Mornings, praise thee.*

[*More abundantly.*] More then was needfull, were it not for the wickednesse of men, who wil not beleue God. *Heb* 6, 1. 17. *God willing more abundantly, &c.*

[*From Morning to euening.*] Euery houre, moment, and minute of time. *Iob* 4. verse 20 *From Morning to Euening, they*

be destroyed, that is, Euery moment they hasten vnto theyr death.

[*To take the Wings of the Morning*] To vse exceeding great speede and celeritie, doing a thing so suddainely, as the beames of the Sunne are scattered through the aire. *Psa.* 139, 8.

[*To mortifie*] To kill, and to breake the strength & rage of sinne, by the Spirit. *Roman.* chapter 8. verse 13. *If ye Mortifie the deedes of the bodie by the Spirit, you shall Live.* *Coloss.* 3, 5.

Mortification, what it is.

It is that worke or action of the Spirit of God, in the heart of a sanctified man, enabling him by little and little, to crucifie and destroy the Old man, with al his affections and lusts which bee either in his Reason or Will, till they be wholly abolished and taken away at the time of our death. See *Ro.* 6, 5, 6, 7. It is called a godly sorrow. 2 *Cor.* 7, 10. Deniall of our selues. *Luke* chap. 9, verse 23. *Mathew* 16. verse 24. Also Contrition. *Mat.* chap. 2, ver. 28.

[*Mortality*] An estate subiect to death. 1 *Cor.* 15, 53. *This mortal, must put on immortality.*

[*Moses*] a person so cald, being a singular Prophet, by whom the

the

the Law was giuen. *Exodus* 3, verse 1.

2 The bookes and writings of *Moses.* *Luke* 16, 29. *They haue Moses, and the Prophets.* *Iohn* 5, 45.

3 The forme of ciuill gouernement or politicke state, vnder *Moses* his constitution and direction. *Mathew* 19, 7, 8.

Note.

Moses in three actions of his, bare a type and signification of Christ most cleerely, (and beside all other waies.) First, in deliuering the Morall Law in Tables of Stone, he signifies thereby, the hardnesse and disability of mans heart to performe the Law. 2 *Cor.* 3, 3. Secondly, whē he sprinkled both the booke of the Law and all the people with blood, as it is recorded in *Exod.* 24, 8. *Heb.* 9, 19, 20. which signif. that guilt and condemnation procured by the Couenant of works; by the free Couenant ratified in the blood of Christ, and apprehended by faith, was purged, reconciliation with God purchased, and his Spirit to enable them to do the Law in some measure. See *Ier.* 31, 32, 33, 34. *Heb.* 8, 8, 9, 10, 11, 12. *Lu.* 22, 20. Thirdly, when he put a Coueting on his face, &c. *Exod.* 34, 29, 30, &c. which figured that which is written, 2 *Cor.* 3, 7, 8, 9, 10. that they could not behold (for the hardnesse of their

heart). Christ the ende of the Law, till they were conuerted to the Lord.

[*Note*] A thing so small, that it cannot be deuided into parts

2 Either some small sinne espied and resisted, or some great sinne vknowne & hidden from our sight. *Math.* 7, 3. *Let mee pull the Mote out of thy Eye.* A lesser sinne, willingly and wittingly continued in, is a beame, when a great sinne (as Polygamy of the Fathers) not discerned to be a sin, is but a Mote.

[*Another*] One that beareth children naturally: thus was *Sarah* *Isaacks* Mother; and *Marie*, Christs Mother.

*The Land which was
not been called
in matthe 23, 24, 25.*

2 One that bringeth forth children spiritually. Thus *Ierusalem*, which is aboue, is saide to be the Mother of vs all. *Gal.* 4, 26.

3 One that careth for, instructeth, & defendeth others, as a Mother her children. Thus is *Deborah* called a Mother in *Israel.* *Iudg.* 5, 7. That is, a Gouernor which bare a Motherly affectiō. *Rom.* 16, 13. 1 *Tim.* 5, 2.

4 Ancient women, which excell in yeares. 1 *Tim.* 5, 2. *The elder women, as Mothers.*

5 A Step-mother, & one that is to be honored, loued, & cherished as a Mother. The 5. Commandment, *Honor thy Father & thy Mother.* *Iohn* 19, 27. *Behold thy Mother.*

[**Mouth of the Lord**] The Lord himselfe, reuealing and opening his wil vnto the people. Esa. 40. 5. *The Mouth of the Lord hath spoken it.* Augustine, by the mouth of the Lord vnderstands Christ the sonne of God, who declared his Father vnto vs. Iohn 1, 18.

[**Breath of his Mouth**] The Doctrine of the Gospell vttered by the Ministers thereof. 2 Thess. 2, 8. *Whom the Lord shall consume with the spirit or breath of his Mouth.* Esay 11, 4.

[**Rod of staffe of his Mouth**] The mighty and powerfull word of God. Esay 11, 4. *Hee shall smite the earth with the rod of his Mouth.*

[**Mouth of the earth**] Earth it selfe, taking in as a mouth, the blood of Abel to hide it. Genes. 4, 11. *The Earth opened her Mouth.*

[**To open the Mouth**] To begin to speake, or to make an entrance into speech, after good deliberation taken. Mat. 5, 1. *Then Iesus opened his mouth.* Actes 10, 34. *Peter opened his Mouth.*

2 To restore & vse of speech Luke 1, 64. *His Mouth was opened immediately.*

[**Mouth of the brookes**] The Lippes of the Riuers, to which the two bankes are instead of two lips, Esay 19, 7.

[**To stop the Mouth**] To put to silence, or to make dumbe,

through astonishment of Gods workes. Iob 5, 15. *Iniquity shall stop her Mouth.*

[**Mouth of wickednesse**] A very wicked man, which with his mouth speakes forth wicked things. Psal. 107, 42.

M V.

[**Multitude**] The greatest and mightiest men, & by might beare downe right, oppressing the poore by fraude or force. Exod. 23, 2. *Thou shalt not follow a Multitude to do euill.*

2 The common people, or vulgar sort of men, because they are the greatest number. Math. 9, 8. *When the Multitude saw it.*

[**Voice of a Multitude**] A most vehement, strong & lowd sound, Dan. 10, 6. See Ezek. 1, 24.

[**Multitude of people**] Abundance, or great store of people. Prou. 14 28, *In the Multitude of people is the honour of a King.* But multitude of people, is no note and marke of a true Church; forsomuch as manie walke in the broad way, whereas few walke in the straight way.

[**In Multipling**] I wil multiply With certainty & greatnesse to increafe. Genes. 3, 16. *In Multipling I will Multiply.* By this ingemination or doubling of words, both vehemen-

cie

cie and certainty of the thing is meant, as in Gen. 2. *In dying thou shalt dye.*

[**Murder**] The taking away of mans life vnlawfully. Rom. 1 29. *Full of Murder.*

2 Kinds or degrees of murder by Moses, described Deut. 19. One by ignorance or error verse 4. the other of hatred, pretended ver. 11. or suddaine. Exod. 22, 12, 22.

3 All cruelty, in deede, word, or thought. Exod. 20, 13 *Thou shalt not Murder.* 1 Iohn, 3, 15. *He that hateth his Brother in his heart, is a Murderer.* A Synecdoche.

[**Murtherers and Theeues.**] Not only men-killers or grosse stealers: but all oppressors, wrong-doers, cruell exacters, and fraudulent dealers, which by wiles and cozenage drawe vnto them the goods of other men. Esay 1, 21, 23. *Now Murtherers and Companions of Theeues.*

[**Murmurer**] A grutching

discontented person, which is displeased with Gods dispensation and dealing. 1 Cor. 10, 10. *Neither Murmure ye as some of your Fathers Murmured.* Mat. 20, 11.

[**To Murmur**] To grieue in minde secretly, for want of some good thing which wee desire; or for feeling some euil things which wee would not haue. 1 Cor. 10, 10.

[**To Muzzle**] To deny and keepe backe meate and maintenance from Labourers, men, or beasts. Deut. 25, 4. 1 Cor. 9, 9. *Thou shalt not Muzzle the mouth of the Oxe.*

[**Mist**] A necessity of that thing whereunto it is applied. Heb. 9, ver. 16. *Where there is a Testament, there Must bee the death of him, &c.* Acts 14, v. 22. *We Must through many afflictions enter into heauen.*

2 A dutie, and that which ought to bee. 2 Tim. 2, 6. *The Husbandman Must labour, before he receiue the Fruite.*

N. A.

N. A.

[Naked] ONE that is voyde of all Cloathing to cover his body. Gen. 2, 25. *Adam was Naked and was not ashamed.*

2 One, that hath laide aside and put off the cheefe of his garments. 1 Sam. 19, 24. *Saul fell downe Naked*, that is, he put off his Kingly apparrell. Esay 20, 2. without his gowne, not without his shirt.

3 One, which lacketh Christ, the wedding and best Garment. Reuelat. 3, 17. *Thou art poore and Naked*, that is, voyde of Christ and his graces.

4 Such as want the fauour and protection of God, which is our best couering. Exod. 32, 25. *When Moses saw the people Naked.*

5 One, which is not yet clad with immortall glory. 2. Cor. 5, 3. *Wee shall not be founde Naked.*

6 One stript and left without worldly goods. Job 1, 2, 21 1 Tim. 6, 7.

[Nakednesse] Lacke of bodily cloathing in whole or in part. 2 Cor. 11, 27. *And in Nakednesse.*

2 Want of Christ Iesus, his merits, and graces of his Spirit: which are the Soules deckings and ornaments. Reuel. 3,

18. *That thou mayst hide thy filthy Nakednesse.* This is spiritual Nakednesse.

There is a double Nakednesse to bee gathered out of Gen. 2, 25. *They were both Naked, and were not ashamed*; and Gen. 3, 7. *They knew they were Naked, and sowed Figge-leaves.* The former was a Nakednesse full of glory, holynesse, and innocency, containing 4. things. 1. vprightnesse of minde and will. 2. beauty and brightnes of the whole body and euerie part. 3. harmony and consent of appetite, senses and members with the minde. 4. impassibility of the body, not obnoxious to cold, heate, or to suffer any hurt. The latter nakednesse after sinne, is full of turpitude, misery, and containeth a sense of all those euil, contrary to the foure good things now mentioned. As 1. dep rauation of minde and will, by blinde-nesse and peruersenesse; and depriuation of the Image of God in wisedome, holynesse, and righteousnesse. 2. filthy-nesse and deformity, in the priuy members specially. 3. rebellion in the appetite, and Inferiour powers against the rule of the minde. 4. passions sundry and many, afflicting and affecting the body by diseases and distemper of the ayre, &c.

[Name] That whereby one person is knowne from another;

Note.

One piece of
cloth
4/2 18/10
25-10/8 3/6 7/12 18/10

By the wearing of na-
kednesse, 1. by carnal
copulation. 2. by
the 22 10/8 2/6 7/12
being one of the things
leading to the
as the half nothing to
God hee 22 10/8 2/6 7/12
25.

ther; as Peter, Paul, &c. Math. 1, 21. *His Name shall bee Iesus.* Luke 1, 6. *He shall be called Iohn.*

2 Testimony or report giuen of any man, which if it bee for good things, and giuen by good men, then it is a good Name; otherwise, it is an euill Name. Pro. 21, 1. *A good Name is better then Riches.* This is that whereby we are made knowne and manifest to others, as men by their names.

3 Our selues, or our owne persons. Luke 10, 20. *Reioyce that your Names bee written in the Booke of life;* that is, that ye are knowne before, and loued of God from euerlasting. Reu. 21, verse last.

4 Honour, renowne, praise, or glory. Deut. 26, 19. *To make thee high above all Nations in Name.* Gen. 6, 4. Men of name. Eccle. 7, 3. As vile persons are saide to bemen without name. Iob 30, 8.

5 Appearance, shew, and seeming. Reuel. 3, 1. *Thou hast a Name to liue.*

6 Memory, mention. Prou. *His Name shall be put out.*

7 The most noble and powerfull Creatures in Heauen and Earth. Acts 4, 12. *There is giuen none other Name vnder heauen.* Eph 1, 21. *Above all Names.*

8 Great excellency & dignity. Phil. 2, 9. *And giuen him a Name, &c.*

9 Knowledge. Rom. 1, 5.

For his name among the Gentiles; that is, to make him knowne bp spreading the gospel, which is also sometime called *§ Name* of God and of Christ, as Mat. 19, 29. Marke 10, 29. Luke 13, 29.

[*Name, when it is referred to God*] Any thing whereby God and his will is made better knowne to vs. Thus his Titles; as *God, Iehouah, Lord, &c.* Also his properties; as Mercy, Goodnesse, Truth: his workes, his Word, his Sacraments, his Religion, his Doctrine; All these are his Names. Exod. 20, 7. *Thou shalt not take the Name of the Lord, &c.* Exod. 3, 18. *This is my Name for euer.* And 33, 19 and 34, 6, 7. Psal. 8, 1. Iohn 17, 26. 1 Tim. 6, 1. Elsewhere often.

2 The aide and helpe of God. Psal. 44, 5. *In thy Name we shall tread downe our Enemies,* 1 Sam. 17, 45. *I goe against him in the Name of my God.*

3 His honour, renowne, & glory. Psalme 76, 1. *His Name is great in Israel.*

4 The renowned vertue & power of God, Math. 7, 22. *In thy Name, &c.*

[*Name of Christ, of Iesus, of Lord, of God*] Christ, or Iesus himselfe, or God himselfe, Acts 9, 14, 16. Psal. 124, 8. 2. Tim. 2, 10. The meaning heereof, is to admonish vs to seeke to vnderstand no more of God and

and of Christ, then is made knowne vnto vs in the worde.

2 The Commandement of Christ. 2 Thes. 3, 6. Col. 3, 17.

[*§ Name shall bee in him*] Christ to be very true God, co-essentiall with his Father: also his liuely Image by whom hee is knowne; & lastly, his Vicegerent authorized to be Lord and Ruler ouer his people. Exod. 23, 21. *Because my Name is in him.*

[*To giue ought for the name of Christ*] To entertaine one for the loue & sake of Christ, because he honoureth him. Marke 9, 41. *Whosoever shall giue a Cup of colde water for my Name.*

[*In the Name of a Prophet, Disciple, righteous man*] As a Prophet, as a Disciple, as a righteous man, because they be such, Math. 10, 41, 42. *Hee that receiues a Prophet in the Name of a Prophet, &c.*

[*A Name above euery Name*] Such dignity and renowne, as farre excelleth all earthly and heauenly dignity and renown, whatsoeuer is in any Creature. Ephe. 1, 21. *He hath giuen him a Name above euery Name.*

[*To come in the Name of the Lord*] To be sent of God, or to come from him, turnished with Diuine authority as his peculiar Messenger. Marke 11, 9. *Blessed be he that cometh in the Name of the Lord.*

[*To be baptized in the Name of the Father, &c.*] To be dedicate & set apart by baptisme vnto God, as his peculiar people and worshippers. Math. 28, 19. *Goe teach all Nations, and baptize them in the Name of the Father, of the Sonne, and Holy Ghost.*

[*To be baptized in the Name of Christ*] To giue our Names to Christ by baptisme, and therein to bee made partakers of his death, buriall, and resurrection. Acts 8, 16. *They were onely baptized in the Name of Christ.* Acts 19, 5.

[*Name of blasphemy*] One full of blasphemies against God, against goodnesse, and against good men. Reuel. 13, 1. *And upon his head a Name of Blasphemies.*

[*To bee named with ones Name*] To bee taken and accounted for ones Child, no lesse then if he were borne of him. Gen. 48, 16. *Let my Name be named vpon them.*

2 To be renowned by bearing the Name of some most excellent, as Christians are by bearing the Name of Christ, Ephesians, chapter 3, verse 15.

3 To bee accounted ones wife. Esay 4, 1.

[*New Name*] The Childe of God. Reuel. 2, 17. *I will giue vnto him a new name.* (See new) Some others expound it of the spirituall

Gods calling any by the same signifieth his phis. hee knoweth he hath of the § Name since toward. the 2nd 31. 2. 4/4 40 20/494/494.

spirituall benefits of Christ, & the dignity that folowes them.

[**Not to Name a thing**] Not to speake or make mention with pleasure and liking, but with a loathing and detestation of the thing named. Eph. 5, 3. *As for Conetousnesse, let it not once be named.* Psalme 16, 4. Exod. 23, 13.

[**To despise his Name**] To contemne and cause to bee set at nought, the outward true worship of God, as the Priests and Iewes did, by offering corrupt Sacrifices, contrary to the Law. Malach. 1, 6, *Ye despise my Name.* See verse 7, 8.

[**For his Namesake**] The voluntary forsaking of Country and goods, for this end and cause, that they might preach y^e Gospell to y^e Gentiles. 3 Ioh. 7.

[**Through his Name**] Thorough the true knowledge of himselfe: a Metonymie of the subiect. Iohn 17, 11. *Keep them through thy Name.* Others expound it of the power of God, whereby men are preserved: both expositions may stand; for God by his might keepes such as soundly know & feare him, and none other.

[**To haue a desire to his Name**] Inwardly to meditate of the truth, iustice, and power of God, as also of his word & worke, thereby to prop & stay their soules in patience & trust, till their deliuerance promised,

came. Esay 26, 8. *The desire of our soule is to thy Name.* This their meditation in the 9. verse is set forth two wayes: first, by the earnestnes of it, expressed in two tearmes, (soule & spirit) Secondly, by the continuance of it, (night and morning) that is, all the day long.

[**Nature**] Our estate by birth, beeing borne into the worlde corrupt and sinfull. Ephe. 2, 3. *Wee are by Nature children of Wrath;* that is, such to whom the wrath and iudgement of God is due, euen fro our birth, through the guilt of that corruption, which by sinne fell into our Nature. Ro. 11, 24. *Wilde by Nature;* that is, by impurity and vncleannesse of Nature.

2 Sensuality. 2 Pet. 2, 12. *As Naturall brute Beasts.*

3 A prerogatiue gotten by Birth, or Naturall descent and generation. Gal. 2, 15. *We which are Iewes by Nature.*

4 Naturall reason or iudgement, shewing men what is honest, what vn honest. Roman. 2, 14. *Gentiles do by Nature things contained in the Law.*

5 A long, continued, and commonly receiued custome, 1 Corinth. 11, 14. *Doth not Nature teach you? &c.*

6 In truth, or in very deed. Gal. 4, 8. *Ye did seruite to them, which by Nature were no Gods;* that is, not Gods indeed and truly, but by opinion and estimation

mation of men.

7 Godly qualities and good dispositions put into our Nature by diuine power. 2 Pet. 2, 4. *Partakers of the Diuine Nature;* that is, of righteousness and true holiness, wherein we resemble God, as Childre their Father: bearing the Image of his wisdom and purity.

8 Essence or substance, Heb. 2, 16. *He tooke not the Angelles Nature.* Iames 3, 7. *The whole Nature of Birds and of Beastes, hath bene tamed by the Nature of man.*

[**Naturall brute Beasts**] Persons carried vnto brutish lusts, being led not by any reason or counsell, nor by the Spirit of God, but by a blinde violence of Nature voyde of Iudgement. 2 Pet. 2, 12. *As Naturall brute Beasts.* These are said heere, verse 12. to be made to be taken, by a speech borrowed from beasts framed to that end, to become a prey to others which consume the: so these diuellish creatures willingly put themselues into the snares of sinne, being vessels of wrath prepared to destruction. Rom. 9, 22.

[**Naturall Sonne**] One truly and indeed begotten by the Gospell. Titus 1, 3. *Titus my Naturall sonne,* or my own son. 1 Tim. 1, 2.

[**Naturall body**] A body quickened by the soule, and

maintained in life by Naturall and ordinary meanes, as meat, drink, sleepe, &c. and is subiect to naturall affections and operations, as generation, nutrition, augmentation, motion, &c. Contrary to this is a spirituall body, w^h being endowed with the condition of immortality, is preserved alieue without such meanes, by the immediate worke of the Spirit, 1 Cor. 15, 44. *There is a Naturall body, & there is a spirituall body.* The body when it is sowne and buried, is not now a Natural body, but was while it liued.

As mens bodies in this earthly estate are saide to be animall (or naturall) because they are quickened by the soule, which doth viuifie or giue them life. 2. Because this animall life being weake, needeth many naturall helps, as meate, ayre, rest, Phisicke, &c. And thirdly, are subiect to naturall or animall affections or operations, as generation, augmentation, nutrition, motion, mutation, corruption, &c. So after the resurrection, the same bodies of the Saints are called spirituall, not for that they bee turned into spirits, (because they remaine still bodies without any chage of substance) but in regard they shall bee endowed perfectly with the condition, qualities, and gifts of the Spirit, as our Sauour saith, Math. 22.

They

Note.

They shall be like the Angels in Heauen, which neyther marry, nor giue in marriage. The bodies once raised, shall bee wholly moued & ruled by the Spirit of Christ their head. 2. Be altogether subiect to the Spirit, and shall intend none but spirituall actions. 3. Enfreed from all actions of naturall life: and fourthly, the Spirit shall immediately sustaine them by his exceeding vertue, without any such helps as now our fraile animall life doeth stand in need of. They therefore erred grossly which taught, our bodies should be changed into spirits, and become vn sensible, inuisible, vntouchable, &c. as one *Ioannes Hierosolimitanus*, and after him Mr. *Stapleton* affirmeth, and as the Anabaptists do hold: for the resurrection shall adde glory vnto but shall not destroy the natures of bodies, else could it not afford matter and cause eyther of comfort in the godly, or of terror to the wicked, if the same bodies did not rise againe.

[*Naturall care*] True and faithfull care, voyde of counterfeiting and negligence. *Phil. 2, 20. Which hath a naturall care of your matters.*

[*Naturall vse*] A custome agreeable to the Law of nature. *Rom. 1, 26. Did change the naturall vse, into that which is vnna-*

turall.

[*Naturall man*] The vnregenerate man, who stil sticketh in the old corruption of Nature, his ignorance and obstinacy which hee brought with him into the world. *1 Cor. 2, 14. The Naturall man perceiueth not the things which bee of God.*

[*Naturalnesse of loue*] Truth and sincerity of loue. *2 Cor. 8, 8. I proue the Naturalnesse of your loue.*

[*Naturally*] By light and instinct of Natur. *Iude 8. What things they know naturally.*

[*Nation*] Either the Country or the people which inhabit it. *Psal. 117, 1. Praise him all ye Nations. Reuel. 7, 9. Of all Nations, kindreds, and people. Exod. 19, 6. Ye shall be an holy Nation.*

2 The author and head of a Nation or people. *Gene. 25, Two Nations are in thy wombe.* This is meant (by a *Metonymie*) of *Iacob* and *Esau*, the two rootes of the *Israelues* and *Edomites*.

[*To encrease a Nation*] To heape vpon the lewes beeing brought low, life and all good things more and more. *Esa. 26, 15.*

[*Nauill*] That member and part of the body, which is in the middle of the belly &c.

2 The extreme impurity & deformity of our corrupt Nature.

ture. *Ezek. 16, 4. Thy Nauill was not cut;* that is, thy impure and sinfull nature, was not corrected and healed.

3 The middle part of any thing. *Iudg. 9, 37. I see folk come downe by the Nauill (or middle) of the Land. Metaphor.*

4 The whole body. *Iob 49, 11. His force is in the Nauill of his belly. Synecdoche.*

5 Both body and mind, and whatsoever is within or without a man. *Prou. 3, 8. So health shall be to thy Nauill. An Allegory.* As Infants in their mothers wombe, by the Nauill take in nourishment from the mother to strengthen the most inward parts; so the godly in γ Church are fed, strengthened, and put in good plight euery way, through the true knowledge and reuerence of God.

[*Nazarite*] He was a person which had made a vow of separating himselfe to the Lord in a speciall manner: the law and order whereof is written, *Numb. 6, 2, 3, 4, 5, 6, 7, 8. &c. vntill verse 21.* It signifies sundry things, 1. the purity of Christ, that was so perfectly separate from sinners, *Heb. 7, 26.*

2 That wee should separate our selues from all euill things, and whatsoever hath a shew of euill. *1 Thess. 5, 22.*

3 Whereas the Nazarite was holy in a speciall manner, this signified the perfection of

holines in Christ aboute other: and that at length hee should giue the like holinesse to his Church. *Eph. 5, 26, 27, 28.*

N.

E.

[*Pecke*] The highest part of a natural body, & the chiefe City in a politicke body, as *Ierusalem*, *Esa. 8, 8.*

[*Neighbour*] One that dwelleth nye or neere to vs, in the same burrow or street.

2 One that is neere vnto vs in kinde or blood: euen euery man and woman that comes of *Adam*. *Math. 22, 39. Loue thy Neighbour as thy selfe:* who soeuer is of our nature & kind, and doth or may stand in need of vs, is our Neighbour.

[*To haue God nere vs, and to be nere God.*] God to bee ioyned to his people by a Couenant with them in Christ. *Eph. 2, 13.* and by readinesse to succour and saue them, according to that Couenant when they seeke him. *Psal. 145, 18. & 148, 14.* On the other side, Gods people are saide to bee neere God by their seruice of him, *Leuit. 10, 3.* and by spirituall alliance in Christ. *Ioh. 20, 17. 1 Iohn 3, 1.* For this word neere or nigh, is put for kindred. *Leuit. 21, 3.* Christ draweth neere to God for his people. *Ier. 30, 21.* and they by him.

[*Net*] An Instrument which Fisher-men vse to catch fish in.

D d

2 The

2 The visible Church, which is like a net, that brings to land both Fish and other things. Math. 13, 47. *The Kingdome of God is like unto a Net cast into the Sea.*

3 Meanes and helps to liue by. Hab. 1, 16. *Hee sacrificed to his Net.*

[*Peuer*] Not for a long time. Leuit. 6, 12, 13. *The fire shall neuer goe out.*

2 Not at all. Marke 3, 29. *Shall neuer haue forgiveness.*

[*Peu*] That which is not olde, and comes in the stead of the olde, 2 Cor. 5, 17. *All things New.*

2 Vnwonted, neuer seene or heard before. Eccle. 1, 9. *No new thing under the Sunne.*

Note.

A thing in phrase of scripture is sometime saide to bee new, which is alwaies renewed vpon new occasions, & so permanent; as Iob saith, *My glory was New with mee.* So loue is both an olde and a new Commandement. 1 Iohn 2, 7, 8. also New Songs. Psal. 33, 3. and 40, 3. and 96, 1. and 98, 1. 144, 8. Esay 42, 10. Vnlesse we may say that these haue reference to the state of things vnder the Gospell, where there is a New Covenant. Heb. 8, ver. 8. *New Heauens and New Earth.* Reuel. 21, 1. *A New man.* Ephe. 2, 15. and 4, 24. *A New Ierusalem.* Reuel. 21, 2. *And all things new.* 2 Cor. 5, 17. Reuel. 21, 5, and 8,

9, and 14, 3.

[*Peu Creature*] One regenerate by the Spirit, or endowed with New qualities of righteousness and holiness. 2 Cor. 5, 17. *He that is in Christ, let him be a New Creature.*

[*Peu birth*] The begetting of those New qualities by the worke of the Spirit. Iohn 3, 3. *Except ye be borne anew.*

[*Peu Covenant*] The agreement which GOD hath made with his people for salvation by Christ. See Covenant.

[*Peu Doctrine*] Euery doctrine not heard of before. Acts 17, 19. *Wee will know what this New doctrine meaneth.* Also euery doctrine, how ancient soeuer it be, if it bee contrary to that which is taught in the word, it may be called New.

[*Peu heart*] A soule renewed & changed, not in the substance & faculties of it, but in qualities, being framed anew after God, in knowledge, righteousness, and true holiness. Ezek. 11, 19. *I will put a new heart in thee.* He who saide, I will giue you a New heart and a new Spirit, hath elsewhere said, *Make your selues a New heart;* how is it then that hee who saith, *Make, saith, I will giue it;* why doth he command vs to make, if he be the giuer? Why doth he giue, if man himselfe be the maker & worker? The cause is, he giueth y thing which

Note.

which hee commandeth vs to make & helpeth vs who he hath commanded, that we may doe the thing commanded. For thorough his grace it commeth to passe that man is endowed with a good will, who before naturally had an euill will. *August. lib. de Grat. et libero arbitrio, cap. 16.*

[*Peu Lump*] The whole body and masse of the Church, renewed and purged from the old Leauen of sin and corruption. 1 Cor. 5, 7. *Purge out the old Leauen, that ye may be a new Lump.*

[*Peu Ierusalem*] The City of God, or the heavenly City. Reuel. 3, 12. *I wil write upon him the Name of the City of my God;* that is, the New Ierusalem. New Name. See Name.

[*Peu Song*] A Song which doth not wax old and vanish, but is continually reuiued by the godly, by reason of Gods continuall fresh Mercies and benefits toward them. Psal. 33, 3. *Sing vnto him a New Song.* Psal. 96, 1. Psal. 40, 3.

[*Peu Heauens, and Peu Earth*] The estate and condition of the world after the last Iudgement, when it shall bee purged from vanity & corruption, and restored to such glorious perfection and proportion, as if Heauen & Earth were created anew. 2 Pet. 3, 13. *Renew.* 21, 1. *I saw a New Heauen, and*

a New Earth. Rom. 8, 20, 21.

2 The blessed estate of the elect vnder the new Testamēt, being quite altered and framed (as it were anew) by the Spirit and Gospell of Christ. Esay 66 22. *The New Heauens and the New Earth which I shall make, shall remaine before me.*

[*Peu tongues*] Strange Languages, which they had not knowne nor vsed before being suddenly taught them by the singular gift of the Spirit. Mar. 16, 17. *And shall speak with New tongues.* These are called other tongues. Acts 2, 4.

[*Peu wine, and new cloth*] Wine newly pressed out of the Grape, and raw cloth before it be filled.

2 Strict and seuer Lawes, about ceremonies and things indifferent. Marke 2, 22. *No man puts new wine into old Vessels, &c.*

[*Peu newnesse of life*] A conuersation pure and vnblameable, such as Gods Children liue, after their New birth. Rom. 6, 4. *That we should walke in newnesse of life.*

[*A peu*] A place where Birds lay their Eggs and bring forth their young.

2 The Birds in the Nest: Esay 10, 14. *My hands hath found the Nest.* Thus the proud *Assyrians* esteemed their enemies as silly contemptible birds.

3 A very high habitation, D d 2 and

and free from assailing, as the Eagles nest. Obad. 4. *Thy Nest among the Starres.*

N. I.

[**Siggare**] A Churle, who spareth more then is fit.

2 A wicked man, by a **Synecdoche**. Esay 32, 5. *A Niggard shall be called no more liberall.*

[**High and far off**.] Not bodily alwayes and locall, but sometime spirituall neerenesse or distance. Eph. 2, 13. *Ye which sometime were far off, are made nigh by the blood of Christ.* Neerenesse and farness: respect not place heere, but condition or estate: the Gentiles in estate of vnbelcse, were far off, euen enemies and vngodly; but the selfe same being conuerted, & by faith set in y^e estate of grace, were so neere, as to become friends, members of Christ, Children of God, and heyres of heauen.

[**Night**] That space of time wherein darknesse couereth the face of the earth, the Sunne being absent from vs. 1 Cor. 11 23. *The same Night when he was betrayed.* Also suddenly, when it is least lookt for, Esay 15, 1.

2 The time of ignorance and vnbelcse. Rom. 13, 12. *The Night is passed. 1 Thess. 5, 7. Sleep, and be drunke in the night.*

3 Time after death, or death it selfe. Iohn 9, 4. *Night will come, when none can worke.*

[**Night cometh**] As the *Idu-*

means had their morning of prosperity and liberty, when they snooke off the yoke of *K. Ioram*, so their calamity & misery by *Sanherib* King of *Assyria* was coming and approaching (as a black Night) vpon them. Esay 21, 12.

[**Of the Night**] Blinde and ignorant persons, ouerwhelmd with the darknes of ignorance and infidelity, hauing the Sun of the Gospell hid from them. 1 Thess. 5, 8. *Ye are not of the Night.*

N. O.

[**Noble**.] A person aduanced to honor by descent or merit. Dan. 3, 2. *He sent forth to gather together the Nobles.*

2 One of excellent piety & vertue, renowned & ennobled for speciall Graces. Acts 17, 11. *These were more Noble then they of Beræa.*

3 Renowned, famous, & glorious. Psal. 44. *Our Fathers haue declared thy Noble works.*

4 Men picked and singled out from others, chosen men to accompany *Moses*. Exod. 24, 11. *Vpon the Nobles of the children of Israel hee laide his hand.*

[**Sonne of Nobles**.] One well and duely educated, fitted for the gouernment of a people. Eccle. 10, 17.

[**None**] All and euery one vniuersally. Psal. 14, 3. *None doth good, no not one.*

2 A

2 A few, or a little number by a **Synecdoche**. Iohn 3, 32. *And none receiveth his Testimony.*

[**Not**] An absolute deniall. Exod. 20. *Thou shalt not kill.* As in all prohibitions.

2 A conditionall denyall. 1 Cor. 6, 10. *Conetous theenes shall not inherite.* As in many threatnings and comminations. [Not] is a particule of denying, or forbidding.

3 A respectiue and comparative deniall. 1 Cor. 1, 17. *Sent not to baptize, but to preach.* Ps. 51, 16. *Sacrifices thou wouldst not.* Psal. 40, 6. *Ier. 31, 34. Eueny man shall not teach his neighbour.* Hosb. 6, 6. *Desired mercy, and not Sacrifice.* Likewise in sundry other speeches of comparison, where a thing is not simply denied, but in some respect; as also in Eph. 6, 6. Heere by this particule [Not] other enemies, as wicked men and our owne lusts are not excluded; but the cheefe about all is noted and named; to wit, the diuels.

[**Nothing**] 1. No good worke at all pleasing to God, nor so much as a good thought. Iohn 15, 5. *Ye can do nothing without me.* 2 Cor. 3, 5.

2 No doctrine pertaining to saluation, or any authority to preach it. Gal. 2, 6. *They did adde nothing to me.* 1 Cor. 2, 2.

3 No reward or wages for their labour. 3 Iohn, 7. *Taking nothing of the Gentiles.*

4 No one word, speech, or sentence. Math. 27, 12, 14. *He answered nothing.*

5 Of no worth, value, vse, or account for true godlinesse. 1 Cor. 13, 2. *I am nothing*; that is, it profiteth me nothing, as v. 3.

6 No meate, or no kinde of eatable things; for of such he speaketh, Rom. 14, 14. *There is nothing vncleane.* These 2 words [nothing] and [all things] are to bee expounded according to the subiect or matter which is presently entreated of.

7 No diuinity, no godly power. 1 Cor. 8, 4.

[**Nothing in me**] No power ouer me, no matter nor cause against me, being the innocent Lambe of God, and the eternal Sonne of God. Ioh. 14, 30. *And hath nothing in me.*

[**To Note a man**] To excommunicate him. 2 Thess. 5, 14. *Note that man, and haue no company with him.* These words shew what is meant by noting: as also the like in 1 Cor. 5, 9, 11. The end of excommunication, is to bring the party so noted, vnto shame, & may leade to repentance. To make lucre & money the end of excommunication is most filthy merchandise of holy things, yet too common in the Court of Rome where all things be vendible. Such as thinke the word Note to be no more but to signifie, neither obserue y^e greek word

D d 3 which

Time of darkness for
the night when he was
betrayed. Am. 5, 18. Mic. 3, 6.
Job 35, 10

and free from assailing, as the Eagles nest. Obad. 4. *Thy Nest among the Starres.*

N. I.

[Niggard] A Churle, who spareth more then is fit.

2 A wicked man, by a Synecdoche. Esay 32, 5. *A Niggard shall be called no more liberall.*

[Nigh and far off.] Not bodily alwayes and locall, but sometime spirituall neerenesse or distance. Eph. 2, 13. *Ye which sometime were far off, are made nigh by the blood of Christ.* Neerenesse and farness: respect not place heere, but condition or estate: the Gentiles in estate of vnbeleefe, were far off, even enemies and vngodly; but the selfe same being conuerted, & by faith set in y estate of grace, were so neere, as to become friends, members of Christ, Children of God, and heyres of heauen.

[Night] That space of time wherein darknesse couereth the face of the earth, the Sunne being absent from vs. 1 Cor. 11 23. *The same Night when he was betrayed.* Also suddenly, when it is least lookt for, Esay 15, 1.

2 The time of ignorance and vnbeleefe. Rom. 13, 12. *The Night is passed, 1 Thess. 5, 7. Sleep, and be drunke in the night.*

3 Time after death, or death it selfe. Iohn 9, 4. *Night will come, when none can worke.*

[Night cometh] As the Id-

means had their morning of prosperity and liberty, when they shooke off the yoke of K. Ioram, so their calamity & misery by Sennacherib King of Assyria was comming and approaching (as a black Night) vpon them. Esay 21, 12.

[Of the Night] Blinde and ignorant persons, ouerwhelmd with the darknes of ignorance and infidelity, hauing the Sun of the Gospell hid from them. 1 Thess. 5, 8. *Ye are not of the Night.*

N. O.

[Noble.] A person aduanced to honor by descent or merit. Dan. 3, 2. *He sent forth to gather together the Nobles.*

2 One of excellent piety & vertue, renowned & ennobled for speciall Graces. Acts 17, 11. *These were more Noble then they of Berona.*

3 Renowned, famous, & glorious. Psal. 44. *Our Fathers haue declared thy Noble works.*

4 Men picked and singled out from others, chosen men to accompany Moses. Exod. 24, 11. *Vpon the Nobles of the children of Israel hee laide his hand.*

[Sonne of Nobles.] One well and duely educated, fitted for the government of a people. Eccle. 10, 17.

[None] All and every one vniuersally. Psal. 14, 3. *None doeth good, no not one.*

2 A

2 A few, or a little number by a Synecdoche. Iohn 3, 32. *And none receiveth his Testimony.*

[Not] An absolute deniall. Exod. 20. *Thou shalt not kill.* As in all prohibitions.

2 A conditionall denyall. 1 Cor. 6, 10. *Conetous theenes shall not inherite.* As in many threatnings and comminations. [Not] is a particule of denying, or forbidding.

3 A respectiue and comparative deniall. 1 Cor. 1, 17. *Sent not to baptize, but to preach.* Ps. 51, 16. *Sacrifices thou wouldst not.* Psal. 40, 6. *Ier. 31, 34. Emery man shall not teach his neighbour.* Hosb. 6, 6. *Desired mercy, and not Sacrifice.* Likewise in sundry other speeches of comparison, where a thing is not simply denied, but in some respect; as also in Eph. 6, 6. Heere by this particule [Not] other enemies, as wicked men and our owne lusts are not excluded; but the cheefe about all is noted and named; to wit, the diuels.

[Nothing] 1. No good worke at all pleasing to God, not so much as a good thought. Iohn 15, 5. *Ye can do nothing without me.* 2 Cor. 3, 5.

2 No doctrine pertaining to saluation, or any authority to preach it. Gal. 2, 6. *They did adde nothing to me.* 1 Cor. 2, 2.

3 No reward or wages for their labour. 3 Iohn, 7. *Taking nothing of the Gentiles.*

4 No one word, speech, or sentence. Math. 27, 12, 14. *He answered nothing.*

5 Of no worth, value, vse, or account for true godlinesse. 1 Cor. 13, 2. *I am nothing;* that is, it profiteth me nothing, as v. 3.

6 No meate, or no kinde of eatable things; for of such he speaketh, Rom. 14, 14. *There is nothing vnclane.* These 2 words [nothing] and [all things] are to bee expounded according to the subiect or matter which is presently entreated of.

7 No diuinity, no godly power. 1 Cor. 8, 4.

[Nothing in me] No power ouer me, no matter nor cause against me, being the innocent Lambe of God, and the eternal Sonne of God. Ioh. 14, 30. *And hath nothing in me.*

[To Note a man] To excommunicate him. 2 Thess. 5, 14. *Note that man, and haue no company with him.* These words shew what is meant by noting: as also the like in 1 Cor. 5, 9, 11. The end of excommunication, is to bring the party so noted, vnto shame, & may leade to repentance. To make lucre & money the end of excommunication is most filthy merchandise of holy things, yet too common in the Court of Rome where all things be vendible. Such as thinke the word Note to be no more but to signifie, neither obserue y greek word

Did 3 which

Time of darkness for
the night
Am 8, 10
Job 35, 10

which is not *Seemaine*, nor the Article put before (Epistle) to point out a certaine Epistle, euen this written to the *Thessalonians*.

[*Novice*] A young Scholler, one newly or lately planted into Christianity. 1 Timothy, 3, verse 6. *Hee may not bee a Novice or young Scholler*; that is, a Childe in vnderstanding.

N. V.

[*Nurce*] A godly Queene. Esay 49, verse 23. See Nuring Mother.

2 A Minister of the word, louing and tender as a Nurce. 2 Theff. 2, verse 7. *We were gentle among you, as a Nurce cherisheth her children.*

O. O.



O. O.

[*O*] The voice of one Lamenting. Luke 13, 34. *O Ierusalem, Ierusalem.* 2 Sam. 18, 33.

2. The voyce of one praying, and calling vpon another. Mat. 6, 9. *O our Father.*

3 The voice of one wondering, and exclaiming with admiration, as at some strange thing. Ro. 11, 33. *O the depth of his Wisedome.*

4 The voyce of one chiding or speaking to another in way of reprehension. Gala. 3, 1. *O ye foolish Galatians.* Luke 24, ver. 24. *O ye Foolish and slow of heart.*

5 The voice of one exhorting and encouraging to duty. Psal. 95, 1. *O come let vs sing vnto the Lord.*

O. B.

[*To Obtaine mercy*] To receiue and get the gift of Faith by the mercy of God. A *Metonymy* of the cause for the effect. Rom. 11, 31. *Through your Mercy, they shall obtaine Mercy.* The meaning is more fully thus, y the mercy shewed to the Gentiles in calling them to Christ after the Iewes were cast out, should be an occasion that the Iewes by the mercie of GOD

(beeing nowe in vnbeleefe) should heereafter belecue and be saued, forsomuch as the vnbeleefe of the Iewes was occasion of saluation to the Gentile, ver. 30. Me thinks the generall calling of the Iewes toward the second coming of Christ, is plainly by *Paul* in this 11. to the Rom. prooued to be possible and prebable in verse 24. by an argument from the lesse to the more: also from the power of God, ver. 23. and then that it is infallible & certainly shall be, as agreeable to the wil of god reuealed to *Paul* ver. 25. confirmed by prophetical authority, foretelling it in two places out of Esa. verse 26, 27. by the digniry of the Iewes, being Gods elect people, ver. 28. also by the Nature and condition of Gods calling and gifts, which are immutable, verse 29. by the comparison of Iewes and Gentiles, & the common end of their miseries, verse 30, 31, 32. Lastly, from the couenant made to *Abraham*, and the Fathers of the Iewes, ver. 16. To al which may the Testimony as of the Lord, in Ezek. 37, 1, 2, 3, 4. and Reuel. 7, 4, 5. and chapter 21. verse 2, 3, 6, 7. Also of his Seruants, *M. Caluin, Beza, Iunius, Piscator, Paraus, Peter Martyr, D. Willer, Fathers and Schoolemen, Hillary, Chrysostom, The. Aquinas.*

Dd 4

[*Obe*

[**Obedience**] A readinesse to doe the will of God in things commanded or forbid by him, be they neuer so troublesome, and neuer so much against our reason and liking. Rom. 5, 19. *As by the Obedience of one man.* 1 Sam. 15, 22. *To Obey is better, &c.* Exod. 24, 7. *We will doe it, and be Obedient.*

2 Submission to the Gospell, when it is belceued of vs. Rom. 1, 5. and Rom. 10, 17.

3 Rumor and fame of Obedience, Rom. 16, 19. So Rom. 1, 8.

[**To Obey Ministers**] To submit with readines to their authority, suffering their words of exhortations and rebukes to take place with vs, for our reformation. Hebrues 13, 17. *Obey them, who haue the oversight of you, and submit your selfe.*

[**To Obey the Doctrine**] To belceue it, and liue after it, whē our reason, minde, conscience, will, affections, and members, are brought vnder it, to stoop to it, and bee gouerned by it. Ro. 6, 16. *Ye haue Obeyed from the heart, the doctrine, &c.*

[**To Obey Parents, Magistrates, and Masters**] Willingly to performe their iust commandements, and patiently to beare euen their vniust corrections. Ephe. 6, 1. *Ye children, Obey your parents.*

[**To Obey the lusts of sinne**]

In will to consent vnto, and in workes to practise the euill and sinfull desires of our harts. Rom. 6, 12. *That yee should Obey the lusts of sinne.*

[**Oblation**] Some externall thing, offered and giuen vnto God, to pacifie and appease his anger against sinne, orto witnesse thankfulness for some benefit. Psal. 51, 19. *Burnt Offering & Oblation.*

The word in the Hebrew signifieth generally a gift or present carried to any. Gen. 32, 13. Psal. 45, 12. and 72, 10. and in speciall, a gift or oblation presented to God. Genesis. 4, 3, 4, 5. Psalm. 96, 8. most specially the oblation of Corne or flower, called the meare-offering. Leuit. chap. 2. Numb. 29. There is then a ciuill offering, called a present or gifte to men, for loue and honour sake; and a sacred offering to God for gratulation or propitiation.

Note further, that it was provided by the Law, that things offered to God, were to bee without blemish, neither blind broken, or maimed, or which had a Wem, or was scuruy, or scabbed; by all which was signified, the perfect Sacrifice of Christ, holy, harmlesse, &c. Heb. 7, 27. 1 Pet. 1, 19. Secondly, our obedience, though vnperfect, yet as it proceedeth from the holie Spirit, to bee pure before G O D, beeing

with-

without all hypocrisie. As 1. Tim. 2, 8. 1 Ioh. 3, 3. Mal. 3, 11. Thirdly, that in heauen no vn-cleane person shal come. Cant. 4, 7, 8. and Eph. 5, 5.

Note.

Note further, that the salting of Oblations or Sacrifices with salt according to y^e Law, Leuit. 2, 13. which is repeated Marke. 9, 49. signifies that the covenant of God made with vs in Christ, should dwell in vs, & be rooted in our heart. Marke 9, 50. Secondly, the mortification of our Lusts, as salt soketh and drieth vp fresh and vnhol-some humours; to which purpose Christ applyeth it, Marke 9, 42. Thirdly, that zeale and teruency ought to season all our actions, ioyned with care of mutuall peace, Marke chap. 9, verse 50.

[**Offering burnt**] The expiation of sinnes by Christ, whose whole manhood was burnt vp in the fire of his fathers wrath: the Sacrifice called Sinne-offering, figured and sealed the same: as in Hebrues 10. verse 6 and 10.

[**Observation**] Outwarde pompe and shew of maiesty to be knowne by, Luke 17, 20. *The Kingdome of God commeth not with Observation.*

[**To Obserue dayes**] To attribute holynesse and vertue, to dayes, which belongs not to them; or to put religion in difference of dayes. Gal. 4, 10.

Ye Obserue dayes and Moneths, &c.

[**To Obserue the Tradition of men**] To keepe and holde superstitiously the rules and precepts deliuered vnto vs by mē. Mark 7, 8. *Ye Obserue the traditions of men.*

[**Obeysance**] Ciuil reuerence, by bowing the body, in token of the regard which wee owe to some person of dignitie and worship, for his yeares, giftes, or place. Exod. 18, 7. *And did Obeysance.*

[**Odour.**] The efficacie of Christes death, appeasing the wrath of God, for the sinnes of the elect, causing themselves, and their prayers to be acceptable to God, Reu. 8, 3. *Much Odours was giuen vnto him.* Eph. 5, 2. *A Sacrifice of sweet smelling Odour.*

2 The workes of Charity, which being done in Faith, are vnto God (through Christ) as a pleasant Odour. Philip. 4, 18. *That which came from you, was an Odour that smelleth sweete.*

[**Of**] Efficient cause, or author and chiefe worker of a thing, Math. 1, 18. *And she was found to be with childe of the holy Ghost.* Rom. 11, 36. *Of him are all things.* Iohn 1, 3. *But are born of God.*

In carnall generation, this particle (Of) so noteth the materiall cause of which wee do come and be borne, as it implieth

eth efficient too, for parents be both first workers, and also the matter of generation. It is not so in our spirituall begetting, where God is onely efficient, the immortal seed of the word hath the place and force of the matter.

2 The instrumentall cause. *Acts 19, 11. God wrought Myra- cles by the hand of Paul.*

3 The materiall cause or matter, whereof any thing is made. *Rom. 1, 4. Borne of the seed of Dauid.*

4 In. *Gal. 2, 16. By the Fayth Of Iesus Chr. st.*

[Of him, by him, and for him] That all persons, Angelles and men, also all other Creatures and woikes do take theyr beginning of God, as their first cause, to bee by him sustained in regard of preservation; and for him in respect of their end and perfection. *Rom. 11, ver. 36 For Of him, by him, and for him, are all things, that is, layeth M. Calvin, of God himselfe alone, none other mouing him, by him, none other helping him; and for his owne glory, & not for any other cause.*

[Offence] A stone, blocke, or some other thing, wherat men may stumble.

2 Euery occasion of sinning giuen to others, *Mathew 18, 6. Who soeuer shal Offend one of these little ones. Verie 7. Woe bee to them by whome Offences come.*

Rom. 14, 21. 1 Cor. 8, 13. Give no Offence to the Church of God. Euery hinderace in the course of godlinesse, offered vnto vs by another, is an Offence; and (as it were) a stone cast in our way to make vs stumble. This is an Offence giuen.

3 Euery hinderance and let in our course, not offered by others, but laide holde of by our selues, without iust cause; as when the Iewes were offended with Christes Doctrine. *Mat. 15, 12. The Pharisees are Offended in hearing this saying. Iohn 6, 61. Doth this offend you? This is an Offence taken.*

4 Euery sinne or fault against God, or our neighbor, how secretly or priuately soeuer done. *Rom. 5, 15. The gift is not so as is the Offence.*

5 Knowledge of an Offence. *Rom. 5, 20. The Law entred, that the Offence might abound. Rom. 3, 20. For by the Law comes the Knowledge of sinne.*

[Without Offence] Not one free from sinne, but free from giuing occasion of sinne to others, in actions before men, as well as sincere before GOD in their minds. *Phil. 1, 10, without Offence.*

[To Offend] To do any sinne in thought, worde, or deede. *James. 3, 2. Hee that Offends not with his tongue is a perfect Man. Psal. 19, 12. Who can tell howe oft he Offendeth? Math: 23, 16.*

2 To

2 To minister or giue occasion of sinne, either by word or example. *1 Cor. 8, 13. That I may not Offend my brother.*

3 To take occasion of sinning, when none is giuen, as the Pharisees at the Disciples plucking the eares of Corne on the Sabbath. *Marke 2, 23. As before, Math. 15, 12. They were Offended at that saying.*

[Office] Some function or calling, which bindes to duty.

2 Some duty which is to be done in regard of some charge or function which we beare in Church, Commonwealth, or family. *Rom. 12, 7. He that hath an Office, let him waite on his Office.*

[Officers] Seruants and Ministers, which attend vpo Magistrates, to execute their Commandements. *Math. 26, The Officers of the High Priest. Acts 5, 22.*

O.

K.

[Okes and Gardens] Properly a kinde of Tree (or Trees in generall) and some enclosed ground for Hearbes, Plantes, Flowers, Walkes, and other pleasure: improperly by a figure Metonymie, such Chapels and Altars as Idolatrous Iewes erected vnder Okes, and in greene Gardens contrary to the prescript of God, who had sanctified the Temple and Al-

tar at *Ierusalem*, for his sacrifices and oblations, as *Psal. 132, 8, 13. and Deut. 12, 4, 5, 6. 1 Ki. 8, 19. and 2 Chr. 7, 12. Deut. 16, 21.* And by a Synecdoche of part, these Altars thus erected signifies all voluntary seruice of God. *Col. 2, 23. and every inuention of man in the publike worship of God. Esay 1, 29. For ye shall bee ashamed of the Okes and Gardens which ye haue desired and chosen.* Where note from (ye haue desired and chosen) that Idolatry hath originall fro men themselves, feruently coueting and choosung it freely: whence it is, that Idoll seru-ers are such hot persecutours of such as mislike their superstition, and be at such cost to vphold it.

[As an Oke without Lease] That Idolatours in the day of the Lords wrath, should bee stript and spoyled of all their good and pleasant things. *Reuel. 18, 14, 16, 17, 22, 23.* Euen as an Oke in midst of Winter, lacking greennes of lease, and all viriditie and vigour, or as a Garden in middest of Summer withered by drought and lack of water. *Esay 1, 29. Thou shalt be as an Oke without Lease.*

O.

L.

[Wilde Oliues] Gentiles, which were strangers from Gods Couenant.

[Right

[**Right Oliues**] The Iewes which were the people of his Couenant. Rom. 11, 17, 24.

[**Oliue branches, or Plants**] Children, which (as Oliue branches) are an Ornament & delight to their Parents. Psal. 128, 3. *As Oliue branches round about his Table.*

[**Old Man**] Our naturall disposition to euill. See Man.

[**Old Vessels**] A mind nourished in blinde superstition, & idle ceremonies. Math. 9, 17. *Neither doe we put new Wine into Old vessels.*

[**Old things**] Naturall corruption, and the fruites of it. 2 Cor. 5, 17. The same is meant by Old Leauen. 1 Cor. 5, 7.

O. N.

[**Once and twice**] Often, or many times. Psal. 62, 11. *God spake Once or twice.*

[**Once**] A thing (which being done) is not iterated or gone ouer againe. Thus Christ is saide to be Once offered, to haue died Once, to haue suffered Once. Rom. 6, 10. Heb. 9, twolast verses. Heb. 10, 10. *Once and nomore.* Therefore the sacrifice of the Masse is abominable, charging Christs death with insufficiency, and the word with vnruth. Their distinction of bloody and vnbloody Sacrifice, is also directly against the Scripture, which

teacheth, there is no remission, without shedding of blood Heb. 9, 22.

[**One**] One onely, so as there is no more of that kind; as One God, One Mediatour, One Oblation, &c. 1 Tim. 2, 5. 1 Cor. 8, 4. Heb. 10, 14.

2 Vnited to Christ, and among themselves by faith and loue. Iohn 17, 21.

[**One accord**] Common agreement and vnity of minde in Religion. Acts 2, 46. *And they continued daily with One accord.*

[**Both One**] Iewes & Gentiles to be gathered & ioyned into one people and Church of Christ. Ephe. 2, 14.

[**One Body**] First, all the faithfull so compact and knitte together like a body, consisting of many members welioyned; therefore stand bound so to loue and helpe one another, as members of a naturall body do afford mutuall succour. Ephe. 4, 4. Col. 3, 15. *Ye are called to peace in One body.* See 1 Cor. 12, 26, 27.

2 The corporation or society of Church Officers, who haue the resemblance of a naturall body with their gifts, modestly to serue and further the whole, not One lifted vpe about others through pride & contempt, or despising others by disdain. Rom. 12, 5. *Somee beeing many, are One body in Christ.*

Christ. See ver. 6, 7, 8.

[**One heart**] Consent in religion and affection. Ezek. 11, 19. *I will giue thee One heart.*

[**To be perfect in One**] To be firmly and for euer vnited and knit vnto God the Father, thorough Christ our head and mediator by the spirit and faith, and amongst them by consent of minds and wils. Ioh. 17, 23. *That they may be perfect in One.*

This sentence leads our minds to the consideration of a threefold most blessed Vnion. The first is consubstantiall of the Father and the Sonne (*Thou in Me.*) This is an vnion consubstantiall of persons in one essence; and it is the soueraigne cause of the two vnions following. 2. Vnion is the coniunction of Christ the heade with the Church his true and myſticall body. This is an Vnion of two natures in one will, [*In them.*]

The third Vnion is the Communion of the faithfull one with another, as fellow-members (made perfect in one) This with the former Vnion, are not by mixture and transfusion of substances; but by the spirituall bands of faith and loue. Whence it cometh on the one side, that Christ with all his merites and gifts, are in common distributed to beleevers his members: and on the other side, the faithfull doe mutually impart and be-

stowe all their goods things, inward and outward, vnto the vse and benefite one of another. And this is that Communion of Saints, whereof wee make profession in our Creede to beleue it.

[**One shepfold.**] One Catholique Church, consisting of beleeuing Iewes and Gentiles in all ages and places, Ioh. chap. 10, ver. 16. & *One shepfold.*

[**One spirit**] Spirituall vnion, being knit to God by one Spirit, 1 Cor. 6, 7. *Is One Spirit.*

[**One in Christ**] To bee as it were but one man. Gal. 3, 28. *Yee are all One in Christ Iesu,* that is, most straightly conioyned vnder Christ your head, as if yee were all but One, quickened by one Spirit to GOD; as they are to the World by one soule.

[**One thing is needfull**] The sound and sauing knowledge of Christ by the word preached, Luke chapter 10, verse 42. *There is one thing needfull. Psal. 27, verse 4. One thing haue I desired.*

[**One way**] The doctrine of godlinesse, which is but One, as there is but One God. Iere. 32, verse 39. *I will giue thee One way.*

[**One day**] The first day. Gen. 1, ver. 5; by an Hebraisme vsuall in the Scriptures, a car-

cardinal number put for an ordinall, Genes. 8, 5. Math. 28, 1. Gen. 2, 10. The name of the one (1. first) is *Pison*. 1 Cor. 16, 1.

[*One faith*] One Doctrine not one gift of Faith. Ephe. 4, 5. Faith is one, in respect of the object, but sundry in respect of the subject.

O.

P.

[*To Open.*] To vnlocke something, shut vp and lockt fast from vs.

2 To giue vnto vs what wee desire in prayer. Thus God openeth to vs. Math. 7, 7. *Knocke, and it shall be Opened.*

3. To let in and receiue Christ, to dwell in our hearts by faith. Thus we open vnto Christ, *Reuel. 3, 20. I stand at the doore and knocke, if any Man Open.* &c. *Psal. 24, 9.*

[*To Open the eare*] To giue power vnto our soule, to vnderstand and obey what wee heare of Gods will out of his word. *Psal. 40, 8.*

[*To Open the eyes*] To giue light of Diuine knowledge to such as were wholly blind before, through ignorance. *Acts 26, verse 18. To Open the eyes of the blinde.*

2 To helpe and encrease their knowledge which do already see, that they may know the truth more fully then before. *Psal. 119, 18. Open my eyes*

that I may see the wonders of thy Law. Luke 24, 45. *Hee Opened their vnderstanding, &c.* See further for this phrase in [*Eyes*]

There is a double opening of the eyes, one proper, when the fleshly eye of the body is made to see that which before was not scene. The other improper or Metaphoricall, which is the opening of the mind, by wit vnderstandeth things which before lay hid. And this cometh two wayes: either of grace, when the holyc Ghost enlightneth the minde to see that which is good, pertaining to happinesse and perfection, by an illumination immediate and extraordinary, as Luke 24 45. & mediate and ordinary, to wit, by Doctrine, as *Acts 26, 18.* Or it cometh of Diuine iudgement, when one hath giuen him a sense & conscience, of his owne sinne, being presented to his minde before by Satan blinded, as it hapned to *Adam*. Genes. 3. and *Iudas*, Math. 27, 5. This is sometime done, as by the inward worke of the Spirit in the soule (as in the two former) so by affliction men are made to vnderstand their fault, as *Iosephs* brethren. Gen. 42, 21. and in the prodigall son, Luke. 15, 17.

[*Opening the hand*] The large bounty and rich liberality of God, distributing good things to all liuing creatures.

Psal.

Psal. 104, 28. Thou Openest thy hand, and fillest all things with thy blessing.

[*To Open the heart*] To enable and giue power vnto the soule to behold, and thorough faith, to embrace Christ as our Sauour, with good feeling of his sauing mercies, *Acts 16, 14 God Opened the Heart of Lydia.* Our hearts are lockt vp by vnbeleefe, and opened by Faith.

[*Opening of heauen*] The parting of the firmament, *Acts 7, verse 56. He saw the heauens Open.*

[*To Open the Lips*] To giue sufficient matter by blessings from God, and ability by the spirit of God to utter the praises of God. *Psal. 51, 17. Our wickednesse lockes our Lips which are set open by grace.* This is one Key. The second key, is Gods benefits.

[*To Open the mouth.*] To begin to speake after some deliberation. Math. 5, 2. *Acts 10, 34. Then Peter opened his mouth.* And by a Metaphor, when life, and sense, and motion is attributed vnto things senselesse & liuelesse: as the earth in Gen. 4, 10. to exaggerate and encrease the inhumanity of *Caine* more vngentle and fierce then the brutish & vnreasonable earth, which kindly receiued in *Abels* blood, to hide that from the eye of men, which hee had cruelly shed and spilled: *The*

earth Opened her mouth.

[*To Open the Scriptures.*] To interpret and make plaine the true meaning of the Scripture. Luk. 24. *Hee Opened vnto them the Scriptures.*

[*Opportunity*] The fittest & most meete time for the doing of any thing, Rom. 13 11. *Considering the Opportunity or season.* The time of preaching the Gospell, is our Opportunity or season, wherein to seeke our owne saluation.

[*Oppression*] The wringing and crushing of others, when great ones of the worlde deale extreemly and cruelly with the poore and needy; or when one ouer-reacheth another in bargaines. *Esay 5, 7. Beholde Oppression.* 1 *Thess. 4, 3.* The word in *Esay*, is a Scab in the Originall Text. Oppressors bee like scabs which do molest men.

2 Any violence offered, either to mens bodies, estates, or consciences. 1 *Timothy chap. 15, Before I was an Oppressor of them.*

O.

R.

[*Oracle*] The answeres of the heathnish Gods, deliuered in prose or verse.

2 The answeres of God, declared to his people, by the mouth of *Moses*, or by his own mouth; euen the whole covenant of the Law. *Acts 7, 38.*

Who

Who receiued the liuely Oracle: to giue to vs.

3 The whole word of the law deliuered vnto *Moses* from Gods mouth, together with promises concerning Christ, and saluation by him. Rom. 3, 2. *To them of credite, were committed the Oracles of God.*

[**Liueley Oracle**] Making aliue, or giuing life. Such the words of the Law are in their owne nature; and also, to such as perfectly keepe the. n. Acts 7, 38. Rom. 7, 10. *The commandments was ordained to Life.* If it be occasion of death to any, it is their owne fault.

[**Oder**] A meane of peace, & of auoiding confusion. 1 Cor. 14. verse last: *Let all things bee done in Order.* It is order for one to pray, and the rest to say Amen. For one to speake, & the rest to heare. For many to sing together.

2 Time, some being raysted before, as Christ; some after, as Christians. 1 Cor. 15, 23.

[**Ordinance**] Appointment, decree, and determination, touching things to bee, or to bee done, or not to bee done. Psal. 119, 91. *They continue to this day by thine Ordinance,* Exodus. 18, 16. *And declare his Ordinances.* Thus Gods decrees are his ordinances, though vnwritten.

2 Some function & estate of life, appointed for the good

of mankind. Thus Magistracy, Ministry, and Marriage, be Gods ordinances. Rom. 13, 1, 2. *The powers that be are Ordained of God; whosoever resisteth power, resisteth Gods Ordinance.* Note, that the distribution & degrees of Magistrates bee of God as author, as well as the generall dignity.

3 Any Commandement of God, appointed as a path, for vs to walke in. Deut. 6, 2. *That thou shouldest keepe all his Ordinances and Commandements.* Gen. 26, 5. Thus Gods written precepts are his ordinances.

[**Ordinances euertlasting**] The Ceremonies & types of Christ which are called euertlasting, because in Christ (the truth of such Types) they haue a perpetuall continuance, Exodus 12, ver. 14. *By an euertlasting Ordinance.*

[**To change the Ordinances**] To alter or turne rites and Ceremonies instituted of God, from the right vse for which they were ordained, whilest they see not Christ in them, the substance of those shadowes, and disanulling the Couenant founded in the Messiah. Esay 24, 5. *They haue changed the ordinances, and broken the euertlasting Couenant.*

[**To Ordaine**] To appoint and decree something to some speciall end. Roman. 7, 10. *The Commandement was ordained*

10

to life. Acts 16, 4. *Decrees ordained of the Apostle, &c.*

[**Originall sin**] That transgression which hath in it, 1. Adams disobedience imputed to vs. 2. Want of his perfect righteousness, 3. Corruption of Nature. 4. Desert of punishment. Psal. 51, 5. Rom. 5, 12.

[**Oath**] A calling of Gods name (the searcher of the heart) to witnesse a needefull truth, for the ending of strife and controuersies. Heb. 6, 16, *An Oath for confirmation, is the end of all strife.* Deut. 6, 13. The end and vse of an Oath, is eyther for the ending of controuersies, or for the performing of promises. An Oath may bee taken, eyther publicly, or priuately, if cause be. Ioshua 2, 20

2 A wicked or false taking God to witnesse, for some euil end; as eyther to do some wickednesse, or to hinder some good thing. Math. 14, 9. *For his Oaths sake.* Herods Oath.

[**Oath of God**] An Oath which God exacteth of his people, and they willingly giue vnto God, for performance of obedience vnto him. Eccle. 8, 2. *Take heed to the word of the Oath of God.* They erre, which deny vnto Christians the lawfull vse of an Oath.

[**Otherwise**] Contrariwise. Gal. 1, 8. *If I or an Angel preach to you otherwise.* Note, that there is nothing more contra-

ry to free iustification by faith, then to holde that we be iustified by merit of workes, yea such workes as bee done by grace. See Rom. 11, 6. Where grace and merit of workes are opposed as contradictories, & cannot consist, but the putting and affirming the one, is the denyall of the other. Therefore both false Apostles in S. Pauls times, and hereticall popish teachers now, do directly (in ioyning workes with grace, in the iustification of a sinner before God) crosse and fight against the doctrine of the Gospell. It is worthy to be remembered & regarded, what Chrysostome that golden mouthed Doctour writ on these words of Galat. 1, 8. The Apostle (saith he) hath not thus written, if they preach contrary, or ouerthrow the whole Gospell, but, if they preach neuer so little as may bee, otherwise then ye haue receiued, yea if they corrupt or impaire, let him be accursed. Seeing all points of Christian doctrine, & is necessary to saluation, be most fully and perfectly contained in the writings of Prophets & Apostles, it strongly followes hereupon, that whatsoever is added thereunto, be it neuer so little, and vnder neuer so faire a pretence, that same is taught not onely beside, but against them.

[**Ouen**] The burning lusts of

E e

Adul-

Denyall of Magistracy and Oaths vnto Christians, is the error of Anabaptists.

Adulterers. Hosea 7, 4. *The Adulterers are as an Owen beated.* And verse 6, *Their heart is ready as an Owen.*

2 The earnest hot desire of Innouation.

[**fiery Owen**] Gods burning wrath, consuming his enemies. *Psal. 21, 9.*

[**Ouertaken**] One out-reached or preuented by the deceite and sleight of sinne and Satan. *Gal. 6, 1.*

O. W.

[**Owne**] Gods chosen in Christ, which *Paul* calls a peculiar people. *Tit. 2, 14. Iohn 17, 10. All thine are mine.* *Iohn 13, 1. Forasmuch as hee Loved his Owne.*

2 Such as beare the name of his people, to wit, the Israelites, with whom GOD had made a couenant, & to whom he gaue his word and Sacrifices. *Iohn 1, 11. Hee came vnto his Owne, and his Owne receiued him, not.*

[**Owne**] in this one sentence, is referred in the first place vnto things; for *Iudea, Ierusalem*, and the Temple were his own: and vnto the persons in the second place, where, his Owne, signifieth the Iewes, by a singular priuiledge called and adopted to be his household, and as it were his Sacred sheepefolde, to whom the Oracles of

God were committed. *Rom. 3, 2. See Rom. 9, 4. hereupon termed his peculiar, his treasure, an holy Nation, &c. the whole world, and all which dwell in it, bee his owne.*

O. X.

[**Ore**] The Minister of the word, which laboureth in the word and doctrine. *1 Cor. 9, 9. Thou shalt not muzzle the mouth of the Oxe.* Hath God care of Oxen?

O. Y.

[**Oyle**] The iuice of the Oliue, which is natural Oyle. *Psal. 104, 15. And Oyle to make the Face of men to shine.*

2 That Oyle consecrated and made (by Gods appointment) to annoint the Priests, their garments, and holy things about the Tabernacle. *Exod. 30, 25, 26. So thou shalt make of it the Oyle of holy oyntment.* This was artificiall and typicall oyle: A figure of those gifts with which Christ beyond measure, and by him, his members in measure were furnished.

3 The holy Ghost, with his spiritual gifts, whereby soule is refreshed and cheared. *Psal. 45, 7. Thou hast annointed him with Oyle of gladnesse, above his fellowes.* This is spirituall oyle. As *Mathew 25, ver. 4. Oyle in their*

their Lampes.

4. That Oyle, wherewith the sick were annointed in the Primitiue Church, for healths sake. *Iames 5, 12. Annoint them with holy Oyle in the name of the Lorde.* This was myraculous oyle, giuen for a sign of health, not as a Medicine; and it lasted but for a time, till the guift of myracles ceased. Therefore, the imitation heereof by the Papists, is absurd and impious. For the gift being ceased, there is no sence to vse the signe; especially, at point of death, when there is no more hope of health.

5 A person annointed with Oyle, to wit, Christ; vpon whom the spirit of the Lorde resteth, because hee hath annointed him. *Esay 10, 27. The yoke shall bee destroyed, because of the Oyle, or annointing.*

6 Sweet alluring wordes. *Prou. 5, 3. Her mouth is softer then Oyle.*

[**Oyle of Gladnesse.**] The Spirit of God, enabling vs to comfort the weake-hearted, making our selues and others glad with his grace. *Psalme 45, 7.*

[**To annoint with Oyle**] To furnish and beautifie one with the gifts of the Spirit. *Psal. 45, 7. Acts 10, 38. God Annointed Iesu,* that is, bestowed giftes vpon him in all fulnesse.

Whereas by the Law, Exo-

dus 30, 31, 32. none might annoint any flesh with the holy Oyle vpon excommunication: this did figure, that the reprobate, though they might be adorned with most excellent graces, yet should neuer be annointed with the holy oyntment of the Sonnes & Priestes of God. See *1, Iohn 2, 19, 20.*

[**Riuers of Oyle**] Earthlie things of all sortes, in great abundance. *Iob. 29, 6. The rocke powred mee out Riuers of Oyle.* In *Michah, chap. 6, 7.* it signifieth plentifull store of Oyle onely.

[**Oyntment**] The Spirit of illumination and discretion, enabling vs to see and discerne the truth of the Gospell from all errors and lyes. *1 Iohn ch. 2, verse 20. Yee haue an Oyntment, &c.*

2 Christ, who is more sweet to the soule, then any Oyntment can be to the senses. *Can. 1, 3. Hee is an Oyntment powdered out.*

[**Annointed of God.**] Called and ordained of GOD to do his will. *Esay 45, 1. Cyrus mine annointed.*

2 One, furnished vnmeasurably from heauen with the holy Ghost, and with power, to doe the whole worke of a Mediator, betweene God and man; so is Iesus onely, therefore called Christ, that is, An-

E 2 noin-

nointed. Psalme 45, 7. *God hath annointed thee with Oyle of gladnesse, &c.* Acts 10, 38. Esay 10, verse 27.

Note.

The first that euer we reade of, to haue consecrated his offering with Oyle, was *Iacob*. Genesis 28, 18. It was afterward appointed by Law to be so done: see Exodus 29, 2, 3, 4. Which Ceremony signified

these two things: One, that Christ was annointed and consecrated to his Office of Mediatour, with fulnesse of the Holy Ghost. See Psal. 45, 8. Esay. 61, 1, 2. Heb. 1, 9. Secondly, that the annointing of the Spirit, is that which makes vs and all our seruice acceptable to God. 2 Cor. 1, 21.

P. A.



P. A.

[Painted Wall] A Hypocrite, who seemeth to be that which he is not; as a Wall which is rough & rotten, yet by Painting, makes a faire shew. Acts 23, 5. *God will smite thee thou Painted wall.*

[Palace] *Cesar's Court*, that is, the persons which dwell therein. Phil. 1, 13.

[Palestina] The land of the Philistims, bordering vpon *Iudea*, and great aduersaries to *Israel*. Esay. 14, 29. *Reioice not Palestina.*

[Parable] A similitude or comparison fetched from earthly things which be in common vse, to help our vnderstanding in spiritual things. Mat. 22, 21. Lu. 16, 3. *Then spake he this Parable, &c.* And elsewhere often. It signif. a song which is in the mouth of euery one. Esay. 14, 4. Numb. 21, 17.

2 A darke speech, and (as it were) a riddle, when the truth is wrapt vp in obscure & harde words, or vttered in wise and Princely sentences. Mat. 13, 13. *I spake to them in Parables.* Psal. 49, 4. *I will incline my eare to a Parable, and utter my darke saying vpon the Harp.* Iohn 16, 29. *Now speakest thou plainly, & not in a Parable.* In good part.

3. Graue and short sentences and words, seruing to direct our life and actions. Prou. 1, 1. *The parables of Salomon the sonne of Dauid.*

4 Also for a by-woorde, reproof, and fable. Psal. 44, 14. and 69, 11. Iob 17, 6. In ill part.

[Paradise] That most pleasant and fruitfull garden wherein *Adam* and *Eue* were placed in the Creation. Gen. 2. This is earthly Paradise.

2 The third heauen, which for the fulnesse of pleasure and ioy, is called Paradise. 2. Cor. 12, 2, 4. *He was taken vp into paradise.* Lu. 23, 43. *This day thou shalt be with me in Paradise.* This is celestial Paradise. Reu. 2, 7. Some, to auoide the passage of Christs soule with the Theeues immediately vpon their death, going to heauen, haue expounded (grossely) Paradise to bee hell: others haue thought that Christ in his Soule went first to heauen, and after to hell, to triumph.

[Parents] Father & mother which beget and bring forth children. Eph. 6, 1. *Children, obey your Parents.*

2 Forefathers or Ancestors, which were alieue and are dead. Psalme 45, 16. *In stead of Parents* (so Tremellius reads it) *thou shalt haue Children*, that is, when Forefathers are dead, their Posteritie shall come in

E c 3 their

their stead, and thus thou shalt alway continue.

[**Lower parts of the earth**] The earth which is the lowest part of the world, being seated vnder the water as the heauiest and most massie Element. Eph. 4,9. *He descended first into the lowest parts of the earth.* Some expound this of the Virgins wombe, and of Christs incarnation therein, not amisse, for Christ is heere commended for humbling himselfe in our flesh. Others do refer this to Christ his locall descention into hell, which they determine to bee in the middle, or belly of the earth; but the first exposition is foundest and fittest, as appeareth by the antithesis, or opposition betweene his ascending on high, far above all heauens, and his descending into the lower parts of the earth; which plainly prooueth that heere is meant not the descention of his soule from the higher parts of the earth into hell, (as some would haue it) but the debasing of his God-head for a time from the higher parts of heauen into the earth, which is the neathermost parte of the world, where he walked and liued amongst men, beeing seene, felt, and heard, 1 Ioh. 1, 1, 2. Iohn 1, 14.

[**In Part**] Not wholly, nor perpetually, but partly for a certaine time. Rom. 11, 25.

[**Part**] An inheritance parted, shared out, and dealt vnto one, Psal. 16, 5. The word is generally vsed for lands, cities, goods, spoiles, that are shared out: it hath reference to the Law of the Priests which had no Part among the people, for the Lord was their part and inheritance. Numb. 18, 20. *The Lord is his peoples part and share.* Ier. 10, 16, and 51, 19. And againe, his people are called his Part. Deut. 32, 9. it signifies also fellowship. Acts 8, 21.

[**Partiall**] One which rashly preferreth one before another, as in Iames 2, 4.

[**In Particular**] Every one for himselfe, according to the duty of his function. 1 Cor. 12, 27. *Ye are members in Particular.*

[**Partaker of other mens sins**] Either to make their sins, to be the sinnes of *Timothy*, which should by him bee vnworthily admitted into the function of Ministers, whose faults in Doctrine and life, in not teaching at all, or not teaching well & diligently, shall bee communicated with such as ordaine the: or else it may be meant of such Elders sinnes as were rash in choosing vnworthy men. 1 Tim. 5, 22.

[**Passeouer**] The Lambe slaine and eaten, which is called the Passeouer, because it was a signe of God his pas-

sing

sing ouer the houses of the *Israelites*, when hee slew the first borne of Egypt. Exod. 12, 11. *For it is the Lords Passeouer.* 2 Chron. 5, 1. Exod. 12, 25, 26, 27 Deut. 16, 3, Mathew 26, 17, 18, *Christ eate the Passeouer, &c.* This is the Typicall and Sacramentall Passeouer.

2 Christ, by whose death we escape the wrath to come. 1 Cor. 5, 7. *Christ our Passeouer is slaine for vs.* This is our spirituall paschall Lambe, who was the substance of the Iewish Passeouer, and of all other Legall Sacraments and Types.

Note. In the first Passeouer, threer things were extraordinary, first the sprinkling of blood on the doore-posts signified & sprinkling of Christs blood, 1 Pet. 1, Secondly, the eating with loynes girt, staues in their hand, signified the leauing of all vncleannesse, 1 Pet. 1, 13, 14 Thirdly, their tarrying in the house till the morning, whereunto Esay alludes, chapt. 27. Note further touching & Passeouer, that the first and last day was an holy Conuocation, to signifie that all our life frō the beginning to the end ought to be holy. 1 Cor. 5, 7.

What the Iewish Passeouer was.

Their Passeouer was an holy action ordained of God, in

the killing & eating of a Lamb partly to the ende the Iewish Church might keep in memory the benefit which God did for them in the Land of *Egypt*, when he passed ouer their houses, and slew the first born both of man and beast of the *Egyptians*. Also to be a Testimony of Gods good will towards them, & to be a Type of Christ the true Paschall Lamb. Moreover to gather all the partakers thereof into the fellowship of one body: and finally, to put them in minde to be thankfull and innocent in their conuersion.

[**Passion of suffering**] A suffering, or any thing that is painefull and greuous vnto vs.

2 The whole suffering and affliction of Christ in his body and soule, but especially that which hee suffered about the time of his death. 2 Peter 1, 11, *Should declare the sufferings, or [Passions] should come to him, Passions* in the Greeke.

3 The sufferings which Christs members endure for his sake. Col. 1, 24. *To fulfill the rest of the Passions of Christ.* 1 Pet. 4, 13. *Ye are Partakers of Christs Passions or sufferings.*

4 Every motion of & mind being out of his due course, & every sinfull affection; which are called Passions, because they paine the minde & make it suffer griefe. Rom. 7, 5. *The*

E c 4

affli-

Christs bodily suffering not sufficient price of mans redemption.

affections (or Passions) of Sinne, &c. for the word in the originall is Patheuma.

[**Passions**] Both natural and finfull infirmities. Iam. 5, 17, *Elias was a man subject to like Passions as we be. Acts 14, 15.*

[**Pastour or Shepheard**] A Shepheard, which keepeth watch ouer a flocke of Sheep, to see them fedde with good Pasture, and kept safe fro wilde beasts and all other evils. Luke 2, 8. Gen 47, 3. *Thy seruants are Shepheards.*

2 Christ, the chiefe Shepheard of our soules, who hauing fed and taught his flocke, in his owne person, did afterward giue his life for his sheep; and now being in heauen, doth continually feede them by his Ministers, and protect them by his power. Ioh. 10, 11. *That good Pastour (or Shepheard) gines his life for his Sheep. 1 Pet. 2, 25. And returned to the Pastour and Bishop of our soules, Iesus Christ.*

3 Euery true Minister of Christ set ouer a particular flocke, to rule and feed it with the healthfull word of God, as with the greene Pastures. Eph. 4, 11. *Some Pastours & teachers. Acts 20, 20.*

4 A King, that hath the ouer-sight and government of a Kingdome, as a Shepheard of his flock. Esay 44, 28. *I saide to Cyrus, thou art my Shepheard.*

5 God himselfe, caring for his people, and watching ouer them, as a Shepheard ouer his flocke. Psal. 23, 1. *The Lord is my Shepheard.*

[**Greene Pasture**] All things belonging to spirituall and bodily rest, and refreshing. Psal. 23, 2. *Hee makes mee to rest in greene Pastures.*

[**Patterne**] The forme or fashion shewed of God to Moses in the Mount, after which hee must make all things, as well the Tabernacle as the Instruments. Exod. 25, 9. *After the Patterne of the Tabernacle so yee shall make all things.* The perpetuall equity of this Law was, that there be no parts of Gods worship and seruice taken vp in the Church, but by Gods appointment. All will-worship & mens inuentions are heereby condemned.

[**Gods Paths**] Either his Doctrine and precepts wherein we walke and come to him; or his prouidence and workes of mercy and iustice, wherein hee comes to vs. Marke 1, 3. *Make his Paths straight.* Our Paths, signifies our thoughts, words, and deeds. Psalme 119, 105. *A light to my Paths.*

[**To shew the Path of life**] To raise or stirre vp one out of the darknesse of death, that Christ by faith may liue in the who before were dead in trespasses & sins. Psal. 16, ver. last. *Thou*

Thou shewest (or makest known) me the Path of life.

[**To weigh the Paths of the Iust.**] To temper all things which happen to the iust, well or ill in a most iust and equall sort, more euenly then with any weight or ballance. Esay 26, 7. *Thou dost weigh the Paths of the Iust.*

[**Patience or forbearance**] A suffering & bearing long with such as do prouoke vs, waiting till they amend. Math. 18, 29. *Haue Patience with mee, and I will pay thee all.*

2 The slownesse of God to anger, bearing with, and sparing sinners, that they may haue space of repentance. Rom. 2, 4. *Despisest thou the riches of his Patience?* Ro. 3, 26. *Through the Patience of God.* Psalme 103, 8, 9. 2 Peter 3, 9.

3 Quiet and constant suffering of afflictions for godlines. Iames 1, 3. *Let Patience haue her worke.* Heb. 10, 36. *Yee haue neede of Patience.* 2 Peter 1, 6. Luke 8, 15.

4 Hope, expectation, or waiting. Rom. 8, 25. *We doe with Patience abide for it.* Heb. 6, 12, 15.

5 Perseuerance in well doing vnto the end. Iam. 5, 7-9. *Be Patient vnto the coming of our Lord.*

What Patience is.
Patience is that gift of God.

which enableth the Christian soule to endure crosses quietly, and with ready submission to the will of God, because it is his pleasure to haue it so, for our tryall or chastisement; & for the manifestation of his owne power and goodnesse, to the praise of his glory; and finally, for a Testimony against those that do trouble and vex his children.

[**Patient minde, or moderation**] Quiet and settled minde, waiting for helpe from God, in due time. Phil. 4, 5. *Let your patient minde be knowne to al me.*

P. E.

[**Peace**] Attonement with God by Christ, through whom God and the elect, are of enemies made friends. Hence is Christ called Prince of Peace, Esay 9, 6. *And our Peace-maker.* Ephe. 2, 14. *And to haue made Peace by his blood.* Col. 1, 20. Rom. 5, 1. Esay 27, 5.

2 That sweete and comfortable quietnesse and tranquillity of Conscience, which is the immediate fruite of our attonement with God. Rom. 14, 17. *The Kingdome of God is Peace, Ioy. Phil. 4, 7. Peace of God that passeth all understanding, &c.*

3 The mutuall concord and agreement of Christian brethren. Gal. 5, 22. *The fruit of the Spirit is Peace.* Psal. 34, 14. *Seek Peace, & pursue it.*

4 Prosperous and happy success of things, when they fall out well and blessedly, for the best vs. In this sence, *Paul* in his Apostolicall salutations, wisheth peace vnto the Churches: and the Iewes one to another in their ordinarie greetings. *Math. 10, 13. & let your peace come upon it. 1 Cor. 1, 3: Grace, and peace.* Ephesians 6. verse 23. And often elsewhere, it is vsed in the same signification.

5 Perfect rest and ioy, which elect soules shall haue in heauen, this life being ended. *Esay 57, 2. Peace shall come. Ro. 8, 6.*

6 The publique tranquility and quiet state of the Church, when it is not troubled within by Schismes and Heresies; or without, by persecuting Tyrants, filling all with tumults, slaughters, and bloody warres. *Renel. 6, 4. Psal. 122, 6. Pray for the Peace of Ierusalem. Acts 9, 31. The Churches had rest, throughout all Iudea & Galile.*

7 The tranquility of the publique weale, or politicke State, when it is free from foren and ciuill warres. *2 Kings 20, 19. Is it not good there shall be Peace in my dayes? Ier. 29, 7. In the Peace thereof, shall you haue peace.*

8 The private agreement with all sorts of men, good & bad; Christians, and Infidels.

Roman. 12, ver. 18. Haue peace with all Men, as much as in you is.

9 Security, when the heart free from the feare of dangers, doeth falsely promise safety to it selfe. *1. Thessal. 5. verse 3. When they shall say, Peace, &c.*

10 True safety, wealth prosperity, and earthly felicity. *1. Sam. 25, 6. Bee in Peace, wealth, and prosperity. 1 Sam. 29. verse 7. Goe in Peace. Genes. 26, 29, 31.*

11 A solemne couenant & society, betweene Prince and Prince, person and person. *Iudges 4, 17. For Peace was between Iabin the King of Hazor, & betweene the house of Heber. Psal. 41, 9. Yea, the man of my Peace; that is, my familiar friend, & had made a couenant of society with me.*

12 Silence, by means whereof, many times quietnesse and peace is procured. *Prouerb. 17, 28. A Foole when hee holdes his Peace, is thought wise. Genes. 34, 5.*

13 Mutuall agreement of wicked men in euill things. *2. Kings 9, 22. Is all Peace Iebu? What Peace? Peace commeth of a worde which betokeneth perfection, and is opposed vnto warre and sword. Psal. 120, 7. Math. 10, 24. Also vnto diuision, confusion, and tumultuous disorder. Luke 12, 51. 1 Cor. 14, 33. and it denoteth*

ge-

generally, all prosperity, safety, and welfare of soule & body: and nameli, that spoken of, *Ephe. 2, 14, 15.*

[*Peace, peace*] All manner of good things, so farre as is for the good of his people, both abundantly & constantly layd vp, and surely kepte for them. *Esay 26, 3.*

[*To answer Peace*] To accept the conditions of peace offered, and to promise the keeping of them. *Deut. 20, 11. Offer it Peace, and if it answer thee peace againe, &c.*

[*Chastisement of Peace*] The sufferings of Christ, procuring and meriting attonement and friendship with God his father for elect sinners. *Esay 53, 5. The chastisement of our Peace was upon him.*

[*Peace offerings*] Sacrifices of retribution or of thanksgiving. *1 Chron. 16, 1, 2. They offered Peace offerings.* These resemble that part of our spirituall seruice vnder the Gospell, which is called Thanksgiuing or praise. *See Hebrewes 13, 15.*

[*God of Peace*] God, to be the author and giuer of peace, and the rewarder of such as liue in peace. *Phil. 4, 7. The God of Peace shall be with you.* He is called the God of peace, both passiuely, that they may finde peace with God, & haue God at peace with them; & actiue-

ly, that God would preserve them at peace & vnity among themselves. And he simply wisheth not vnto them peace, but the peace of God, euen true peace, or him who is true peace. Lastly, were it in mans power to attaine vnto peace, ioy, faith, &c. then were it superfluous to beg them of God by dayly prayer.

[*To hold Peace*] To rest in the will of God. *Leu. 10, 3. and he held his Peace.*

[*To ordaine Peace*] To be author of peace, and of all the meanes whereby it is to be procured. *Esay 26, 12. Lorde thou wilt ordaine Peace for vs.*

[*Gospell of Peace*] The word of reconciliation and attonement. *Ephes. 6, 15. your Feet shod with the preparation of the Gospell of Peace.* Thus it is called, because it worketh (as an instrument) attonement with God, peace with our brethren, and our owne Conscience.

[*To be found in Peace*] Either to their good, finding GOD most gentle and pacified toward the; or else with a peaceable and quiet conscience looking for his appearing. *2 Peter 3, 14.*

[*To goe or returne in Peace.*] With good safety to passe too and fro: also to be quiet and well. *1 Sam. 1, 17. 1 Samuel 29, 7.*

[*Pu.*]

[**Multitude of Peace**] Great good successe, and abundance of prosperity. Psal. 37, 11. *They shall delight in the Multitude of Peace.*

[**Solome in Peace**] That such as being godly wise, doe loue & liue in peace, they shall haue fruite or profite sureable to their iust life, which they shall at last in the end of the worlde (as it were in haruest) reape, being euer blessed. Iam. 3, 18. *Frute of righteousness is sowne in peace of them, which make peace.*

[**Prince of peace**] The worker and author of peace, or reconciliation between God & vs. Esa. 9, 6. *Prince of peace.* Thus is Christ alone.

[**Son of Peace.**] One that fauoureth and embraceth the Gospell of peace, and reconciliation by Christ, louing and liuing in peace with others. Luke 10, 6. *If the sonne of Peace be there.*

[**To speake Peace**] To promise tranquillity, rest, and happiness to soule and body, and to performe it. Psal. 85, 8. *He shall speake Peace to his people, & to his Saints.*

2 To speake and talke with one louingly and kindly. Gen. 37, 4. *They could not speake peace vnto him.*

[**Way of Peace**] The doctrine y^e leads to eternall saluation, also faith it self, remission of sins

and repentance: by the which we are at length brought vnto heauen. Lu. 1, 29. *And to guide our feete in the way of Peace.*

2 A quiet and peaceable life, free from quarrels and contention, full of vnity and good agreement. Ro. 3, 17. *The way of Peace they haue not knowne.*

[**To Peep & mutter**] To speake with a slender voice in a whispering sort, as they can scarce be heard not plainly aloud, & roundly, as the Lords prophets denounced Gods minde. Esay 18, ver. 19. *Vnto Wizards which Peepe and mutter.* It is a Metaphor or speech borrowed from Chickens now beginning to com out of the shel, & to chirp weakly: so the Soothsayers, as it were with an hollow voyce out of the belly, & from within their iawes, vttered, or muttered rather, their Diuinations.

[**Pearle**] A thing of great value and price, and called a Pearle, for the orient brightness of it.

2 The precious Doctrine of saluation, or any godly admonition. Mat. 6, 6. *Cast not your Pearles before Swine.*

3 The glorious and most happy estate of the Saintes in heauen. Reu. 21, 21. *The twelve gates were twelue Pearles.*

[**People**] The Elect given to Christ. Math. 1, verse 21. *He shall saue his people from their sinnes.*

2 Pillers, which resembled the People. **Metonymie** of the signe. Leuit. 24, 8. *Sprinkled on the people.*

[**Unmercifull People**] The seruants and officers of *Saul*, men voyd of humanity, mercy, and kindnesse, yea filled with cruelty against *Dauid*, as *Saul* the King and their Maister was (like maister, like men) seeking maliciously, vniustly, and violently to oppresse righteous & innocent *Dauid*. Psalme 43, 1. *Defend my cause against the unmercifull People.*

[**Wighty People**] The Iewes a valiant Nation destroyed by *Antiochus Epiphanes*. Dan. 2, 24.

[**Peculiar**] The choicest of, and most precious part of a mans substance, seuered from the rest, and laid vp for a mans selfe.

2 Gods chosen and faithfull People, singled from all other Nations, precious in his sight. Titus 2, 14. *And purge vs to be a peculiar People.*

It is one thing to be a people (as *Turkes, Indians, Persians*, and *Iewes* be) another thing to be Gods people, or his people, Math. 1, 21. *A peculiar people.* Tit. 2, 14. *A holy people.* 1 Pet. 2, 9. Some be such by profession onely, and in regard of a generall vocation, whereby they are sanctified to God, and separate from heathens which do not so profess. Thus in the

Prophets the Israelites are often cald Gods people, amongst whom there were many hypocrites. Es. 1, 3, 4, 5. But others be his people in truth, by especial calling, according to Gods purpose, giuing thē to his Son, and giuing his Son for them & to them. Ioh. 6, 3. & 17, 12. We are by the iudgment of charity to iudge all members of the visible Church, which yeeld externall obedience to y^e which they professe, to be truly his children & people of his loue. 2 Thess. 2, 13. leaving the iudgment of certainty to GOD alone, who knoweth his owne: to whō it belongs to separate the Goats from the Sheepe in the end of the word.

[**People of heauinesse**] Signif. A People laden with sin, which they heaped vp by multiplying faults of all sorts, til as an horse vnder the burden, so they sunk vnder the weight of sinne and Gods anger procured thereby, Es. 1, 4. *People of heauinesse.* Ps. 38 4. Sin is like an heauy burthen which presseth sore, and such as be couered with sinnes bee a people of heauinesse.

[**No People**] Either to be strangers from God, without a calling by the Gospell; or to want a kingdome & pollicy of their owne, being led captiue.

[**Perdition**] Destruction or eternall punishment in hel fire. Iohn 17, 12. *Childe of Perdition.* Heere

Here Perdition is vsed paffiue-ly, for one destroyed, fuffering Perdition, to which he was appointed of God from euerlafting, to declare his Iuftice.

2 Deftitution or downefal of other men, both in body & foule. 2 Theff. 2. 3. *Euen the Son of Perdition.* Heere the word is vsed a&tiue, for a deftroyer who worketh Perdition to his followers, beeing alfo himfelfe ordained to deftitution.

[Perfection or perfect] An absolute fulnes of grace, when there is not the leaft want. *Phi. 3. 12. I am not already perfect. 1. Corinth. 13. 10. When that which is perfect is come. Math. 19. 21, If thou wilt be perfect.*

2 A good degree of perfection in grace, and a ftirring towards the absolute fulneffe of it, though ftill there be many wants. *Phi. 1. 5. Let vs therefore as many as be Perfect. 1 Cor. 2. 6. We fpeake wifedome amongst thofe which be Perfect. Heb. 5. 14* In thefe places, Perfection is fet againft weaknes and rudenneffe; and fignifies no more but a good meafure of prefent profiting in the knowledge of God, in Faith, Wifedome, Repentance, and Obedience; and a tending or ftirring to further perfection, in thefe graces of Regeneration. Some men are perfect comparatiue in refpect of others, but not abfolutely. There is a degree of hu-

Such as haue taught an absolute perfection of inherent grace in this life, as if me could be without fin, as familifts, or keep the whole Law as papifts auow, they rife vp againft the light both of Scripture and of their owne Conscience which doth witnes the contrary to euery man.

mane perfection to be attained vnto in this life, and there is an high point of celeftiall perfection which none can reach. *Phil. 3. 12. 15.*

3 Vprightneffe and fincerity, as when perfection is fet againft hypocrifie. 2 Kings 20. 3. *Ezekiah ferued God with a Perfect heart. 2 Chron. 28. 9. My fonne ferue GOD with a Perfect heart; that is, fincerely and in truth.*

4 That good order which by the word of God is fet in any Church, when all the members thereof keepe their due place and ftanding, & performe their functions duly. 2 Cor. 13. 5. *This I wifh euen your Perfection.*

5 One well furnifhed with knowledge of the word, how to performe all partes of his function in the Miniftry. 2 Tim. 3. 17. *That the man of God (that is the Minifter) may be absolute, being made Perfect to euery good worke.*

6 One which fo gouerneth his words, as no fault may be found with his fpeech. James 3. 2. *If any man finne not in word, he is a Perfect man.*

7 The things of this world, which be moft glorious & excellent. *Pfal. 119. 96. I haue feene an end of all Perfection.*

[All Perfection] All things or Creatures vifible, which were Perfected and con-
summated

mated of God at the Creation; and which feeme to men to haue cheefeft excellency & vfe, yet they are of fhort continuance. *Pfal. 119. 96. I haue feene an end of all Perfections.*

Note. The perfection which Scripture attribureth vnto the Saints is to be vnderftood 3. waies: 1. Either of the Perfection of the parts of holinneffe, & Saints being fainted, as in euery part and power of foule and body, fo to euery duty concerning them in a meafure: 2. Or elfe of fincerity and vprightneffe, as a Perfect heart noteth a fingle and vpright heart. 3. Or comparatiue with reference to fuch as be weake.

[Perfect charity] That loue which is vnfaigned, accomplifhed in the effects and fruites of loue, beeing (not equal) but like to that loue wherewith God loueth vs; which he fhewed indeed, by giuing his Son for vs. 1 Ioh. 4. 18. *Perfect charity cafts out feare.*

[Faith perfect by workes] Not that any mans faith is fo absolute and full as hath no want, no not *Abrahams*. 1 Cor. 13. 9 Or that the vigour and perfection of faith did hang vpon works, which fetcheth all their force and praife from faith: but it noteth that the declaration of faith dependeth vpon workes, which the more and the better they be, doe fhewe

faith to be more perfect and effectually, as a Tree is witneffed to be the more perfect and good, when it beareth moft excellent and ftore of fruite. James 2. 22. *By workes was faith made Perfect.*

[Perilous times] Such times wherein it fhall be very hard to perceiue what counfell to take, and how to behaue our felues among fuch monftrous men as fhall arife out of the vifible Church. 2 Tim. 3. 1. *Shall be Perilous times.*

[Periury] Forfwearing, or a false oath, when the party that sweareth, cyther knoweth the matter to be false, or thinketh it fo to be. 1 Tim. 1. 10. *To the Periured.* Math. 5. 33. Though the matter be true, yet if hee that sweareth do thinke it be false, or not know it certainly to be true, Periury is committed in the Court of Conscience He that sweareth by the name of God falſely, or doubtfully, hee forfweareth.

[To Permit] To fuffer, and not to let a thing when one might hinder it. Heb. 6. 3. *If God Permit.* Permiſſion in God, hath two things; firſt patience or fuffering. Secondly, might or efficacy. God willet whatfoeuer hee Permitteth; becauſe nothing can be, vnleſſe he will haue it to be. The doctage of an vnwilling Permiſſion is to be auoided.

That

Note.

That the wicked acts of vngodly men and others are done rather by the power, then by the permission of God: *Augustine* prooueth both by Testimony of Scripture, Rom. 9, 22. Also by innumerable examples as by deliuering vp *Achab* to belecue a lye. 1 Kings 22. By driving *Ieroboam* to hearken to bad counsell, it came of the Lord. 1 Kings 15, 12. By stirring vp *Dauid* the King to number the people. 2 Chron. 24, 2. Sam. 24. By spoyling *Iob*, &c. *Iob* 1, verse last. To which may be added example of *Amaziah*, 2 Chron. 25: also *Esay* 63, and *Ezek.* 14. All which, doe teach, that in euill and sinfull works there is to bee seene not onely Gods sufferance in withdrawing grace, but his power in working, directing, and ruling mens wils and actions: especially behold this in the death & passion of our Lorde, who is saide to be deliuered to the death by his Father, according to his decree and determinate counsell. Acts 2, and 4. Therefore hee did more then suffer and leaue the Iewes to their owne freewill and Satans malice, for himselfe was soueraigne and principall cause: that thereby mans redemption might be wrought, *Iudas* deliuered Iesus to the Iewes, the Iewes deliuered him to *Pilate*, and God deliuered him vnto

death; yet in this action God onely without sinne, because he had a good end.

[Persecution] An obstinate pursuing others, to hurt or destroy them, without giuing rest or quietnesse. Math. 5, 10. *Blessed are they which suffer persecution.* Gal. 4, 29. It is eyther by word, or sword; by deccite, or violence; open, or disguised; for religion, or for righteoussnesse; from false brethren, or professed enemies.

The first Persecution of the Christian Church, was violent by the Princes of the worlde, vnder the ten first Emperours of Rome: the second was fraudulent by Hereticks, as *Arian*, *Nestorius*, &c. The third, both by force and fraud, to wit, whē both temporall and spirituall power (as in the Pope) did meete together, against the Lord and against his Christ: *Augustine*. Such is the nature of the Church, as it encreaseth by aduersities, and decreaseth by prosperity: and (as *Luther* writes) it multiplies by being minished, ouercommeth when it is overcome; beeing like to Christ the Head, who beeing slaine, yet was Conqueror. Ad this as a second comfort to the faithfull vnder Persecutio, that Christ is persecuted in his members; who toucheth them, doth touch y^e apple of his eye. Christ makes the afflictions of the Church,

Note.

Church, to be his owne, as the head is sensible of the paines felt by the foot.

[Perseuerance] The continuing in grace to the end. Perseuerance may stand with many deepe fals, but it keepes fro falling away. Math. 10, 22. *He that Perseuereth (or endureth) to the end, he shall be saved.* See Confirmation. It is an errour, to holde that true beleuers may fall from sauing grace, eyther wholly for a time, or for euer.

[Person] Some particular man or woman. Genes. 14, 21. *Giue me the Persons, &c.* Daniel 11, 2. *Antiochus Epiphanes* is called a vile person, for his base and furious behauior, *Epimanes* rather then *Epiphanes*.

2 The diuine essence, subsisting by it selfe. Heb. 1, 3. *The ingraued forme of his Person.*

3 Outward qualities, of country, riches, friends, poverty, and such like externall circumstances. Rom. 2, 11. *God is no respecter of Persons.* Acts 10, 34. Luke 20, 21. God doth not measure and accept men by their riches, worship, poverty, Nation, or such thinges: inward or outward of body or goods.

Note. These qualities are no further blamed, then they do darken the truth, and hinder right.

[To Perswade men] To ad-

uise the hearers in Sermons, by authority of men, to belecue men and things which come from men, as false Apostles did, abusing the names of the true Apostles to discredite *Paul*, as if he had taught contrary vnto them. Galath. 1, 10. *Do I perswade men?*

[Peruerse] One whose heart is turned from the wisdom of the word, to follow crooked and euill counsels and waies.

[Peruerse spirit] A Peruerse and froward minde. *Esay* 19, 14.

[To Peruert] To put out of order, to turne vp-side-downe, to bring in that which should be kept out. *Pro.* 10, 9. *Hee that Peruerteth his way, shall be known.*

[Pestilence] An infection & deadly disease, sent of God vpon men for their sinnes. *Leuit.* 26, 25. *I will send the Pestilence among you.* *Deu.* 28, ver. 21. See Plague.

[To be Perswaded] To be infallibly assured of a thing, by demonstratiue certainty. Rom. 8, 37. *I am Perswaded.* This is the perswasion and certainty of faith.

2 To be probably assured of a thing, by coniecturall certainty. Heb. 6, 9. *We haue perswaded our selues better things of you.* This is perswasion of charity. Rom. 14, ver. 14. There is an infallible Perswasion which

F f

the

the faithful haue of themselues, and a probable perswasion which they haue of others.

[**To be fully Perswaded**] To doe nothing with a doubtfull Conscience and a staggering mind, but to be certainly within his owne minde assured that his person doth please God, & that the thing which he doth, doth not displease God, being contrary to his word. Rom. 14. 5. *Let euery one be fully perswaded in his owne minde.* This full perswasion of the minde, must be had euen in actions indifferent & of a middle nature; of these, one is surely to know, that whether he doth them, or omitteth them, yet his deed or omission doth not offend God. Much more ought there to be this assurance in necessary actions commanded or forbid: most of all it is required in the doctrines of faith. What then shall we thinke of that implicit faith of the Church of Rome, where it is helde for good Christian beleefe to assent onely to that which the Church teacheth, though one bee vtterly ignorant what it is which is taught of the Church. Is this to be fully perswaded in our owne minde? Also how do they sin, which for desire of victory will defend matters, whereof they are not resolu'd in their heart?

[**Physitian**] One that by Art helpeth the decayes & defects

of nature, curing bodily diseases, by bodily medicines.

2 Christ Iesus, the onely Soueraigne soule Physitian, who by his blood and Spirit, cureth all our spirituall sicknesses. Math. 9. 12. *The whole need not the Physitian, but the sicke, I came not to call the righteous, &c.*

[**Phylacteries**] A Thred, or band of blew Silke, in 3 tringes of a garment, by the beholding whereof, the memory of Gods precepts was kept and preferred; Or frontlets of Parchment betwene the eyes, as signes of remembrance. Mat. 23. 5. *Make their Phylacteries broad.* Deut. 6. 8. *They shall be as frontlets betwene their eyes.*

P.

I.

[**To pierce**] To offer violence to the body, by digging through or opening some part of it. Iohn 19. ver. 34. *One of the Souldiers Pierced his side.* Zach. 12. 10.

The Prophet Zachary in this speech doth note two things: first, the horrible impiety of the Iewes, which by their contumacy greued GOD exceedingly a long time (as if they would pierce his soule with the arrowes of their rebellions) and at length in the person of his Sonne incarnate (or made flesh) spared not his side, but most cruelly pierced his very heart.

Note.

heart. Secondly, the true and serious repentance of many Iewes, (all elect ones) whose eyes being opened by the gracious Spirit of GOD, they should conceiue, and hope wel of the mercies of that GOD, whom they had so greuously offended, being much displeased with themselues for such execrable contempt of GOD himselfe; with great and continuall sorrow bewailing their sinnes, and struing to amendment: the accomplishment see in part, in Acts 2. 37.

2 To cause or worke any extremity whatsoever. Psal. 22. 16 *They pierced my hands and my feete.*

[**Pharisee**] An order or sect of men, separate and diuided from other by opinion of singular holinesse. Mathew 5. 20. Luke 18. 11.

[**Piety**] A true worshipping of God, soundnes of doctrine, and a pure life: which thinges do follow faith and hope. 1. Tim. 4. 8. *Piety (or godlinesse) is profitable to all things.*

2 Naturall loue towardes parents and kinsfolkes. 1 Tim. 5. 4. *Let them learne to shew Piety (or godlinesse) towards their owne house, and so recompense their kindred.* See godlinesse.

[**Pleasant Pictures**] Images framed with singular witte and skill, giuing great delight and pleasure to the beholders.

Esay 2. 16. *And upon all pleasant Pictures.* Heere by a Synecdoche, eyther Ships or household furniture, adorned and set forth with Pictures, is vnderstood.

[**Pilgrime**] One that trauelleth farre from home, in forreigne Countries, without any certain or settled dwelling place. Gen. 47. 9. *The whole time of my Pilgrimage, &c.*

2 Euery godly person, which dwelling heere on earth, as touching his body, hath his desire, loue, and hope fixed in heauen, as in his proper Country. Hebrewes 11. verse 13. *They confessed that they were strangers and Pilgrimes in earth.* Psalme 39. verse 12. For popish Pilgrimes and Pilgrimage there is no ground and footing in all the Scriptures.

[**Pillar**] Some strong post or frame of stones, made to support & vphold some house or building; as the Pillars in the Temple, and in Salomons house. There bee Pillars set vp for monuments and remembrances, either of Gods iudgements, or mens fame, as the Pillar of Salt, into which Lots wife was turned; and Absolons Pillar.

2 Teachers or Ministers of the word, of great authority, vpon who the Church leaneth and staith for their sound Doctrine, as an house vpon Pillars.

F f. 2

Gal.

Gal. 2, 9. *James, Cephas, & Iohn*, which seemed to be Pillars.

3 One person or Church, firmly & stedily settled in the estate of grace. Reuel. 3, 12. See *Dist.* on Reuel.

4 A good Prince, and righteous Magistrates, as the stayes and supporters of a Commonwealth. Psal. 75, 3.

5 The pole, end, or point of the axeltree, whercon heauen is moued (as Astronomers teach) there be two of them, 1 Sam. 2, 8. *The Pillars of the earth are the Lords.*

[*Pillar of truth*] The Church of Christ on earth. 1 Tim. 3, 15. *The Pillar and ground of truth, which is the Church of the liuing God.* In this *Metaphor*, he borroweth his speech from an old custome of the Gentiles, who were wont to write their Lawes in Tables, & so to hang them vpon Pillars (as wee doe Proclamations on Posts) that they might be read: heereby to teach vs, that the Church is but a witnesse and preseruer, and no rule of truth, (as Papists say) as the Pillar was not the Law, but that wheron the Law hung: so the true Church (lesse the false Remish Church) is that which shewes the truth, and vpholds it by her Ministry, but it selfe is not the rule of truth; for that is the holy Scriptures, which are faithfully kept by the Church, as a Pillar vp-

holdeth a building.

[*Pit*] Any mischiefe or affliction, either spirituall or bodily; temporall or eternall. Pl. 7, 15. *They digged a Pit, and themselves are fallen into it.* Math. 18, 14. *If the blinde leade the blinde, they shall both fall into the Pit (or Ditch.)*

P.

L.

[*Place*] A portion of ioy in the kingdome of heauen, or a roome in that kingdome. Iohn 14, 3. *I goe to prepare a place for you,*

2 A portion of torment in the kingdome of hell, or a roome there. Acts 1, 25. *That he might goe into his owne place.*

3 A Tent, House, City, or dwelling. Ge. 18, 33. *Abraham returned to his place.* Gen. 19, 13

[*High Places*] The third heauens, the seat of the blessed, Luke 2, 14.

2 Airy Region which is next vs, where birds flye, and diuels walke and range till the iudgement. Eph. 6, 12, & 2, 2.

3 Places set vp to worship God, contrary to the commandement. 1 Kings 15, 14.

The places of publicke assemblies for the worshipping of God vnder the Law, were at the first, onely those wherofuer God by any simbole, or significatiō of his presence did shew, that there he would bee worshipped.

Note.

worshipped; whereupon, such places were called, the face and presence of God. Genesis 4, 14, 16. *The house of God.* Genesis 28, 17. and *The Gate of Heauen.* The first settled place after their comming out of Egypt, was the Cloud, where God shewed forth his glorye visibly and sensibly. Exod. 33, 37, 9. and 33, 8, 10, 11. The fixed places which GOD did chuse afterward, were, the Tabernacle, and *Salomons* Temple; the two visible Testimonies of his presence, as it is said of the one, 1 Kings 9, 3. and of the other, 1 Chron. 8, 6. Which holy places did all of them represent: first, Christ, in whom bodily (that is, personally and substantially) the fulnesse of God-head dwelled. Coloss. 2, 9. By whom, sitting in heauen, we may go to God to worship him. Secondly, the whole Catholike Church of God. Ephesians 2, 21. Reuelar. 21, 3. Thirdly, euery particular Church, as Psal. 15, 1. Fourthly, euery particular member; euen euery true Christian, as 1. Pet. 2, 5. 2 Cor. 6, 16. 2 Cor. 12, 9. Fifthly, euen God's Temple of our body thereby was figured.

[*Not to leane his Place*] To containe himselfe in his duty and charge; studying by all meanes to pacifie his offended Prince, especially by yeelding and modest submission. Eccle.

10, verse 4. *Leane not thy Place.*

[*Plague*] Any great iudgement of God, sent for sinne; as Famine, Warre, Sword, Sicknesse, or any other Iudgement of God. Psal. 38, 11. *My friends stand aside from my Plague.* In this sence the ten Iudgements of Egypt are called Plagues.

2 That infectious disease, commonly called, the Pestilence. 2 Sam. 24, 25, 15.

[*A Plant*] The people of Israel, which where as Plantes sowne and set in the Vineyard of the Church. Esay 5, 2. *And planted it with the best Plants.*

2 Any false calling, false doctrine or worship. Math. 15, 13. *Euery Plant that my heauenly Father hath not planted, shall be rooted out.*

3 Children. Psalm. 144, 12. *Thy sonnes shall be as Plants.*

[*To Plant*] To remoue and translate young Trees fro one earth to another, that they may encrease and fructifie. Also to create, and by an almighty commandement to cause that to bee, which was not before, Gen. 2, 8.

2 To bring a people from one Countrey into another Countrey, there to place & settle the, that they may increase and multiply. Psalme 44, verse 2. *Thou hast Planted them.* Psal. 88, 8. *Thou hast Planted it.* This is a terrestriall and earthly Planting.

3 To vnite and ioyne the elect (beeing taken out of the rotten stocke of old *Adam*) vnto Christ and his church by the spirit. Psal. 92, 13. *Such as bee Planted in the house of the Lord.* Rom. 6, 5. *For if we bee Planted with him into the similitude of his death.* This is a spirituall inward planting of GOD himselfe.

4 To preach the word plainly and easily, for the entrance of the ignorant into the knowledge of Christ. 1 Cor. 3, 6. *I haue Planted, and Apollo hath watered.* This is an outwarde Planting, by the Ministers of God.

5 To denounce and foretell the will of God for the continuance & prosperity of kingdoms and people. Ier. 1, 10. *I haue set thee ouer Nations to build and to Plant.*

Note.

Naturall and spirituall Planting or grafting agree in two things, and in other two they disagree. First, they are alike in this, that as a Science or branch can doe nothing at all toward the planting of it self: so the elect sinner can bring nothing to the incorporating himselfe in Christ and toward his own Iustification. Secondly, as the branch becomes one with the stock into which it is planted, and liueth by the same iuice or sap: so a sinner once grafted by the Spirit and faith

into Christ, becomes one with him, and liues by his Grace. Therefore both Christ and his Church planted into him, are called by one name. 1 Cor. 12, 12. But on the other side, as we graft a good branch into a sower baraine stocke: so euill branches, wicked men (being as wilde Oliues) are planted into the bodye of Christ his Church, which is like a good tree. Againe, in the naturall planting, there is good branch or grift giueth sappe vnto the tree, which is turned into the nature of the sweet plant: but in the spirituall, the branch receiueth from the roote Christ, whose grace altereth them, & makes them like himselfe, partakers of his godly nature.

[Planted by the Rivers of Waters] One rooted into Christ by the grace of regeneration, that drawing from him liuely iuice, and continuall moysture of the Spirit, he may be abundantly fruitful in good workes. Psal. 1, 3. *He shall bee like a Tree Planted by the rivers of Waters.*

[To Plead ones cause] To undertake the defence of ones cause against his enemy. Psal. 35, 1. *Pleade thou my cause, O Lord.*

[To Plead] To expostulate, or quarrell, or contend and stand in strife against one. Ro. 9, ver. 22. *O Man, who art thou that*

Note.

that Pleadest with God? Micah, 6, 2. *Hee will Plead with Israel.* To debate a matter in manie words. This is properly Pleading. God pleadeth against man, but this is oftentime in action, as when hee pleaded *Dauids* cause against *Nabal* by slaying him. 1 Sam. 25, 39. *Esay* 49, 25. Psal. 35, 1. *Man Pleadeth against God:* and this is alwayes a contending in words.

[To Please] To frame (as much as we may) our thoghts, wordes, and deedes, to Gods will. Colos. 1, 9. *That you may Please God in all things.* When we allow that which God allowes, and hate that w^{ch} God hateth. This is to Please God.

2 To purpose and will, to do somethings, or not to doe other things, Psal. 115, 3. *Our God is in heauen, he doth whatsoever he pleaseth.* Psalme 135, 6. *Whatsoever pleased the Lorde, &c.*

3 To seeke to satisfie & profit our selues with a neglect of our neighbor. Rom. 15, 1.

[To be Pleas'd] To accept and approue in mercy, such duties as are done to God. Heb. 13, 16. *With such sacrifices God is pleas'd.*

[To be well Pleas'd] To be thoroughly satisfied, and fully pacified, in respect of a price payed vnto iustice for sin. Mat. 3, 17. *This is my beloued Sonne*

in whom I am well Pleas'd. God looking vpon Christ crucified, and vs in him, layeth aside his whole displeasure and wrath, conceiued against vs for sinne.

[To Please men] To studie & seeke to flatter men in publique doctrine, and priuate actions, making this the marke and end thereof, how to claw and content men, as *Paul* did toward the Pharises before his conuersion: but after his calling to Christ, would not doe it, studying thence-forwarde, how to please God principally, or men for Gods sake. Gal. 1, 10. *Or do I seek to Please men?*

[To Please our Neighbour] To do him a pleasure, seeking his commodity, so farre as may further his saluation. Rom. 15, 2.

[Pleasure] referred to Men. Any manner of sinfull delight agreeable to our corrupt Nature. 2 Timothy 4, 1. *Louers of pleasure, more then of Godlynesse.*

2 Honest delights, seruing for the solace and comforts of mans life. Gen. 49, 20. *He shall giue pleasures for a King.*

[Referred to God] 3. The most free and iust decree & determination of God, touching all things. Math. 11, 26. *Euen so Father, because so it was thy pleasure: and not because me were worthy.* All merits of works is shut out by the Doctrine of

Ff 4 grace,

grace, rightly vnderstood.

[**Good Pleasure**] The free and loving purpoe of GOD for the saluation of the elect. Ephes. 1, ver. 5. *According to the good Pleasure of his will.* The high and first mouing cause of election, to wit, his Free-loue, concerning which God doeth much please himselfe.

2 The delight and contentment which God taketh in the worke of his purpose, regenerating and creating faith in his elect. 2 Thess. 1, 11. *Our God fulfill all the Pleasures of his goodnesse, and the worke of Faith, with power.*

[**Pleasures of Gods house.**] Euery spirituall blessing, Psal. 65, 4. *Satisfied with the pleasures of thine house.*

[**Pleasures of sinne**] Such delights, benefices, and commodities of this life, as be gotten and held with sinfull conditions. Heb. 11, 25. *To enjoy the Pleasures of sinne.*

[**Plough**] The preaching of Christ, and the profession of Christianity. Luke 9, 26. *Hee that puts his hand to the Plough, that is, either to preach or professe Christ.*

[**To Plucke vp**] To destroy and overthrow. Math. 15, 13. *Shall be Plucked vp.*

2 To denounce and foretell destruction. Jeremy 1, 19. *I haue set thee ouer Nations, to Plucke vp.*

[**Policy**] Counsel or aduice, either good or euill. Prou. 21, 30. *There is no Policy or counsell against the Lord.*

[**To Pollute or defile**] To make onely morally vncleane and sinfull. Math. 15, 18.

2 To make one Ceremonially vncleane, by touching the dead carcas of a man or beast. Leuit. 21. Hag. 2, 14.

3 To pronounce anie thing to be vncleane, and to forbid some creatures as vncleane by signification, as God did vnder the Law. Leuit. 9, 3, 4. or by nature, as the *Manichees* and *Marcionites* did of olde: or by precept, as the Pope now doth pronounce some meates vncleane, and so forbids them to some men at all times, and to al men at some times, as Lent. &c. for religion and greater holinesse. Acts 10, 15. *What God hath cleansed, doe not thou Pollute.*

[**To Ponder**] To weigh and consider a thing in our minde, before we do agree & consent to it. Luke 2, 19. *Mary Pondered these sayings in her heart.*

[**Poore**] Such as are needye, though they be not utterly destitute. Psalme 82, verse 2. *Doe Justice vnto the Poore and Needie.*

2 Such as haue extreame want of earthly things, euen vnto beggery. Mathew. 26, 11. *The Poore yee shall haue alwayes*

with

with you. Luk. 16, 29. *There was a certaine begger.*

3 The godly, being afflicted, who put their trust in no worldly thing, but cleaue to God in all their trouble & calamity. Psal. 9, 12. *Hee forgets not the complaint of the Poore.* and 10, 14. *The Poore commits himselfe vnto thee.* ver. 18. *Judge the Poore, O Lord,* that is, such as feeble their afflictions, & flye to thee onely for succour, being forsaken of the worlde, as godly persons commonly bee for their wel-doing, hated, despised, and cast off.

4 All men, both Rich and Poore, but especially the needye. Exod. chap. 22, verse 25. *If thou lend money to the poore with thee.*

[**To remember the Poore**] To take care for the reliefe of the needye Saints, and to that end to make collections thorough the Churches for them; which because it is a fruite and consequent of remembrance; therefore such care for y^e poore is called remembering them. As Galathians 2, 9. *That we should Remember the poore.*

[**Spoile of the Poore**] Goods, whereof the poore were spoyled by Oppressors, or Goodes taken away by spoyle. Esay 3, verse 14. *The spoyle of the Poore,* &c.

[**To grinde the faces of the Poore**] To make themselues, cy-

ther by cruell exacting of their labours, as y^e taske-maysters in Egypt, or by forsaking their iust cause in iudgement, and pronouncing sentence against them, as the wicked Iudges did in Ierusalem, in Esay his time. Esay chap. 3, 15. *What meane ye to grinde the Faces of the Poore?* See Esay 13, 23. This also is the meaning of that other phrase, in the same Verse, of beating the Poore in pieces (as a stone is beaten into small powder) by exaction and Oppression, in publique iudgement especially.

[**Poore of this World**] Such as lacke worldly goods, being needie, and in the Worldes iudgement of all men most vile and abiect. Iames 1, 5. *God hath chosen the poor of this world* See [GOD] iudgeth not as the world doth.

[**Poore in Spirit**] Such as being tamed by their worldly povertry, or other miseries, and hauing a lively feeling of their spirituall povertry and wantes, are humbled and made lowly thereby. Mathew chapter 5, verse 2. *Blessed are the poore in spirit,* that is, the humble hearted.

[**Why Poore**] Such Godly poore, as religiously worship God, committing themselues wholly to his protection, Psal. 72, 2. *Hee shall iudge thy poore with equity.*

[Poore]

[**Hope of Rome**] A monstrous person, neither man nor woman, God nor Diuell; but partaking in a diuellish & brutish Nature: being a man of sinne, wholly compounded of impiety and iniquity; the Son of perdition, himselfe appointed to destruction, and thirsting after the ruine and destruction of others, whom hee desires to leade (with him-selfe) vnto the pit of perdition; being the head of that vniuersall Apostacy and falling from the Faith and Religion of Christ, which he impugneth and resisteth (in a most disguised sort) vnder the Title of the Vicar of Christ, and by pretence of defending the holy Catholicke Faith and Church; yet being (indeed) the maine aduersary of Christ, sitting in the Temple of God, as God: exercising tyranny ouer mens Consciences, vsurping to bee Iudge of the Scriptures, and Lord of the Princes of the earth, to depose them at his will. 2 Thess. 2,3,4,7,8. Reuel. 17,1,2,3,4,5: 6,7. Reuel. 18,2,3.

[**Portion**] A share or part in Lands or goods. Luk. 15,12 *Give me the portion of the goods that falls to me.*

2 God himselfe, who is the life and portion of his people. Psal. 16,5. *The Lord is the Portion of my Inheritance.* Deut. 10.

[**Possession**] Lands, which

men holde and keepe by some proper right which they haue in them. Acts 4,32,34,37. and 5,1.

2 The Sacrifices offered vp to God, which were the Leuites Possession. Ezek. 44,28. *For I am their Possession.*

3 All the faithfull people, both of Iewes and Gentiles. Psal. 2,8. *For thy Possession.*

[**To Possesse**] To holde something as our owne. 1 Cor. 7,20. *And they that buy, as if they Possessed not.* Math. 10. *Possesse no Gold in your Girdles.*

2 To be constant Luke 21 19. *Possesse your soules in patience:* that is, be constant in patience. 1 Thess. 4,4. *Possesse your Vessels in holines:* that is keepe so constantly, and with continuance.

3 To be content with that which one hath, as if hee had all things, and lacked nothing. 1 Cor. 6,10. *Having nothing, and yet possessing all things.*

4 Fully to enioy or inherit by desert. Marke 10,17. *What shall I doe to Possesse eternall life?* The man which put this question, dreamed of deseruing heauen by workes; therefore Christ sitting his answer accordingly, sendeth him to Moses Law, not to himselfe.

[**To Possesse the Point of Esau**] To haue the borders & bounds of the Church of God enlarged in receiuing into the bosome

bosome thereof the Gentiles, when they and the Iewes shall be made one People through the Gospell, Obad. 17,20.

[**Only Potentate**] GOD the Father being compared with Christ as hee is incarnate, so as the God-head of Christ, and the Spirit is not excluded by this word [Only] neither heere nor elsewhere. 1 Tim. 6,15,16. Iohn 17,3.

[**Possessor of heauen and earth**] The most iust owner, Lord, and disposer of heauen and earth, and all things in the, by right of creation and preservation. Gen. 15,19,22. *The great Possessor of heauen and earth.*

[**To giue a Possession**] To make sale of it, or to giue it for a iust price. Gen. 23,4. *Giue me a Possession to bury my dead in.*

[**Possible**] That which may be done, though it neuer bee done. Math. 19,26. *With God all things are possible.*

[**Not Possible, or impossible**] Some thing which cannot bee done, no nor of God himselfe, in respect of his decree, and revealed will; though it might be done in respect of his absolute power. Heb. 6,4. *It is not possible, that they which were once enlightened, should fall, &c.*

2 That which can neuer be done by any humane strength. Math. 19,26.

[**The Pots**] A vessell of

earth, for vses in a family.

2 A mortall man, fraile as an earthen Pot. Ier. 18,6. Rom. 9,21. The power of God ouer man his Creature, is greater then of a Potter ouer his Pot; for God made the matter wher of man was made, so did not the Potter; therefore great cause why man should not reason against God.

3 Calamities and great afflictions, Psal. 68,13. *Though you haue lyen among the Pots,* It is a Metaphor from Kitchen & scullion boyes, which in time of warre follow the Campe, where to defend themselues from winde and weather, (the iniuries of the ayre) they lye downe betweene their Chimny-stuffe, on the hearth stones & smoaking rusty Pots, which all to besinut and blacke them. To this sence is the place of Ezek. 40,43. to be interpreted.

[**Power**] Diuine; might, whereby God can do, & doth all things whatsoever he hath purposed to do, and hindereth whatsoever hee will not haue done. Math. 6,13. *Thine is the Kingdom, Power, and Glory. Oe Almighty.*

2 Absolute right and authority to do a thing. Math. 9,6. *The Son of Man hath Power on earth to forgive sinners;* that is, he which is the Sonne of man (being God) hath this power.

3 The effectuall force of the holy Spirit, working mightily in the hearts of the elect, both for their conuersion from sin to grace, and confirmation in grace: Eph. 1, 19. *According to the working of his mighty power.* 2 Thess. 1, 11.

4 Prerogative or dignity. 1 Cor. 9, 5. Iohn 1, 12. *To so many as received him, he gave power to be the Sonnes of God:* that is, the right and priuiledge of Sons: that it cannot be meant of free will, is plaine, by verse 13.

5 A mighty Instrument of Gods power. Rom. 1, 16. *The Gospell is the power of God to salvation.* 1 Cor. 1, 18. *To us that are saved, it is the power of God.* A meane of the sauing power of God. Metalepsis.

6 Inward strength of a renewed soule, whereby it is able to resist euill, and to do good. 2 Tim. 1, 7. *God hath given to v. the spirit of power.*

7 That most excellent strength & agility, wherewith the bodies of the elect shall be endued after the resurrection. 1 Cor. 15, 43. *They shall be raised againe in power.*

8 Signes and wondrous works, done by the mighty hand and power of God: 1 Cor. 12, 10. *Effects of his power, called [Power] by a Metonymie.*

9 Such persons, as haue the

guist and power to doe myracles and workes of wonder. 1 Cor. 12, 28. *Hee hath ordained Powers; that is, some to do myracles.*

10 A lawfull Magistrate, enabled of God with authority and might, to execute his iudgements. Rom. 13, 1. *Let every soule be subiect to the higher powers.* Also it signifies the authority it selfe, and publicke right of Gouvernors. Iohn 19, 10, 11.

11 A veile or couering, which women did weare, as a token of that power which their husbands had ouer them; and of their subiection therevnto. 1 Corinth. 11, 10. *For this cause, a woman ought to haue power upon her head; that is, a sign of Power.*

12 Extraordinary strength, giuen of God to some persons, therewith eyther to doe great good, or great harme. Luke, chapt. 9, verse 1. *He gaue them power ouer all Diuels.* Acts 1, verse 8. Reuelat. 9, 3. *Vnto the Locusts was given Power, as the Scorpions of the Earth haue Power.*

13 Wicked or good Angels, which are of exceeding strength and haue leaue & Commission of God, to do mighty things; and therefore are called Powers. Col. 1, ver. 16. *By him were created Powers, Principalities.* Ephe. 6, 12. *Wee wrestle against Princi-*

Principalities and Powers. Diuels are called powers in the plurall numbers, to teach that they be mighty and many: and Power, Ephesians 2, verse 2. in the singular number, to shew these many to be but one corporation or army, readie with ioynt force and one minde, to conspire and fight against the faithfull, to destroy them; yet so as they do wholly and for euer preuaile against none, saue such as be addicted to disobedience. Eph. 2, 2. See Colos. 2, 25. where euill spirits are called Powers.

14 Excellent and singular giftes of the Spirit. Acts chap. 6, 8. *Stenen full of faith and Power, did Signes and Myracles.* &c.

15 Kingdomes and Nations which haue great Power, Lu. 4, 6. *All this Power will I giue thee.*

[All Power] Vniuersal power ouer euery thing, in Heauen and earth, without exception of any. Math. 28, 18. *All Power is given vnto mee.* This Power, the Father (as GOD) giues; the Sonne (as Mediator) receiues it. Also Power of sundry kinds or diuers. 2 Thess. 2, 9. *That cometh of the power of Satan.*

[In Power, and in the holy Ghost] That strength and vertue which the holy Ghost hath ministred, and namely, the assurance and cheerefullnes of

heart. 1. Thessalon, 1. chap. 5. verse.

[Power of God] The most mighty and powerfull GOD. Math. 26, verse 64. *Sitting at the right hande of the Power of God.*

2 That notable vertue and might giuen to the Apostles; not onely to worke Myracles, but also to tame and bridle the wicked. 2 Cor. 6, 7. *By the Power of God.* Christ is called the power and wisdom of God, both by efficacie and essence. 1 Cor. 1, 24.

[Power of the holy people] Not the strength wherewith the Iewes, Gods people, shall infect and hurt others, but passively, the power by which they shall bee grieuousely hurt and wronged. Dan. 12, 7. *To scatter the Power of the holy people.* Such a passive construction is found, Genesis chap. 16, verse 15. *My wrong (not which I doe, but which is done to me.)*

[Powers of heauen.] The Heauens, or Celestiall Orbes and Spheares, bee exceeding firme and strong creatures, and exercising great strength vpon these inferiour earthly bodies. Math. 24, 29. *And the Powers of Heauen shall be shaken.*

[To Poure out] To giue and bestow verie liberally and frankly. As in Esay, chapter 53, verse 12. *He poured out his soule*

*(oule to death. AAs 2, 17. I will
Poure out my Spirit upon all flesh.
Iocel 2, 28. Zach. 12, 10.*

[*Poyson of Aspes*] Malicious
and bitter wordes, cast out a-
gainst such as bee absent, to
their great hurt. Roman. 3, 13.
*The Poyson of Asps is vnder their
lippes.*

[*Poyson of Dragons*] The
wicked vngodly workes of
vngodly men, which are as vn-
pleasant to God, as the poyson
of Dragons to men. Deut. 32,
33. *Their Wine is the Poyson of
Dragons.*

P.

R.

[*Praise*] A confession and
due acknowledgement of the
great and manifold excellen-
cies and perfections that bee in
God. Psalme. 136, 1. *Praise the
Lord because hee is good, for his
mercies endure for ever.* Pl. 117,
1, 2. 103, 1, 2, 3.

2 Commendation, & spea-
king forth the good thinges
that be in other men. Prou. 27,
2. *Let another man praise thee.*

3 The matter, argument, &
occasion of praise. Exod 15, 2.
The Lord is my strength & praise.
Psal. 118, 14.

4 Protection and defence;
as when it is set against reuenge
and punishment. Rom. 13, 3. 1
Pet. 2, 14.

[*Prayer*] The whole seruice
of God, and euerie part of it.

Math. 21, 13. *An house of pray-
er.*

2 That one part of his wor-
ship, called Prayer and Petiti-
on. Iam. 5, 15. *Prayer of Faith.*
Prayer commeth of a word in
the Hebrew, which signifieth
appeale, interpellation, inter-
cession, whereby we refer the
cause of our selues or others,
vnto God as Iudge, calling vp-
on him, appealing to him for
right, presenting our selues &
our cause vnto him, as to one
which hath power to deter-
mine cases, and to whom ap-
peales may be made.

[*To Praise their Gods*] To
yeelde and giue vnto their I-
dols the honour of their victo-
ry, and to offer some part of
their feast to their honour, as
their manner was, Dan. 5, ver. 4.
This was one cause that Daniel
Chap 1. 8. refused to feede on
the meate of the Kings Table,
for that a part of it had bene
consecrated to their Gods, and
some of their meates were for-
bidden by Moses, as vncleane.

[*To Pray*] To desire some
lawfull and needefull thing of
God alone, with trust to haue
it, for the merit of Christ on-
ly. AAs 10, 9. *Peter went up on
the house to Pray.* Math. 6, ver. 9
After this manner Pray ye. Acts
12, 12. Mark 11, 24.

2 To craue something with
the voyce onely, without faith
in Christ. Luk. 18, 10. *They went*
up

Note.

*Prayer be-
ing a direct
part of Gods
seruice, may
not bee
made to a-
ny creature*

up into the Temple to pray. Verse
11. This is vocall prayer only;
and the former, is both Vocall
and Mentall. This distinction
is grounded on Rom. 10, 1.

3 To worship God. A Syn-
necdoche of part for the whole.
Luke 19. verse 46. *A House of
Prayer.*

[*Instant in Prayer*] One
earnest and constant (though
he be not heard at first) in cal-
ling vppon God on all occasi-
ons, continuing til he be herd.
Roman. 12, 12. Luke 18, 1. 2
Thess. 5, 17.

Prayer, what it is.

Prayer, is a worke of the be-
leeuing soul, desiring of God*
alone, things lawfull and need-
full: with confidence to ob-
taine them, through the alone
mediation of Christ, to the
praise of the mercy, trueth, and
power of God. Prayer is ey-
ther priuate, or publique; for
our selues, or others; for the ha-
uing of good things, or remo-
ning things euill. Whence ari-
seth the difference, and diuers
kinds of Prayers mentioned. 1.
Tim. 2, 2. *Let supplications and
Prayers, Intercessions and giuing
of Thanks, be made for all men.*

[*To Preach*] To declare the
will of God by voice, for the
instruction of the Church. Mar.
1, 49. *Hee Preached in their Syn-
agogues.* The Greeke worde

κηρυξ, signifieth an Ambassa-
dor, which publisheth and
spreads abroad the minde and
message of GOD, touching
mans duty and saluation. Rom.
10, 14.

What Preaching is.

Preaching, is an action of the
Minister of the word, soundly
interpreting and opening the
sence of the Scriptures, by the
Scriptures; with application
of them vnto the vse of the
Church, by Doctrine, exhorta-
tion, reproofe, conuincing, &
comfort. Mark 2, 2. *He prech-
ed the word to them.* Luke 4, 18,
19, 20, 21. *He tooke up the book,
and read, and saide; This day is
this scripture fulfilled in your ears*
Also 1 Cor. 14, 3. *Hee that pro-
phesieth, that is, Preacheth,
speaketh to men; to edifying, to
exhortation, to comfort.* See Ne-
hem. 8, 8. *And hee read in the
Booke of the Law; and gaue the
sence according to Scripture.* AAs
9, 20, 22. *Hee Preached Christ,*
* confirming that Iesus was this

Christ, that is to say, he compa-
red Scripture with Scripture,
confering them together, as
cunning craftsmen which ioyne
all parts together, to make the
agree one with another. This
is Preaching: in the ordinarie
phrase of the Scripture. Indeed
euerie declaration of Gods wil,
either by afflictions, blessings,

rea-

*Thus Tre-
melius tran-
slates it out
of the He-
brew.

*Thus Mr.
Beza reads,
and ex-
pounds it,
according
to the greek

readings, and creatures; or otherwise may generally and improperly bee called Preaching.

[**Precepts**] Commissions, charges, because they are committed vnto me which charge carefully to keep them, according to that in Psal. 119, 4. Also they come of another word which signifieth to visite, because God threatneth to visite or punish the transgressors of them. As Exodus 20, 5. and 32, 34.

[**Prezious**] Sometime bright and glorious. Iob 31, 26. Zach. 14, 6. also that which is honorable, and of great esteeme. Psal. 36, 7. also that which is deare, or hardly to be attained and effected. as Psalme 49, 8. and 139, 16. Heere it signifieth also that which is rare and incomprehensible: also that which is sparingly, and not easily to be had. 1 Sam. 3, 1.

[**Predestination**] The fore-appointment of euery thing, to certaine ends. Actes 4, ver. 28.

2 The fore-ordaining of some persons, to obtaine eternall life by Christ. Rom. 8, 30. *Whom he Predestinated, them hee called.*

Predestination, what it is.

Predestination, is a most righteous decree of God, freely,

according to his owne good pleasure (without any respect of foreseene faith or works, as mooning causes) ordaining from al eternity but of y whole lump of lost mankind, a certaine number, to obtain eternall life in heauen, by Christ (hauing first called, iustified, & sanctified them) vnto the praise of his glorious grace. Rom. 8, 28, 29, 30. Ephesians 1, verse 5, 6, 7.

Predestination what it is, according to Peter Martyr.

Predestination, is the most wise purpose of God, whereby he hath before al eternity, constantly decreed, to call those whom he hath loued in Christ, to the adoption of his childre, to Iustification by Faith, and at the length to glorie, thorough good workes, that they may bee made like to the image of the Sonne of God, and that in them should bee declared, the glory and mercy of the Creator.

Whereas election looks only to the purpose of Gods chusing, and to the opposite member, to wit, Reprobation; betweene which and election, there is a mutuall and necessary reference, the one alwaies including or implying the other: for where there is an election

Note.

tion of some, there is a refusing of others, & on the contrary; yet Predestination respecteth both y execution of Gods purpose, with the whole progresse of middle causes leading vnto the end, as Eph. 1, 5, 10. Rom. 8, 29. Actes 22, 14. & also the ends themselues, both life eternal of the elect, as the nearest end, & the glory of Gods mercy as the utmost end. Rom. 9, 23. Ephes. 1, 6, 11, 14. So as predestination is of larger extent then election, though in Scripture it is not found to concern any other saue y elect. But scholasticall writers make it the general both to election and reprobation, as a decree of God which is touching the ends of both, which bee without end. So as predestination is largely taken, contayning both the Decrees, and strictly, being subordinate to the purpose of election.

[**To Predestinate**] To determine and appoint before, most fitly, some persons to be saued by Christ. Roman 8, 29.

[**Prepare**] To make a thing ready before hand. Math. 26, 17. *Where wilt thou that we Prepare for thee?* 1 Chro. 29, 19. *To build the house which I haue prepared.* Math. 20, 23.

2 To fit effectually & mightily, the elect of GOD, vnto that blessednesse which they

were appointed vnto, from euerlasting. Rom. 9, 23. *Vessels of mercy which he hath prepared to glory:* and to make meet the Reprobates, vnto that wretchednes vnto which they wer ordained before. Rom. 9, 22. *Vessels of wrath Prepared to destruction.* Or thus more briefly: to purpose and make meet heauen for the elect, and the elect for it. Mathew chap. 25, verse 34, 41. *Prepared for you, &c.* Also Hell for the Reprobate, and them for it. *Prepared for the Devil and his Angelles.* Rom. 9, 22, 23.

3 To make vs meete or fit, either for doing good duties, or suffering afflictions. 1 Chr. 29, 18. *Prepare their hearts vnto thee.*

4 To make ready some things which belongs eyther to Gods seruice, or to the seruice of Saints. 2 Cor. 9, 2. *Achaia was Prepared a yeare agoe.* Iohn chap. 19, Verse 42. *Because of the Iewes Preparation day.*

[**Preheminent**] Chiefe power and Dominion lawfully conferred by God the Father, vpon Christ the Mediator, that he as King may rule his church outwardly, by his owne lawes and Officers, and inwardly by his Spirit and Grace. Colossians 1, verse 18. *That hee might haue the Preheminent.* Heere it is vsed in good part.

1 Primacy and Soueraignty ouer others ambitiously affected, and vnlawfully held & exercised. 3. Iohn 9. *Which loneth to haue the Preheminence.* It is here put in the worse part for vsurped power and tyrannie.

Note.

[*Preſence*] There is a double preſence, one ſpiritually, another locall; one in reſpect of place, another in reſpect of agreement in will and purpoſe. 1 Cor. 5, 3. as *Paul* being abſent from the Church of *Corinth*, as touching place, yet did concur with them in purpoſe, touching the excommunicating that inceſtuous perſon: ſo *Chriſt* who is not preſent in the ſacred Supper Locally, is yet ſpiritually preſent to Faith.

[*To Preſerue*] To keep one free and ſafe, from taking hurt by any enemies, or daungers. *Pſal. 16, 16. Preſerue mee, O Lord, for I truſt in thee.*

2 To ſuſtaine and vpholde all things in their being. *Iob. 7, 20. O thou Preſeruer of Men. Pſalm 36, 6. He Preſerueth both man and Beaſt. Neh. 9, 6. Thou Preſerueſt them all.* This is generall preſeruatiō.

3 To keepe conſtantly the faithfull, vnto the poſſeſſion of eternall life. 1 Pet. 1, 8. *Preſerued, or kept through the Power of God by Faith, vnto eternall Life.* This is ſpeciall preſeruatiō.

[*To Preſume*] Either to take too much vpon vs, out of a vaine confidence in our ſelues; or to take too much heart and boldneſſe to vs. *Pſ. 73, 8. They talk Preſumptuouſly. 1 Cor. 4, 6. Let none preſume above that is written.*

What preſumption is.

It is a vice, whereby many men in regard of Gods bleſſings & patience towards them, haue their hearts too much lifted vp in vaine confidence of theyr owne ſufficiēcy, and Gods goodneſſe, waxing ſecure, haughty, and careleſſe in the courſe of their lines, without any fear of ſin, or Gods iudgements for them.

[*Preſumptuous Sinne*] Sins of contumacy, which come from a ſtubborne and malicious heart. *Pſal. 19, 13. Keepe me from preſumptuous ſins.*

[*Diſpreſence*] Vpon a faire ſhewe and colour, or colourable cauſe, cloaking the ambition and enuy which boyled inwardly, with pretext of *Chriſt*, & preaching him. *Phil. 1, 18.*

[*Price of redemption*] Satisfaction or paiement made to the iuſtice of God for the hurt don to it by the finnes of the elect; that ſo they may bee redeemed and ſet free. 1 Tim. 2, 6. *he gaue himſelfe a price of Redemption.*

Note,

Note, that he gaue not his body or bloude onely, but himſelfe, euen the whol manhood, to be the price, the onely all ſufficient price to God, for ſin: adieu then to all Popiſh ſatisfactions, and to the opinion of his ſole-bodily ſufferings.

[*Price of high calling*] Eternal life, which is freely giuen to ſuch as ſtrive lawfully, as a rewarde or price propounded of God, who calleth his to glory. *Phil. 3, 14. 1 Cor. 9, 24.*

[*Pricke*] A ſharpe peece of wood, a pole, ſtake, or ſharpe thing, which pricketh one as hee goeth through buſhes or thicke places.

[*Pricke in the fleſh*] Inbred corruption, or naturall Concupiſcence, which ſticketh faſt in vs, as it were, a pricke moleſting and vexing vs by euill motions, as the fleſh is galled and pained with a pricke or ſharpe ſtub ſticking in it. 2 Cor. ch. 12. *There was giuen vnto me a pricke in the fleſh. A metaphor.* *Beza* extends the ſence to outwarde contumelies and iniuries of all ſorts, which vext the Apoſtle as prickles or thornes. See the like phraſe, *Numb. 33, 55. Iſa. 23, 13. Iudg. 2, 3.*

[*Pricked in heart*] Perſons ſtricken with great griefe, and ſoule ſorrow, in the ſence of Gods diſpleaſure for ſin, as if their hearts had bene pricked through with a ſword. *Acta 2,*

37. & being pricked in heart, they ſaide, &c.

[*Pride*] Haughtineſſe or loftineſſe of minde, being puſt vp and ſwolln with a high conceit of our owne excellency, to the contempt of God, and the diſdaine of men. *Pro. 16, 18. Pride goeth before a fall, &c. 1 Cor. 4, 6. Swell not one againſt another. Luke 18, 9.*

[*Pride of life*] Vaine boaiſting and arrogancy, wherein they pleaſe and delight themſelues, which do abound in the things of this life. 1 Ioh. 2, 16. *And the pride of life.*

[*Pride, as a Chaîne*] The arrogancy of wicked men, glorying in their pride, as one would glory in a Chaîne of gold. *Pſal. 73, 6.*

[*Prieſt*] A Sacrificing perſon, ordained of God, not onely to teach the people, and pray for them; but alſo to offer vp outward and bodily Sacrifices for his owne finnes, and the finnes of the people, *Leuit. 5, 2, 4, 5.* Such were the Prieſtes of the Law, and old Teſtament; *Le gall and Leuiticall Prieſts.* The offering vp of the prayers for the people (aſwel as Sacrifices) fig. 1. *Chriſts* interceſſion and prayers for his Church. *Ioh. 17. Heb. 5, 7.* 2. our right of praying to God in his name. *Hebr. 13, 15.* And whereas ſacrifices offered by prayer of the Prieſts vnder the law and before, were

Note.

acceptable to God, as Ge. 4, 4. it fig. 1. that Christ his offering himselfe to his Father, was a sweet smelling oblation. Eph. 5, 2. 2. that we through Christs oblation are accepted of God. Heb. 10, 10. 3. That our obedience or reasonable service is pleasing to him. Mal. 3, 4. Ro. 12, 1. 1 Pet. 2, 5. 4. That the Ministers Oblation of those w^e are called to the Fayth by the worke of the holy Ghost thorough their Ministry, was pleasing to God, as *Paul* witnesseth Rom. 15, 16. The first Priests w^e taught the people, and offered Sacrifices, were all the first borne, as it was commanded, Exod. 24, 5. of them vnderstand Ex. 19, 22. they figured Christ the first borne among manie Brethren. Ro. 8, 29. & secondly the Church, the first borne of them which are written in heauen. Afterward vpon the giuing of the Law, y^e tribe of *Leui* succeeded in their place. Num. 3, 8. & 8, 19. Whereas y^e Priests were forbid to mary an harlot, one polluted or diuorced, and to drinke strong wine for the time they entred into the Tabernacle. Leuit. 21, 7. and 10, 9. This signif. that both Ministers wiues and themselves must be sober. See 1. Timothy. 3, 2. & 5, 23.

2 A sacrificing person, especially ordained of God, that by the sacrifice of himselfe once

offered by himselfe; and also, by his intercession, hee might reconcile vnto, and keep in fauour with God, for euer, al beleeuing sinners. Such a Priest is Christ only, being the alone Priest of the New Testament, properly so called. Heb. 7, 17. *Thou art a Priest for euer, after the order of Melchizedeck.* Also verse 23, 24, 25. &c. See ch. 10. from verse 5. vnto the 15. These two significations of Priest, be proper.

3 Euery faithfull Christian man or woman of what calling soeuer, enabled by the authority and Commandement of God, to offer vp themselves & their Good workes, as spirituall sacrifices acceptable to God through Christ. 1 Pet. 2, 5. Reu. 1, 6. *He made vs Kings & Priests to God.* Rom. 12, verse 1. Heb. 13, verse 15, 16. This is an improper figuratiue sence of the word, by resemblance & likeness.

4 A man of great dignity, a cheefe Ruler or Officer. Exod. 2, 15. *And the Priest of Midian had seuen daughters.* Gen. 41, 25. *The daughters of Potipherah the Priest, or Prince of On.* Exod. 18, 1. *Isbro the Priest of Midian.*

The Hebrew (*Cohen*) w^e we call in English a Priest or Sacrificer, is the name of the Kings cheefe Officer, as in 2 Sam. 8, 18. *Davids sonnes were Cohens,* that is, chiefe

Note.

1. chiefe Rulers, which is expounded in 1. Chron. 18, 17. to bee the first or the chiefe at the Kinges hand. It hath the name of ministration, Esay 61, 6, 10. and was a title specially giuen to *Aaron* and his sonnes that ministred to GOD in the Sanctuary, Exodus 28. verse 3, 4, 41.

5 The first borne of the male children, whom God did consecrate and set apart to do the Office of Priests, in administering holy things, vntil *Aaron* and his sonnes were sanctified to that end. Exod. 19, 22. *And the Priests also bee sanctified.* Exod. 13, 2. *Sanctifie to mee the first borne.* &c.

Note.

In euery Legal and Legitimate Sacrifice, there must bee (beside the Sacrifice) a Priest, an Altar, and fire: as the Sacrifice was a figure both of Christ our eternal sacrifice, Eph. 5, 2. Heb. 10, 5, 6, 7, 10. and of our selues, whom the Apostle calleth liuing Sacrifices through him. Rom. 12, 1. So the Priest fig. and figured Christ to bee that onely Priest w^e can drawe neere vnto God. Heb. 5, 6, 10. Ier. 30, 12. Also that by Christ alone we draw neere to God, and are Priests in & thorough Christ. Exod. 19, 6. 1 Pet. 2, 5, 9. Reu. 1, 8. Lastly, it figured the ministry in the time of the Gospel, Es. 66, 21. Now the Altar, whose property it was to

sanctifie the gift, it figured first Christ who was his owne Altar, and sanctified himself. Ioh. 17, 19. Heb. 9, 14. Secodly, that wee haue Christ for our Altar. Heb. 13, 10. Reuel. 8, 3. The Fire signif. the consecrating of our Sauour by suffering, & the burning him vp with the sence of the Fathers wrath. Heb. 13, 11, 12. Also the consuming of our lusts, and an holy zeale and feruency. To which purpose it is enforced, Mark 9, 49. And lastly fiery afflictions of Gods children. 1 Pet. 4, 12. Whereas this fire came down from heauen, and was euer to be cherished, it fig. Christ to be appointed of God our sacrifice, and y^e our zeal ought neuer to go out. [High Priest] The chiefe amongst and ouer the Priests of the Law, who was euer but one only, & in a special maner was a figure of Christ, both in his garments, publike workes and actions: and also in his eminee place, Christ being cheefe among the Pastors, as *Aaron* was among the Priests, Heb. 5, 1, 2, 3. vnto the v. 10. *For euery high Priest is taken from among men.* 1 Pet. 2, 25. Heb. 9, 11.

The difference betweene a Priest properly and improperly taken, is this. The former hath an externall and bodilye Sacrifice, to giue and offer vnto God, as Christ did giue his owne bodye, and the Priest

Note.

G g 2 of

of the Law, & bodies of beasts. The latter offereth spirituall sacrifices onely; as their prayers, praise, obedience, almes, & all other good works and duties of their callings, which euery Christian (as well as a Minister) is bound to offer. The popish Priesthood is an imaginary & blasphemous fiction hauing no ground, neyther any colour and shew of ground and prooffe, in the whole booke of God.

[**Prinly to bring in.**] To bring them in vnder hand by godly pretences, and colourable shewes, by fained and faire glosing words, hiding so much as may be, the iniquity and impiety contained in the. 2 Pet. 2, *They shall prinly bring in damnable heresies.* In the same sence it is written of such as broach doctrines of diuels, that they speake lies in hypocrisie, that is, coloured with the faire pretence of piety and Religion. Thus do popish hereticks, doing all by the name, authority, & power of Christ, & the Apostolike Catholike Church, carrying al in a mystery. Re. 17, 5. *In a mystery of Iniquity.* 2 Th. 2, 7

[**Princes**] The true belecuers, the children of y Church, a Queene, and Christs spouse, Psal. 45, 16. *Whom thou mayest make Princes in all Lands.*

[**Cheefe of Princes**] An Angell so called, in comparison

with earthly Princes. Dan. 10, 13.

2 Men of principall gifts, cheefe and choise persons. Eccles. 10, 7. *Princes walking, &c.*

3 Capitaines. Esay 10, 8.

4 Counsellors. Esay 19, 11. Ephe. 2, 16.

[**Prince of the Host**] GOD, in a speciall manner ruling ouer his people. Dan. 8, 11, 25. His people the Iewes, are called the Host of heauen. Dan. 8, 10.

[**Prince of God**] A man singularly loued, and exceedingly blessed of God. Gene. 23, 6. *Thou art a Prince of God.*

[**Prince of Peace**] Procurer, ground, & cause of Peace, which also causeth his subjects to continue in peace and quietnesse. Such an one is Christ, and he onely. Esay 9, 6. *Prince of Peace.*

[**Prison**] A place of restraint to keepe and punish malefactors in. Gen. 40, 3.

2 Hell, a place wherethe damned are punished with eternall bondage and torment. 1 Pet. 3, 19. Also the graue. Es. 53, 8.

[**His Prisoner**] One imprisoned for Christ, or for the Testimonie of Iesus. 2 Tim. 1, 8.

[**To Proceed**] To issue or flow out, after an admirable & vnconceivable manner. Iohn 16, 26. *The Spirit which proceeds from the Father.*

[**Proceed**]

2 To come into the flesh, or to assume the nature of man by the appointment of God. Iohn 8, 42. *I proceeded forth, &c.*

[**Profession**] An action of a Christian, plainly and openly (when fit occasion serueth) declaring and vttering with his mouth, that which hee belecueth and hopeth for in his hart, concerning Christ and saluation by him. 1 Tim. 6, 12. *And hast professed a good Profession before many witnesses.* There may bee a profession made before men with the mouth, when the truth of it is not to bee found in the heart, before God. Mat. 1, 16. *They professed to know God, when in their works they denied him.*

2 The doctrine of the Gospel, which we do professe. He. 3, 1. *Consider the High-Priest of our Profession, Christ Iesus.*

3 A way, or Sect. Math. 23, 15. *To make one of your Professio.*

[**Profitable**] Something which is beneficiall, commodious and helpfull. Heb. 13, 17. Or else that which is of necessity needfull, which we cannot be without, and be wel. 2 Tim. 3, ver. 16. The reuealed will of God is as needfull vnto mens soules, as milke to babes, as meate to strong men, as the light of the Sunne to the men of this world, as phisicke vnto the sicke, &c.

[**Promise**] A word, passed frō

man to man, for performance of some lawfull thing; as in contracts, bargains, Marriages, and other affaires of common life. This is a ciuill promise: Such *Laban* made to *Iacob*, for giuing his Daughter: *Saul* to *David*: *David* to *Jonathan*.

2 Our word passed and giuen vnto God, for some duty which we will do vnto his honour. Psalme 66, 13, 14. *I will pay thee my vows: which my lips haue promised.* Numb. 30, 3. *He shall not breake his Promise.* This is a religious or holy Promise, called a vow in Scripture. See Vow.

3 The word of God, giuen or plighted vnto men, for the performance of some good, or for remouing some euill, spiritually or bodily. Psal. 119, 130. *How sweete are thy promises to my mouth?* And verie 38, 49, 50. This is a diuine promise, which is two-fold; Legall and Euangelicall.

4 The thing promised, to wit, the inheritance of heauen, or life euertlasting. Gal. 3, 22. *That the promise by the faith of Christ.* A **Pronuntie**.

How soeuer the Law, by the reason of the condition annexed of perfect fulfilling it, bee contrary to the free promise of life, yet the Law doth not abolish and quite take away the promise of grace, but serueth as an helper and seruant there-

Gg 4

vnto,

Note.

vnto; for by discovering the danger and damnation thorough sinne, it driueth afflicted sinners to Christ, who is their onely remedy, and in whom alone *Abraham* and his spirituall posterity finde righteousness and life eternall, which is the thing promised.

Note.

Both Legall and Euangelicall promises, are eyther general and indefinite, propounded to all: *Exod. 20, 6.* *Iohn 3, 16, 17, 18.* Or particular, directed to some kinde of persons, few or one. *Exod. 20, 12.* *Math. 9, 2.* Beside innumerable other promises on both sorts.

Note.

Gods Promise is two-fold: first Legall, when hee passeth his word for the giuing of eternall life, and other temporall good things, vpon condition of fulfilling the Law. *Leuit. 18, 5.* *Eph. 6, 1.* *This is the first commandement with Promise.* *Galat. 3, 12.* *Do this and liue.* Secondly, Euangelicall; when he passeth his word for the giuing of Christ, and together with him, remission of finnes, righteousness, and eternall life, as also the blessings of this life, vpon condition of beleueing the Gospell. *Rom. 1, 2.* *Which he promised before by his Prophets.* And *Rom. 4, 26.* *That the Promise might be sure to all the seed:* That is, to such as walke in the steps of *Abrahams* faith. *Gal. 3, 14.* *That we might receive the*

Promise of the Spirit thorough faith. This latter promise, is called the Promise of grace, because it is freely giuen, & freely performed. Also *Gal. 3, 14.* It is called the Promise of the Spirit, because the Spirit is both the author and applier of it. Moreover, the things promised, come from the Spirit. This Promise is also called the word of faith. *Rom. 10, 8.* Because the word of this promise is made with condition of faith, which is the onely instrument to apprehend & receive it. Lastly, it is termed the promise of Christ, because hee is the terme and end of it.

[By Promise] By vertue of Gods word giuen to *Abraham* touching a sonne to be borne by *Sarah* his wife. *Galat. 4, 23.* *Gen. 17, 19.*

[To Promise] To restore to former honour and dignity. *Dan. 3, 30.*

[Prophane] An vnholie person which refuseth heauenly things, for enioying of earthly. As *Esau* cast away his birth-right for a mess of pottage, and therefore in *Hebre. 12, 16.* he is called a prophane person for his labour.

2. Common, or something appointed to common vse, as prophane hands, prophane authors, prophane meates, put for common, or seruing to common vse. *Marke 7, 2.* *Acts 10,*

verse

verse 14, 15.

[Propitiation] An agreement or attonement betweene God and man, by y man Christ, represented by the Propitiatory or Mercy-lid. *1 Iohn 2, 2.* and *1 Iohn 4, 10.* *Rom. 3, 25.*

[Prophet] One which telleth or speaketh before, what things shall afterward come to passe. This is the generall signification of the word [Prophet.]

2 An extraordinary Minister of the olde Testament, ordained for the instruction of the Church, by interpreting & applying the Law, and foretelling the sufferings & glory of Christ. *Acts 3, 24.* *All the Prophets haue foretold of these dayes.* and *10, 43.* *To him giue all the Prophets witnesse.* *1 Pet. 1, 10, 11.* Such Prophets were *Esaie, Ieremy, &c.* *1 Iohn 1, 21.* *Deut. 18, 18.* Heere it is meant of Christ himselfe.

A Prophet is one, that from the inward counsell of GOD, vttereth Oracles: such an one was wont to bee called, a Seer, *1 Sam. 9, 9.* *Amos 7, 12.*

3 A person vnder the new Testament, endued with a speciall gift to foretell things to come, for the behoefe, eyther of the whole Church, or some members of it. In this sence, *Agabus* is called a Prophet, because he forewarned y Church of a famine. *Acts 11, 27.* And *Paul* of his bonds. *Acts 21, 10.*

Also the Daughters of *Philip* were such Prophets.

4 One that interpreteth the Scriptures of the Prophets, with a singular dexterity and readinesse, besides the prediction or foretelling future euents. *Ephes. 4, 11.* *Hee gaue some to be Prophets.* *1 Cor. 12, 28.* *He ordained some Prophets.* These were men that not only signified what things should come, but excelled also in expounding Prophecies concerning Christ. In this sence Christ is called a Prophet. *Acts 3, 22.* And not only for declaring y will of God, touching things to come. *Ro. 12, 6.* *1 Cor. 14, 23.*

5 All those holy men of God, who be the Pen-men of the holy Scriptures, for the common vse of the Church to the worlds end. *Luke 13, 28.* *All the Prophets shall sit downe in the Kingdom of God.* *2 Pet. 1, 19.* *We haue a most sure word of the Prophets.*

6 Every true Minister of the Gospell, endued with wisdom to interpret and apply y Scriptures. *1 Cor. 14, 32.* *The Spirits of the Prophets, &c.* Any Teacher and Doctor. *Luke 4, 24.*

7 The writings, bookes, or sayings of the Prophets, *Rom. 3, 21.* *Having ymisse from the Law, & the Prophets.* *Ln. 16, 31.*

8 A Soothsayer or teller of fortunes. *Tit. 1, 12.* *One of your owne Prophets.*

[2]

[**A Prophetesse**] A woman endowed with the gift of Prophecie, and which doth foretell things future, Acts 21. 9. *Hee had foure daughters Prophetesses,* or which did Prophecie.

2 One which is the onely wife of a Prophet, as Esay his wife. Esay 8. 3. *I went to the Prophetesse:* as with vs the Mayors wife is vsually called Maireffe: and in Germany, a Doctors or Rectors wife is termed Doctoreffe & Rectoreffe.

[**A Prophet like to me**] Such a Prophet as I am, resembling me in nature and office, being a man and a Mediator, as I *Moses* am, though more excellent, and in a more singular sort; I as a seruant, hee as Sonne and Lord of his Church, as Heb. 3. Deut. 18. 15. 18. 19. *Hee shall raise you a Prophet like to mee.* This Text is applyed to Christ. Acts 3. 22. and 7. 37. The scope of all these Texts, is, y^e Christ may be shewne to the Church, to bee the sole Mediatour of men, promised by *Moses*, exhibited when *Peter* spake. *Moses* hereof as a Type, seruing for his time, to be a mean between God and the people, which thorough infirmity could not endure the maiesty of GOD speaking; but Christ (as truch of this Type) ordained an euertlasting Mediator; whose 1. Diuine calling. 2. Fidelity in execution of it, 3. Authoritie in

teaching, and 4. Euent, most dreadfull to such as obey him not, are briefly comprized in verse 18. 19. That all this belongs properly to Christ alone by application of *Peter & Stephens*, and by the common silence of the Iewes, is more then plaine.

[**Sonnes of the Prophets.**]

Such as be trained vppe in the Schooles or Colledges of the Prophets, to the knowledge and study of the Scripture. 2. Kings 2. 7. *Fifty men of the Sons of the Prophets.* Am. 7. 14. *I was no Prophet, nor was I a Prophets Sonne.*

[**Children of the Prophets.**]

Such as were instructed and taught by the Prophets, their Schollers; being begotten anew by their Doctrines. 2 Kin. chap. 2. verse 3. 5. *The Children of the Prophets that were at Iericho.*

2 The people of the Iewes, for whole instruction the Prophets wer specially appointed. Acts 3. 25. *Yee are the Children of the Prophets.*

[**To Prophecie**] To foreshew something y^e afterward should be fulfilled. Acts 21. 9. *He had foure daughters Virgins, which did Prophecie.* Heere the Word [Prophecie] is taken in a strict sense, as also else-where very often.

2 To expound and apply the Scriptures to the edification of the

the Church. 1 Thess. 5. 20. *Despise not Propheying.* 1 Cor. 14. 3. 24. Heere the word is taken in a larger sence.

3 To be present at the publique ministry, and partake in the doctrine thereof. 1 Cor. 11. 5. *She that prayeth or Prophecieth with her head bare.* Heere it is vsed in the largest signification.

[**Prophecie**] Prediction, or fore-telling.

2 The worde or Doctrine written by the Prophets, 2 Pet 1. 20. 21. *No Prophecie is of priuate interpretation, &c.*

3 Also expositions of Propheticall bookes comming from the holy Ghost. 1 Thess. 5. 20.

[**To deceiue a Prophet**] To cause and make the euent of his prediction and fore-telling to fall out otherwise then the euil Prophet had fore-spoken, that so he might bee knowne, (howsoeuer he boasted of the Spirit) to be a counterfeit and deceiuer, by fore-shewing things which neuer happened. Ezek. 14. 9. *If the Prophet be deceined whē he hath spoken a thing I the Lord haue deceyued him.* Som do expound these words in this sence, that God should vse false Prophets, as Instruments to beguile such as for their former wickednesse deserue to be giuen vp to errour; and thus God dealt with A-

chab, 1 Kings 22. 22. & threatneth the like punishment to the followers of Antichrist. 2. Thess. 2. 11. This exposition, though it be sound and orthodox, yet the first is more plaine and fit, as better agreeing with the simplicity of the wordes, which speake of deceyuing a Prophet, not others by the Prophet. This interpretation both *Peter Martyr* liketh better, and *Iunius* in his note vpon this place, doeth incline thereunto.

[**Spirit of Prophecie**] A gift proceeding from the holy Spirit, enabling men to fore-tell things to come, 1 Cor. 12. 10. *To another Prophecie by the same Spirit.* See ver. 8. 9.

[**Prosperity**] Good successe in the affaires of our soule and body. Psal. 1. 3. *Whatsoeuer hee doth shall prosper.* Prou. 28. 13. *He that hideth his sinnes shall not prosper.*

2 Wealth and abundance of earthly benefits. Psalme 73. 3. *When I saw the Prosperitie of the wicked.*

3 Rest and peace. Psal. 30. 9. *I saide in my prosperity.*

[**To prosper**] To haue a commodious and good iourney. Rom. 1. 10.

2 To increase in wealth by Gods blessing, and to be more able to releue the poore. 1. Cor. 16. 2.

3 To haue good successe in all

all affaires of this worldly life, which is like vnto a iourney. 3. Iohn verſe 2. *That thou Proſpereſt.*

4 To enioy peace and Reconciliation with God, and tranquillity of Conſcience thereby. 3 Iohn 2. *As thy ſoule Proſpereth.*

[**Proſelite**] One conuerted from the Heatheniſh Religion vnto the Iewiſh religion, *Acts 2, 10. Acts 13, 43. Manie of the Iewes and Proſelites that feared God.*

[**To Prone**] To examine, ſearch and try himſelfe, whether he be in Chriſt. 2 Cor. 13, 5. *Prone your ſelues.* This is our prouing of our ſelues.

2 To ſift vs, by ſome affliction, that wee may know our own hearts. Deuter. 8. ver. 2. *To humble thee, and to Prooue thee.*

3 To looke neerely into ones cauſe, and to take knowledge and defence of it. *Pſalme 26, ver. 2. Prone me, O Lord, and try me.* This is Gods prouing vs.

4 To diſcerne with iudgement theſe things which are good, or according to a ſound iudgement, vprightly to think, and chearefully to follow what is good and pleaſing vnto Almighty God. Rom. chap. 12, verſe 2. *Prooue what the good will of God is.* This prouing,

contains more then a naked knowledge, and generall allowance, euen in acknowledging, diſcerning, approving with ſincere loue, and earneſt deſire, to conſorme our ſelues vnto the good will and pleaſure of God.

[**Prouerbe**] A word, ſpeech, or ſentence, grauely, pithily, and wiſely vttered in few words, ſuch as euery man may remember, and ought to be in euery mans mouth, as a Glaſſe of our life, and whole conuerſation. *Prouerbes chap. 1. ver. 1.* Thus expounded in the ſixt verſe. Theſe are alſo called *Enigmata*, that is, darke ſentences. *Pſal. 49, 5. and Parables.*

2 A common by-woorde, or a word of reproach and infamy, a talking ſtock. Deut. 28 *Thou ſhalt be a Prouerbe and by-word to all Nations.*

[**To Prouide**] To haue a fore-caſt in the affaires of this life, as how to maintaine our Charge. 2 Timothy. 5. ver. 8. *If there bee any that provideb not for his owne.* Alſo ſee the 13. Chapter of S. Paul to the Romanes, 14. verſe.

2 To fore-thinke, what things wee may lawfully and iuſtly do. Rom. 12, 17. *Provide (or procure) honeſt things before men.*

3 To fore-appoint and giue

a good iſſue, in perplexed and troubleſome caſes. Gen. 22, 8. *God will provide, &c.* and verſe 14. *In the Mount will the Lord Provide or ſee.*

Providence, what?

Providence, is not onely Gods foreknowledge of things to come, and his wiſe appointment before hand, how euery thing in the world ſhall bee: but his powerfull and moſt iuſt diſcerning and diſpoſing of all things and perſons, according to that his eternal & vnchangeable knowledge & will; whereby all things that haue beene; haue bin; & all things that are; are; and all things that ſhall be; ſhall be; for ſuch ends as himſelfe hath purpoſed from eterni-
laſting. *Math. 10, 29. Acts 1, 13. Acts 4, 28.*

[**To Prone**] To giue God occaſion of anger or puniſhment by ſome ſinne or ſubſtance ly committed. *Pſalm. 106, 26. They Prone him vnto Tager, with their inuention. Deuter. 32, verſe 19.*
2 To moue or to ſtirre vp ones care. Rom. 11, 18. *If by any means I might Prone them of my fleſh; that is, make ſc ſc Iewes my kinſe-men; careful to ſeek after Chriſt in his word.*

P.

S.

[**Pſalme**] A Song made of ſhort verſes and ſentences, wheremany ſuperfluous words are cut off. *Pſal. 3.* In the title a *Pſalme of David*: it commeth of an Hebrew worde, which hath the ſignification of pruning, or cutting off ſuperfluous twigs. There be three kinde of ſongs mentioned in Gods booke, namely in the *Pſalterie*; a *Pſalme*. 2. An Hymne, or Praise. 3. A Song or Laic. The Apoſtle mentioneth all three together. *Eph. 1, 19.*

[**Publican**] One, who bough (in great) the Emperors tribute. *Math. 21, 31. Math. 9, 9, 11.* *Why eaſeſt thou thyſelfe with Publicans & ſinners?* Theſe *Publicans* were holde of the Iewes for the vileſt men that liued, in two reſpects. Firſt, becauſe they were ſeruaunts to the Romanes, whoſe yoke the Iewes could not abide. Secondly, becauſe they exacted more then their due, for their owne advantage.

[**To Punish**] To chaſtiſe and correct, as a father doeth his childre, for their humbling and amendment. *Pſal. 73, 14. Daily haue I bene puniſhed and chaſtiſed*

chastised every morning.

2 To take vengeance vpon Sinners, as a Iudge vpon Malefactors. Gen. 4. 13. *My punishment is greater than that I can beare.* Thus Tremellius readeth it.

[Punishment] The censure of excommunication, or deliuering vp to Satan. 2 Cor. 2. 6.

[To Purchase] To obtaine a thing, by laying downe the due price of it. Gen. 49. 32.

2 To obtaine the inheritance of the Church, and of heauen, by merit. Acts 20. 28. Eph. 1. 14. This is proper vnto Christ, who alone hath power to merit with God, which neither Angels nor men can do.

[Pure] Vnmixed, cleere, or like it selfe; as wine without water; siluer without drosse.

2 Without mixture of sin, either more or lesse; according to that whereof it is affirmed. Thus it is writte of God, that he is pure. Psalme 51. 4. *Thou art pure when thou Iudgest.* Psal. 19. 8. *The Commandement of the Lord is pure.* For God and his word, are without all mixture of sinne and iniquity. Also we reade of a pure heart. 1. Tim. 1. 4. Math. 5. 8. *Blessed are the pure in heart.* Whereby is meant, a hart partly freed from the mixture of sinne, and endeavoring still to bee more free. Lastly, we reade of Pure Religion, and Pure Doctrine. Iam. 1. 27. When it is free from Ex-

ror, Idolatry, and Hypocrisie. Also of pure prayers, and of pure hands; lifted vp, when our praiers are vnmixed with wrath and doubting. Iob 16. 17. 1. Tim. 2. 8. Iames 1. 27. See 1. Tim. 4. 12.

[To Purge] To make clean without guilt, by free forgiveness of sinne, thorough the blood of Christ. Psalm. 51. 7. *Purge me with Hyssope.* The property of Hyssope, is to *purge, whereunto Christ his blood is compared.

2 To make cleane and free our hearts from corruption of sinne, (that it reigne not) by grace of sanctification. Tit. 2. 14. *And purge vs to be a peculiar people.*

3 To cast out the filth of sinne, by our owne best endeouours. Iames 4. 8. *Purge your hearts you sinners.*

4 To cast offensiu sinners out of the Church, by excommunication. 1 Cor. 5. 7. *Purge out the old Leaven.*

5 To make cleane from Ceremoniall pollution & vncleannesse. Leuit. 12. 7. *So shall she be purged from the Issue of her blood.*

[To Purge Drosse and Lin] To separate and to cast out by plagues, the Idolaters, hypocrites, and other wicked men, mixed with the elect and godly, as drosse with siluer. Esay 1. 25. *I will purge away thy Drosse,*

*Christ his blood, in the Christians Purgatory.

and take away thy Tinne.

[To Purge iniquity] By affliction to bring vnto repentance, as men are restored to health by medicines, Esay 27. 9. See Dan. 1. 13. 5.

[Purgatory] A place vnder the earth, deuised by Popery, for purging of sinne, by torments equall to hell paines in measure, suffred of soules which dye in mortall sinne, or in venial without absolution, to endure to the last Iudgement. This was dreamed of by Plato and Virgill, but defended for belly and lucre sake by doting couising Romanists.

[To Purifie] To make cleane and pure, that which before was soule and defiled. This was done, eyther by the blood of Goats, Bulles, and Beasts. Heb. 9. 14. Or by faith in the blood of Christ; which makes vs perfectly pure by imputation; and imperfectly pure by sanctification. Acts 15. 9. *After that by faith hee had purified their hearts.*

[To be like Purple or Scarlet] Properly to bee of deepe dye, or redde and bloody hue: but figuratiuely, it signifies the sinnes of the Iewes to bee not light and small ones, but capital and very hainous; such as did inher and sticke hard to them, and had greatly infected them with horrible wickednesse. Esay 1. 18. *If your sinnes*

be as Scarlet, or as Crimson and Purple. It is thus named in Latine, of a kinde of shell-fish called *Purpura*, of whose blood or iuice, this colour or dye is made: of the Greekes it is called *Dibaphon*, which is as much as a double tincture, or twice dyed; and by the Hebrewes it is termed vsually in Scripture, *Tolabbar*, of a little worm springing out of a graine or kernell, by the blood whereof, this Purple colour is said to be made.

[Purity] Vnmixednes with sinne, as farre as our frailty will suffer. 2 Cor. 6. 6. *By Purity.*

[Purification] The vncleannesse wherein men are borne, and the remedy they haue by Christ. Leuit. 12. 4. In Conscience of this naturall corruption (and not of any particular sinne in the conception of Christ) Mary the Virgin submitted her selfe to this Law, & to the Oblation appointed. Luke 2. 22.

[Purpose] A firme thought or determination of our mind, touching something which we meane to do. Eccles. 3. 1. *A time for every Purpose vnder heauen.* Prov. 16. 9.

2 The Decree of GOD, touching the eternall estate of all reasonable Creatures. Rom. 9. 11. *That the Purpose of God might remaine, according to election.*

3 The Decree of God, touching the endless saluation of the elect. Rom. 8, 28. *To them that are called of his Purpose.*

Note.

In Gods purpose of election, there be two acts not to be separated, yet by our consideration to be distinguished; one whereby he did eternally loue them, and know them as his owne before others. The second act whereby he setteth them apart, and fore-ordaineth them vnto glory, by such means as he hath appointed. The former hath no mouing or impulsue cause, but his owne good pleasure and will. The other is with respect vnto the Mediator, in whom he chuseth them to grace, and directeth them to saluation, as being the foundation of the execution of Gods purpose, both touching the beginning, middle, and end of it. Rom. 5, 1, 6, 8, 9, 10, 11. Rom. 8, 2, 17, 34, chapt. 3, 24, 25; 2 Cor. 5, 14. Eph. 1, 4, 5, 9, 10, 11. 2. Tim. 2, 10.

[*To Purpose in himselfe*] That God the Father decreed the saluation of a certain number in his Sonne, who as hee is Mediator, is a subordinate cause to the good pleasure of God; and further, that the fountaine and first ground of his eternall purpose is not to be found out of God himselfe, either in the merites of men present or foreseene, or in

ought else whatsoever. Ephes. 1, 9. *Which he had purposed in himselfe.*

[*Put off*] One hauen and swolne by arrogancy & pride. 1 Cor. 4, 6, 18. and 1 Cor. 8, 1. and 1 Cor. 5, 2. 1 Cor. 13, 4. In these places, pride is likened eyther to smoke, to note their high vanishing thoughts like smoke; or to a bladder blowne full of winde; or to a tumor or swelling of a belly by the tympany, or dropsie; euen such a thing is pride in the heart of an arrogant man.

[*To Put off the olde man, &c.*] To repent soundly. Colos. 3, 8. *Put off all these, &c.* This phrase or forme of speech, is borrowed from garments, which being old & ragged, are abhord and put off, with a meaning to vse them no more. So when a sinner truly turneth to God, he leaueth his sine, with hatred of them, and griefe of hart for the offence of God in them. This phrase is all one with casting off, Rom. 13, 14. and laying aside, 1. Tim. 1, 21. with departing from sin, 2. Tim. 2, 19. with mortifying and destroying our earthly members, the old man. Rom. 6, 6. Col. 3, 5.

[*To Put on Christ*] See Christ.

[*To Put off the body of sin*] To mortifie corrupt and sinfull nature, w^h is called a body here, Col. 2, 11. and Ro. 6, 6. called also the old man. Col. 3, 9.

Q. V.

Q. V.

[*Quarrell*] Strife, or Controuersie betweene man and man. Colos. 3, 13. *If any man haue a Quarrell to another.*

2 An action or Controuersie betweene God and vs. Michah 6, 2. *The Lord hath a quarrell against his people.*

[*Queene*] A woman married to a King, as Bethsheba to David; Iezabel to Achab; also the Mother or Grandmother to a King. Daniel, 5, 10.

2 The true Church, espoused vnto Christ the King of his people, as to an husband. Psal. 45, 9. *Vpon thy right hand doeth stand the Queene.* Cant. 6, 8.

3 The false Anti-christian church, boasting of her might, riches, and pompe. Reuel. 18, 7. *I sit being a Queene: I am no widow.*

[*The Queene of heauen*] The worke of heauen (so Tremellius translates it out of the Hebrew) or heauenly and celestially things: as the Sun, Moone, Stars, and other heauenly bodies. Ier. 7, 18. *To make Cakes to the Queene of heauen.*

[*To Quench*] Either somewhat to slake the heate of the fire, or else wholly to put it out.

2 To lose some fruites & effects of the Spirit, and to a-

bate the working of grace; as if one should somewhat slake the heate, and lessen the light of the fire, 1 Th. 5, 19. *Quench not the Spirit.* Thus, the godly by their security, Quench the Spirit.

3 To lose wholly the grace of y^e Spirit which once he had; as if one should put out fire with water. Thus the wicked by their obstinacy in sinne, Quench the Spirit, as Saul and Iudas did. 1 Th. 5, 19. *Quench not the Spirit.* And thus a godly person can neuer Quench the Spirit; for the Spirit abideth in them for euer. Iohn 14, and 1 Iohn 3. *The Seed of God remaineth in them.* Of this seed, Peter saith, it is immortall. 1. Pet. ver. last. Also Christ makes request for beleeuers, and is neuer denied. Iohn 11, 42.

[*Question*] A demand, or asking; which when it is of things necessary to be known, out of a desire to learne, it is good; otherwise, it is eyther vaine or foolish. 2. Tim. 3, 23. *Foolish questions, &c.* Mat. 22, 46. it signifi. contentions and quarrels about things not needfull to be knowne, 1 Tim. 1, 4.

[*To Quicken*] To giue life to the dead, or to reuiue that which is dying.

2 To put the life of grace into a dead soule in trespasses and sinnes, wh^o one spiritually dead, is made to liue to god by

H h the

the life of faith. Ephes. 2, 1, 5. *You hath he quickened, which were dead in trespasses and sins.*

3. To purchase and comfort by deliuerance, into such as haue greefe and feare through great dangers. Psal. 119, 149, 154. *Quicken me according to thy word.*

[*To Quicken together*] To conioyne & couple both elect Iewes and Gentiles; in Christ their common head, by one Spirit of faith, wherein consisteth spirituall life, enabling the to liue vnto God, being before dead in sinnes. Ephe. 2, 5. *When we were dead in sinnes, hee hath quickened vs together in Christ.*

[*Quickening Spirit*] The body of the man Christ, which is called Spirit, in respect of the quality and condition which now it hath, beeing spirituall

and most glorious: and it is tearmed Quickening, because it is vnited personally to the viuiifying word, also because by the death of his body, hee hath gotten life to the world. Iohn 1, 14. also 6, 5. But especially for his diuine Spirit, or Diuinity, which it selfe is life, and giueth life or quickening to all that liue. See Iohn 5, 21, 26. 1 Cor. 15, 45. *And the last Adam was made a quickening Spirit.* As Adam is called a liuing soule because of the soule which is the best part in him, quickening and making his body to liue: so Christ the latter Adam is said to be a quickening Spirit, by reason of that most excellent diuine nature (oftē noted in Scripture by the Spirit) which dwelleth in him bodily. Col. 2, 9.

R. A

R. A.

[*Rabbi*] ONE that is aboute others, and in stead of a number. Mat. 23, 7. *Rabbi, Rabbi.* A proud swelling Title, wherein the Pharisees gloried very much.

This word [*Rabbi*] by the notation thereof, signifieth one which is in stead of many, or equall to many for his excellency: whether it bee one that excelleth in nobility of birth, or in vertuous and valiant exploits or actes, or in learning and knowledge. In this last signification, the holy Euangelists do euery where vse it, and by Interpreters it is rendred in Latine and English, Doctor, or Maister. In Mathew, chapt. 23, 7, 8. Christ challengeth this Title as peculiar to himselfe, checking the ambitious Pharisees, because they affected this name.

[*Race*] The course of Christianity and godlinesse. Heb. 2, verse 1. *Let vs runne the Race.*

[*Raca*] Some vnperfect or broken speech, bewraying an angry and festered minde; as *Rish*, in our English tongue. Mathew, chapt. 5, vers. 22. *Who soeuer shall say to his Brother, Ra-*

ca. Howsoeuer some fetch *Raca* from the Hebrew *Rach*, which signifies to spit; and others from *Ric*, which is in english, light-headed or empty, vpon whom wee care not to spit, or to vse some light gesture before him in contempt; yet the best exposition is to interpret it of some vnperfect & vnseemely gesture and behaviour, which may be in the countenance, or mouth, by mowes; or words, as tush, sic; or in making an vnseemely noyse, Eph. 4, 31. Or in scoffing. Galath. 4, verse 29.

[*To Raigne*] To command with power, as King; & with readinesse to be obeyed. Thus *Dauid* Reigned in *Israel*, *Iosiah* in *Juda*. 1 Kings, chapt. 11, verse 42.

2 To command and rule in the soule, without opposition or resistance. Rom. 6, 12. *Let not sinne Raigne in your mortall bodies.* Sin is saide to Reigne, when the lusts and motions of sinne be readily obeyed, as one would obey the Law and command of a King. Thus sinne Reigneth.

Death is saide to Reigne, because it exerciseth ouer all mankind, that power which through sinne it hath gotten. Roman. 5, verse 14. *Death Raigned from Adam to Moses.* Thus death Reigneth.

[*Grace* is saide to Reigne, H h 2 when

when the righteousness of Christ, being freely imputed, his Spirit Reigns in our hearts; and wee bee governed by the motions and impulsions thereof; so as now sin cannot condemne vs to death; nor rule ouer vs, as it did before grace, which hath quit the beleeuers from the Raigne of sinne and death. Roman. 5, 21. *So might grace Raigne by righteousness, to eternall life.* Thus grace Raigeth.

3 To gouerne and dispose all things in heauen and earth, according to his royal decrees. Thus GOD Raignes ouer the world, Psal. 93, 1. *The LORD Raigeth, and is clothed in Majesty.* The whole Psalm throughout.

4 To gouerne and rule the faithfull, by the word and holy Spirit: thus Christ Raigneth ouer his Church. Psal. 97, 1. *The Lord Raigneth, let the Earth reioyce.*

[**Railler**] An euill speaker, which vpbraideth others with their true faults in a reprochful manner; or else casteth vpon them false crimes to defame them. 1 Cor. 6, 10. *Extortioners, Railers.*

White Raiment. *See White.*

[**Raiment or clothing**] That which conereth the body, and defends it against heat & cold, called garments. 1 Tim. 6, 8. *Having food and Raiment: the*

use whereof, is comlineffe and warmth.

2 All things needfull for this present life to sustaine it well, Esa. 3, 6. *Thou hast clothing or Raiment, be thou our Ruler.*

[**To Raime**] To pouer down water plentifully out of the Clouds, to refresh the earth withall. Deut. 28, 12.

2 To giue plentifully. Psal. 78, 24. *He rained downe Manna,* ver. 27. *He rained downe flesh;* that is, he gaue liberally like Raime.

[**Raine**] The fruitfulness of the Earth, which followes moderate seasonable Raime. Mat. 5, 45. *Hee sendeth Raime on the iust and vniust.*

2 The doctrine of the word, which falling vpon the Consciences of men, doth refresh and make them fruitfull, as Raime doth the grasse. Deut. 32, 2. *My doctrine shall drop as the Raime.*

[**Not to Raime**] To send scarcity of earthly blessings. El. 5, 6.

[**A plentifull Raime**] The blessings of God abundantly bestowed on the Israelites in Canaan; which is heere called the Inheritance of God, because it was Gods free giift to the people of Jewes. Pl. 68, 10.

[**To Raime**] To lift vp, or set vp something which is downe or fallen.

2 To make a body which is dead, and fallen into the graue, to liue and rise againe. Acts

2, 24.

2, 24, 32. *Whom God hath raised up.* Iohn 6, 40. *I will raise them up at the last day.*

3 To make a soule which is spiritually dead, to liue vnto God, and to arise vnto a new and godly life, in hope of eternall life. Rom. 6, 4. Eph. 2, 5.

4 To restore and lift vp such as be fallen into calamities. Pl. 113, 7. *He raised the needy out of the dust.* 1 Sam. 2, 6.

[**Ransome**] Satisfaction made, or price paid for setting free, or to purchase liberty to a Captiue taken in warre or otherwise, and detained by the enemy as prisoner, till hee bee ransomed.

2 The satisfaction which Christ by his whole obedience to the Law, namely by humbling and submitting himselfe to the death of the Crosse, made to the iustice of God, deteining the elect sinners as Captiues in the hand of their enemies, Satan, Sin, Death, & Hell, 1 Timoth. 2, 6. *Who gaue himselfe a ransome for vs all.* By a Synecdoche the Scripture calleth this Ransome, the death, blood, and oblation of Christ, because in his sacrifice and bloodshed on the Crosse, was the accomplishment of his obedience and satisfaction for vs, sithence without shedding of blood, there is no forgiveness of sin. Heb. 9, 22. Rom. 3, 25, Eph. 1, 7. 1 Pet. 2, 14.

[**Rapine**] A greedy and violent affection, of taking and pulling from others that which is theirs. Luke 11, 39. *Full of Rapine.*

2 Something which is taken or pulled from others by force and violence. Esay 3, 14. *Rapine is in their houses; that is, spoyle.* Esay 62, 10.

[**Rasor**] A sharpe instrument, wherewith haire is shauen and cleane cut off by the stumps.

2 A fierce and cruell enemy, which destroyes and cuts downe all, as a sharpe Rasor shauens and cuts all bare. Esay 7, 20. *In that day the Lord shall shau with a Rasor, &c.* This is meant by the King of Assyria, by whom God would plague Iudab.

Some thinke this Rasor to haue beene Tiglat-peliser who afflicted Ahaz by denying helpe to him. 2 Chron. 28, verse 20, 21. Some referre this to many Kings, who one after another afflicted the men of Iuda, as Sanherib vnder Ezekia: Esar-baddon vnder Manasse. 2 Kings 18, verse 19, 2. Chron. 33. Others, as Piscator, will haue this calamity heere threatned, to haue beene inflicted by Nebuchadnefar, who like a sharpe Rasor cut very deepe, leauing nothing in the whole Kingdome without hurt; with his huge army ouer-

Hh 3

running

Note.

running all, destroying King *Ioakim* and *Iehoiakin*, carrying away most precious spoiles, & a number of captiues into *Babylon*; taking in the City vnder *Zedekiah*, whose eyes they put out, and hauing fettered him in bands of Steele, led him away to *Babylon*, killing his children, burning the Temple and City, &c. as is declared in 2. Kings, 24, and 25. Thus by him, all the Ornaments of the Common-wealth from head to beard, all persons from the highest to the lowest, were wasted and taken away. After which time, there should bee great scarcitie of men, & wildnesse of the Country, see *Esay* 7, 21, 22, 23, &c.

3 A malicious tongue, which secretly woundeth and cutteth ones name, as a Rasor ones flesh. *Psalm*. 52, 2. *Thy tongue is like a sharpe Rasor, which cutteth deceitfully.*

[A Kaiser of Taxes] *Selenus Philopator*, who was exceeding couetous, and most outrageously, & greedily, spoyled his Subiects. *Dan*. 11, 20. He was poysoned by one *Heliodorus*.

R.

E.

[To Reade] To recite distinctly, the syllables and words of Scripture. Reading is nothing else, but such a recitall &

speaking forth the letters and syllables. *Luke* 4, 6. *Hee tooke the Booke and Read.* *Acts* 15, 21. *Moses in euery Synagoge hath such as Reade him.* *1 Tim.* 4, 13. *Attend to Reading.* Reading is not the word of God, but an action about it: neyther is it preaching in the proper acceptation.

[To Reape] To gather the fruites of the earth, as *Corne*, *Hay*, &c.

2 To take such gaines and fruites of our worke, as the nature of the worke is, good or euill. *Gal.* 6, 8, 9. *2. Cor.* 9, 6. *Prouerbes.* *Hee that soweth Iniquity, shall Reape affliction.*

[To Reape corruption] To receiue for his reward, the fading corruptible things of this world, and eternall destruction in the end. *Cal.* 6, 8. *Shall of the flesh reape corruption.*

[Reason] That faculty and power of the soule, whereby wee debate and discourse of things and objects, that wee may be able soundly to iudge of that which wee rightly vnderstand.

2 The vse of this faculty, to wit, discretion. *Acts* 25, 27. *Hee thinkes it is against Reason.* That is, against discretion, or very absurd.

3 The cause and ground of a thing. *1 Pet.* 3, 15. *To them which aske of you a Reason of that hope which is in you.*

[Rea-

[Reasonable seruice] The spirituall sacrifice of a Christian, offering not the bodies of beasts, which haue no Reason; (as they were wont to do vnder the Law) but himselfe wholly (becing a Reasonable creature) as a sacrifice vnto God, his Creator and Redeemer (which is a most Reasonable thing) to do him seruice & obedience in all things, according to his reuealed wil (which is a very Reasonable rule) *Ro.* 12, 1. *Which is your Reasonable seruice of God.*

[Reasoning] An euill discourse or disputing against God, or his word. *Phil.* 2, 14. *Let all things bee done without Reasonings.* *Math.* 15, 19. *Out of the heart comes euill Reasonings.*

[To Rebuke, or Reproue.] To blame, priuately or publicly for some fault, eyther done or supposed to bee done, *Math.* 19, 13. *And the Disciples Rebuked them.* *1 Tim.* 5, 20.

2 With authority & power to checke, curbe, and restrain, as in all places where Christ is said to Rebuke the vnclane spirits, and to bid them go out, &c.

3 To conuince the Conscience of men, either of the truth to be beleueed, or of some sin committed, or error maintained: which in the Reprobate is done without conuersion, but

with a true change of heart in the elect; and is by the Minister, and word instrumentally, by the Spirit efficiently & powerfully. *Esay* 2, 4. *2. Tim.* 4, 2 and *2 Tim.* 3, 16. See *1 Corin.* 14, 24. The Spirit reproveth not as it is in the Preachers heart, but as it manifesteth it selfe, and euidenth his power in their preaching.

4 By an honest and holy life, to make manifest and lay open the euill life of other. *Ephes.* 5, 11. *But rather Reprooue them.*

[To Rebell] To fight or make warre against his lawfull Soueraigne, as *Absolon* Rebelled against his Father *Dauid*: or to cast off the yoke of a lawfull Governour, as *Corah*, and *Abiram*. *Numb.* 16, 1, 2.

2 To striue or rise vp against the gouernment of the Spirit, in the minde of a regenerate man. *Rom.* 7, 23. *A law in my members Rebelling against the law of my minde.* Thus sinne Rebelleth against grace.

In the Olde-Testament, Rebellion commeth of an Hebrew word, (*Marab*) which signifieth bitternesse properly, and is applyed to Apostacy, Rebellion, and Disobedience, *Deut.* 1, 16. and *21, 20.* *Iosh.* 1, 18. *Psalm.* 5, 10. Because Rebellion is a thing distastfull to God, as bitter things bee to our Palate: also because it prouokes

H h 4

vato

Note.

vnto bitterness and wrath, exasperating God.

[**Rebellion**] An vnlawfull action of Subiects, vnlawfully rising in armes against theyr lawfull Soueraigne.

2 Euery sinne, great and little; which in some sort is a Rebellion, because we all owe allegiance to God by the law of our Creation, and haue vowed it in our baptisme, and also haue so many meanes against sinne, as vnlesse we purpose to Rebel, we could neuer so commit it. *Esay 59, 12, 13. We haue spoken of cruelty and Rebellion.*

3 Those sinnes which are more greuous and grosse, being committed through infirmity, vpon no great temptati- on, as it was in *Dauid*. *Psal. 25, 7. Remember not the sins of my youth, nor my Rebellions.*

4 Obstinacy and stiffenes in grosse sins. *Deut. 21, verse 27 I know thy Rebellion and thy stiff necke. Deut. 9, verse 24. Iere. 3, 22. Returne and I will heale your Rebellions.*

[**To Rebuke**] Priuately to reprove such as sinne priuately. *Proverbs 24, verse 28. and 28, 23. Hee that Rebukes one shall finde more fauour at the last. Math. 18, 15.*

2 To censure by publike reproofe, such as sinne before others. *1 Tim. 5, 10. Such as sin, Rebuke openly.*

3 To put one to some great

shame, by some iudgement from God. *Psal. 6, verse 1. Rebuke mee not in thine anger. Iude 9. The Lord Rebukes thee Satan.*

When God doth Rebuke with rough seuerer words, then commonly followes confusio: hence it is often put for destruction. *Psal. 9, 5. and 80, 16. and 119, 21. and 68, 30.*

[**To Receiue**] To take a thing with our hand, being giuen vs or offered of another.

2 To vnderstand and yeeld generall assent vnto the Doctrine of the word. *Math. 13, 20 Heb. 10, 26. After they haue Received the truth.*

3 To beleue the word and promises of Christ, with particular application. *John 1, 12. Gal. 3, 14. By faith we receiue, &c.* Christ is receiued when his word, person, office, benefits, Ministers, or other members be receiued.

4 To bestow some kindnes or entertainment vpon the godly. *Math. 10, 40, 41. Hee that Receiveth a Prophet, &c. Luke 10, 38 Rom. 16, 2.*

5 To ioyne or take one to vs with charitable affection. *Phil. ver. 12, 17. Ro. 14, 1. Him that is weak in the faith, receiue vnto you.* The word [**Receiue**] signif. these foure things: first, that wee should louingly take vnto vs the weak in knowledg, not casting them off. 2. By

found

found and milde instruction to seeke to restore them. 3. By patience to beare with them, abstaining from subtile & crabbed disputations, which are aboue their capacities. 4. To heale & cure their infirmities tenderly.

6 To be made partakers of such good things, as we doo aske in prayers. *Math. 7, 8.*

7 To take one to be of his family, a member of his Church, a Childe by adoption, one of Gods people, hauing beene a stranger from God, as the Gentiles were vntil they were conuerted to Christ. *Ro. 14, 3. God hath Receiued him.* God assumeth and receiues some into the inward couenant, that beeing by faith engrafted in his Sonne, he may loue them as Children, forgieue the their sins, sanctifie them, and euerlastingly saue them: but he maketh others into the externall Couenant onely, that they may profess God, and partake in his doctrine and Sacraments, outwardly, without being regenerate by Christ: but Charity wils vs to hope wel and speake well of all which do beare the name of Christ, and liue well after their profession. Not to receiue, is to reiect and forsake. *2 Thess. 2, 10.* Reprobates perish iustly, because they care not for the truth offered.

[**Recompence**] A due & iust requitall for former euill me-

rits. *Rom. 1, 27. They receiued in themselves such recompence of their error as was meet. Rom. 11.*

9. In both these places, *Paul* speaketh of that iudgement of God, by which, sin is punished with sin; first, in the Gentiles abusing their naturall knowledge. 2. In the Iewes, abusing their reuealed knowledge, for which, they receiued increase of spirituall blindness & sin for a recompence, whereof God is directly Authour, but not as it is a sinne, whereof men themselues be authors.

2 Rewarde freely giuen to good workes. *Luke, chap. 14, verse 14.*

3 Reward rendered of debt, or for some former merites. *Rom. 11, 35.*

[**To Reconcile**] To restore all former loue, concorde, and familiarity that was wont to be; (all hatred and discord set apart) *Math. 5, 24. Goe, bee Reconciled to thy brother; that is, of enemies be made friends in truth.*

2 To take to grace and fauour, such as were enemies through sinne. *2 Cor. 5, 19. God was in Christ, reconciling the world to himselfe.* God is reconciled to man, when forgiuing his sinnes vnto him, he takes him vnto his fauour. Man is Reconciled vnto GOD, when beleeuing the forgiuenesse of his sinnes, he accepts the loue

and

and fauor of God, and forbear-
eth (what hee can) to offend
him. Colos. 1. 20. and 2 Cor. 5.
20.

[**Reconciliation**] An agree-
ment of parties which were at
variance, as God and the elect
were through sinne, til of ene-
mies they became friends, thro-
ugh the attonement made in
the blood of Christ, and recey-
ued by faith. 2 Cor. 5. 19. *And
hath committed to vs the word of
Reconciliation.*

[**Day of Reconciliation**] A
time set apart of the Jews, once
a year, by Gods appointment,
to seeke attonement for sinnes
by Prayer and Fasting, Leuit.
23. 27. *The tenth of this seuenth
moneth, shall be a day of Reconci-
liation.*

[**Ministry of Reconciliation**]
The Ministry of the Gospell,
announcing and declaring at-
tonement with GOD, by free
forgiuenesse of sinnes, and Ju-
stification offered vnto vs by
Christ. 2 Cor. 5. 18. *And hath gi-
uen to vs the Ministry of Recon-
ciliation.*

[**Word of Reconciliation**]
Message or doctrine of attonement.
2 Cor. 5. 19. *The word of
Reconciliation.*

[**Reede**] A Rush or kinde of
straw, shaken with euery puffle
of winde.

2 An vnconstant man, wa-
uering with the winde. Math.
11. 7. *A Reede shaken with the*

Winde.

3 An helper or friend, which
doeth rather hurt, then helpe
such as vse him. 2 Kings 18. 27
*Thou trustest on this broken staffe
of Reede.*

[**Reede bruised**] Infirmes and
weake belecuers, which Christ
did not contemne, but merci-
fully beare withall & support.
Mat. 12. 10. *A bruised Reede he
shall not breake.*

[**Reede**] To buy a-
gaine something which he had
once sold, by giuing back the
price vnto him that bought it.
Leuit. 27. 20. and 25. 24. Also
to giue the true valuation of a
thing. Exod. 13. 13. 15. Leuit.
27.

2 To pull out of Captiuitie
with a strong hand, and with-
out any rancome, such as are
violently helde Prisoners by
their enemies. Thus God Re-
deemed Israel out of Egypt.
Deut. 32. 6. *Is not he thy Father
and thy Redeemer?*

3 To free the elect from the
tyranny of Sathan, by a price
and rancome giuen and paid
to Gods iudgement. Luk. 1. 68
*Blessed be the Lord God, because
he hath Redeemed his people.* Ti-
tus 2. 14. Thus is Christ our
Redeemer.

4 To deliuer some one out
of an outward trouble & dan-
ger. Psal. 25. 22. *Redeeme Isra-
el out of all his trouble.*

5 To recouer by diligence
some-

some-thing lost by our owne
sloth. Ephes. 5. 16. *Redeeme the
time.* It is a Metaphor or speech
borrowed from worldly Mer-
chants, who diligently obserue
their occasions and seasons,
buying their commodities,
whiles the Mart and Market
holdeth, preferring a litle gain
before great delights and De-
licacies; so godly Christians
(like wise Merchants) do pre-
ferre a litle increase in godly-
nesse, before all worldly pro-
fits and pleasures. Contrary to
this redeeming of the time, it
is to let time & opportunities
slip and slide away either with-
out doing any thing (like vn-
thrifts) or not doing our owne
things, but the things of other
men (like busy bodies.) Where-
as prouident men will not let
slip seasons, though it be with
some losse. This phrase also
fig. to gaine time by wasting it
till occasions bee past. Daniel
2. 8.

[**Redeemer**] A Deliuerer, or
one that payeth a ransom to set
free such as are bound. Psal. 19
14. *O God my strength, and my
Redeemer.* This word [Redeem-
er] is of large vse for one that
redeemeth things solde and
morgaged. Leuit. 25. but ap-
plied to Redemption and de-
liuerance from danger. Psalm
69. 19. from violence. Psal. 72.
13, from corruption. Psal. 103.
4. from the enemies hand. Ps.

116. 10. from death. Hos. 13.
14. and from all euill. Gen. 48.
16. And in speciall, a Redeem-
er is one that challengeth or
redeemeth any person or thing
before alienated, and restoreth
it to the first estate by right of
kindred, 1 Kings 16. 11. Ruth.
3. 9. 12. 13. and 4. ver. 1. 3. & c.
Therefore is this title giuen to
God, and Christ who is our re-
deemer, and allyed to vs as
concerning the flesh. Esay 43.
14. and 44. 6. and 47. 4. 1 Thes.
1. 10. Heb. 2. 14. 15.

[**Redemption**] The freedom
of sinners, both from the guilt
and power of sin, by forgiue-
nesse and sanctification, as tou-
ching the beginning and first
act of our Redemption, Ephes.
1. 7. *By whom we haue redemp-
tion.*

2 The whole worke of a sin-
ners saluation, comprehēding
all things that belong vnto it.
Heb. 9. 12. *And obtained eternal
Redemption for vs.* Our whole
Redemption from the first acte
to the last, is wholly from the
mercy of God in Christ, & not
at all from our selues, nor anie
part of it.

3 The last act onely of our
saluation in the resurrection of
our bodyes, and in the sentēce
of the last iudgement, when
beeing freed from all misery,
perfect felicity shall begin, as
the full fruite of our Redemp-
tion. Luke 21. 28. *Lift up your
heads,*

heads, for your redemption draw-
eth neere. 1 Corin. 1, 30. *Hee is
made vnto vs Righteousnesse,
Wiseaome, Sanctification, & Re-
demption.* Our whole Redemp-
tion, from the first acte to the
last, both for merit and effica-
cy, it is wholly from Christ, and
not at all from our selues; no
not in any part, or least de-
gree.

[Redemption of our bodies]

Either deliuerance from our
body, by death, that our soule
may be receyued into heaven;
or rather, that perfect consum-
mation of our blisse, when our
bodies shall be deliuered from
the graue at the last day. Rom.
8, 23. *Looking for the Redempti-
on of our bodies.* Scripture
speakes of a two-fold redemp-
tion or deliuerance. One wher-
by the elect of God are freed
from bondage of sin & death,
by the price of Christs bloude
payed to the righteous Iudge-
ment of God: heereof *Paul* in
Ephes. 1, 7. Another whereby
the same elect are put in full
possession of their redemption
at the last and great day, when
they shalbe wholly freed from
all remainder of sinne, and cor-
ruption of the graue. The for-
mer redemption is past, as tou-
ching the actuall payment of
the ranfome, and the vnper-
fect application of it heere vn-
to beleueurs; the latter being
to come is yet hoped for, and

when it cometh, it shall bee
the consummation of the for-
mer. Heereof we reade in Luke
21, 28. Rom. 8, 23. Ephes. 4, 30.

[Reformation] Framing a-
gaine, or bringing back of per-
sons and things disordered &
out of course, vnto their first
forme and state wherein they
were set, either by Gods Crea-
tion, or institution and Ordina-
nance. Psal. 50, 17. *Seeing thou
hatest to be Reformed.* Heb. 9, 10.
Vntill the time of Reformation.
This time of Reformation (or
correction) is the time when
Legal ceremonies & shadowes
were to cease and fade; it took
the beginning vpon Christ his
first shewing himselfe in the
flesh, and had further progresse
by his death and resurrection,
but through-perfection when
he ascended to heaven, which
was the consummation of the
Old Testament, and the full i-
nitiation of the New.

[To Refresh] To giue rest,
or make fresh againe, after
some bodily or spirituall decay
and wearinesse. Psal. 60, 9. *Thou
didst Refresh thy Land when it
was weary.*

[Refreshing] That most co-
fortable rest and repose, which
the elect shall haue at their re-
surrection for euer, after all
their labour and miseries of
this life. Acts 3, 19. *When the
time of Refreshing shal come from
the presence of the Lord.*

[Re-

[Refuge] A place to fly vn-
to for succour and defence in
dangers; or an high Tower
or forte to resist the enemy. Je-
remy 48, 11. wherein men bee
protected, and escape the ene-
my. Dent. 2, 36.

2 The defence and protecti-
on of God, who is our best re-
fuge. Psal. 59, 16. *Thou art my
Refuge in the time of trouble.* Pl.
32, 7.

[To Regard no God] To be
impious, without reuerence of
any God, true or false; and in-
humane also without equity or
honesty. Dan. 11, 36, 37. These
two verses containe a plaine &
full description (not of Anti-
christ, except in a figure and
type) but of *Antiochus Epipha-
nes*, king of Syria, a monster a-
mong men, and a most cruell
godlesse person, the great and
grand enemy of Gods woo-
ship, and the Iewes his people:
a type of the man of Sione, the
sonne of Perdition, that sin-
gular Antichrist, who magnifi-
eth himselfe aboue all that is
called God. 2. Thessaloni-
ans, 2.

[Regeneration] New-birth,
after we are once borne natu-
rally, to be borne againe spiri-
tually. Titus 3, 5. *By the Lau-
er of Regeneration, or by the wash-
ing of New-birth.*

2 The day and time of the
last Iudgement, when our
whole Nature, being perfectly

restored, both body and soule
shall enjoy the heauenly Inhe-
ritance. Mathew, chapt. 19,
verse 28. *You which haue follow-
ed me shall in the Regeneration sit
vpon Thrones, &c.*

Regeneration is commonly
put and vsed by Diuines, for
Sanctification and Renouati-
on; and then it imports and
signifies as much, as the refor-
mation of a Man; which con-
sists in the mortification of sin,
and newnesse of life. Whereas
if we speake exactly, and as the
thing is, this renewing of our
nature, is but an effect and
fruite of our Regeneration,
which properly is our incorpo-
ration and ingrafting into Je-
sus Christ by faith, whereby
we haue our spirituall beeing
of Children in the Kingdome
of grace, as by carnall genera-
tion we haue Naturall beeing
in the Kingdome of this world.
See Iohn 1, 12, 13, 14. Regene-
ration may therefore thus bee
defined.

Regeneration, what?

Regeneration is a worke or
act of Gods wonderfull pow-
er, begetting the elect againe
to himselfe, by the ministry of
the worde; through the Spirit,
y of the Children of wrath (by
the desert of sinne) they might
bee made by grace, through
faith

Note.

Note.

faith in Christ) the sonnes and daughters of God. James 1, 18 *Of his owne will begat hee vs by the word of truth.* Titus 3, 4, 5, 6. Therefore, the confounding of regeneration with sanctification, I do take to be an ouer fight: but I iudge it a grosse error, to thinke our selues to haue any stroke in our Newe birth; so much as to assent to it; till of vnwilling, we bee made willing.

[**To be Regenerate**] To bee borne again by the Spirit, that we may be the childre of God. Iohn 3, 3. *Unlesse a man be Regenerate and borne again, he cannot enter into the Kingdome of GOD.*

[**Regions**] Fields, or Corne in the field properly: but by a Metaphor, the people which being docible and readie to learne the Gospell of Christ, are therefore said to bee white vnto the haruest. Ioh. 4, 35.

[**Reioyce**] To take comfort and be made glad, by the opinion, presence, or hope of some good thing; earthly or heauenly. 1 Thess. 5, 16. *Reioyce euermore.* Luke 1, 58. *They reioyced with her.* It signifieth open and manifest ioy, outward gladnes as well as inward, Psalme 2, ver. 10.

[**To Reioyce in Christ**] To rest wholly in him and his sufferings, with full comfort and contentment of minde. Gal. 6,

14. Phil. 4, 4. *Reioyce in the Lord* Whereas not godly alone, but Hypocrites and vngodly Reioyce in Christ preached, as Math. 13, 20. Mar. 6, 20. *Herod heard Iohn gladly:* There is a five-fold difference: First, in the antecedent: the godly they mourne for sinne, before they finde ioy in Christ, Esay 61, ver. 3. Math. 3, 4, and 11, 28. Secondly in the matter, which is the Lord Christ, & peace with God thorow him. Rom. 5, 1, 11. Phil. 4, 4. Thus Samaritans, thus 5 Eunuch reioyced, Acts 8. Thirdly, in the measure, which is greater then euer they or other worldlings tooke in worldly things. For it is vspeakeable and glorious. 1 Pet. 1, 8. Such as passeth vnderstanding, Eph. 3, 9. Fulnesse of ioy, Iohn 15. Full ioy. 1 Ioh. 1, 3, 4, 5. Fourthly, in the Concomitants, righteousness, peace, loue, and a good conscience. Rom. 14, 17. 2 Cor. 1, 12. Fifthly, in the continuance, for it abideth euer: the world cannot take it away from the godly, who keep their ioy in persecution, pouerty, &c. Rom. 5, 3. Actes 5, 41. 1 Pet. 4, 13. Heb. 10, 34.

[**To Reioyce in himselfe**] To find matter (not espying other mens faults) but in his owne graces and holynesse of being glad and glorying; not before God (as if he had goodnesse of his owne without GOD) but be-

before men, to the prayse of God the author of his graces, and to the example of Others. Gal. 6, 4. *Hee shall haue Reioycing in himselfe alone.* This is farre from the fleshly and corrupt brags of proud Iusticiaries Pharisees, Pelagians, and Papists, which ascribe their sayth & conuersion to God in whole or in part, to the naturall power of Free-will, or iustification to the merit of workes. All such glorying and boasting is carnal and diuellish: also too highly to thinke of our selues, and to despise others.

[**Religion**] Godlinesse, euen that inward piety of the heart, whereby God is truly acknowledged and feared, witnessed by the fruits of charity to men ward. Iam. 1, 27. *Pure Religion, & undefiled is this.*

2 The outward lawfull worship and seruice of God, prescribed in his worde, and professed by men. Iam. 1, 26. *That mans Religion is vaine.*

3 The Doctrine which teacheth Religion, Actes 25, 19.

4 The whole Iewish external worship of God, as it was corrupted by the tradition of the Pharisees, Actes 26, 5. *I lined a Pharisee, after the perfect Sect of our Religion.*

5 Superstition. Coloss. chap. 2, ver. 18. *By the religion of Angells.* Verse 23. *In voluntarie*

Religion.

[**Religious**] A worshipper of God outwardly. James 1, 26. *If any man among you seeme Religious.*

2 A true worshipper of God or a godly person. Actes 10, 5. *A Religious or deuout man, one that feareth God.*

5 A person deuoted to Religion, and studious to knowe better the way of Gods worship. Actes 2, 5. *There were dwelling at Ierusalem, Iewes, Religious men.*

4 Superstitious and Hypocritical persons, which would seeme to bee louers of Religion, and be not. Actes 13, verse 50. *They stirred up certaine Religious, or deuout women, against Paul.*

[**To Remember**] Eyther to call to minde something past, or to keepe in mind something for the time to come. Exodus 20, 8. *Remember thou keepe holy the Sabaoth.* Math. 26, 75. *Then Peter Remembred the wordes of the Lord.*

2 To make mention with liking; to praise, commend, and celebrate a thing. Psal. 105, 5. *Remember the wonderous things that he hath done.* Psal. 6, ver. 5. *In death there is none Rememberers thee.* Esay 26, 8. *Eccl. 12, 1. Remember thy Creator in the dayes of thy youth, that is, worship and prayse him.* Eccles. 9, 15.

3 To trust or put confidence in another. Psal. 20, 7. *Some trust in horses, but wee remember thee, O Lord.* In this sence, wee are commanded to eate the Lords Supper, in remembrance of his death and passion: For we are warned thereby, and stirred vp, both to call to mind his sufferings, and to trust in them for saluation. 1 Corinth. 11, 25.

[To Remember, as it is referred to God] To care for one, to deliuer, succour, and saue him, God Remembred Abraham, or thought vpon him, Gen. 19, 29. Also in Luke 23, 41. *Lord Remember me when thou comest into thy Kingdome.* Heb. 13, 4. And in all places of the Psalmes, where the Prophet praieth to be remembered, it hath this meaning; to bee blessed, cared for, and comforted. If wee speake properly, there falls into God no forgetfulness, but as men vse to help such as they remember and thinke vpon; so the helpe, blessings, and comforts, which God doth afford to his people, shewes & makes it knowne that he remembers them. 1. Sam. 1, 19. *And the Lord Remembred Hannah.*

2 To punish or correct sin. Psal. 25, 7. *Remember not the sins of my youth;* that is, Remember them not to punish me for the. Ier. 31, 34. *I will not Remember*

your Iniquities.

3 Graciously to accept, & fauourably to fulfill. Psal. 20, 3. *Let him remember all thy burnt Offerings.*

[Remembrance] A calling to minde, or keeping in minde. This is the proper signification.

2 Memory, good name, and report. Eccles. 9, 5. *Their Remembrance is forgotten.* Exod. 17, 14.

3 Hauiing in minde, with faith and loue. 1 Cor. 11, 25. *Do this in Remembrance of me.*

[Remission of sinnes] Forgiveness of sinne, when both the guilt and punishment are freely pardoned, for Christ alone; to such as beleue in him. Acts 10, 43. *All that beleue in him shall receive remission of their sinnes.* These are our spirituall debts, which beeing wholly pardoned by Christ only; what place is there for popish satisfaction?

2 All the merits and benefits of Christ, by a Synecdoche of a part for the whole. Math. 26, 28. *Which is shed for many, for the Remission of sins.* Vnder this one benefit, is comprehended the whole Masse of his merits.

Remission of sins, is sometime in Scripture placed after Repentance, as Luke 24, 47. Acts 3, 19. and 26, 18. because it followeth not in nature, but

Note.

our sence. For we first feele in vs a contrite heart, afflicted with griefe for the offence of God, and then are erected and comforted with the sence of Gods mercifull pardon by Christ. Secondly, because Repentance must bee taught before remission of sinnes, which men thirst not for nor eagerly desire it till their hearts be penitent & wounded with sence of sinne, Acts 2, 37. And this is the reason also why Repentance is sometime mentioned before faith (the roote and fountain of repentance) namely, for that the preaching of Law goeth before to humble sinners and prepare them to the desire of grace, and to Repentance, Mark 1, 15.

[To Remit or forgive] To forgive, or not to require the payment or debt of sin, at our hands. Iohn 20, 23. *They are Remitted.* Thus God alone Remitteth authoratiuely, by his owne right; and thus no creature remitteth.

2 To declare and pronounce sinne to be forgiven, to such, as shew their Faith by true repentance. Iohn 20, 23. *Whose sinnes ye Remit.* Thus Ministers are said to remit declaratiuely as witnesses onely.

3 To put wrong done, vs out of our Remembrance. Mat. 18, 21. *And I shall forgive or remit him.* Thus one man for-

giues another.

4 To receiue an excommunicate person into the Church vpon his repentance. 2 Cor. 12, 7. *Thou ought rather to forgive him,* and verse 10. Thus the Church forgives scandalous liuers. See forgiveness.

[Remaining] A portion of time which is behinde, how little soeuer. 1. Pet. 4, 2. *That time which remaineth.*

2 Constant, continuing and abiding for euer. Iohn 16, ver. 15. *And that your fruit Remaine.*

[Remnant] Certain persons reserved out of a great number masse of people. Rom. 9, 27. *Though Israel were as the sand of the Sea, yet but a Remnant shall be saved.* Esay 10, 20, 21. As a Remnant of cloath left of an whole web or piece.

[To Remoue] To put a thing out of his due place. Prou. 23, ver. 10. *Remoue not the ancient bounds.*

2 To destroy and to confound. Psalme 15. and the fifth Verse. *Hee that doeth these things shall neuer see Remoued.*

[To Remind] To giue something backe where we had it. Psal. 116, 12. *What shall I Render vnto the Lord for all his benefites toward me?* that is, by way of Thankfulness, to returne vnto his praise, all those graces and good blessings which

which we receiue of him. Mat. 22, 21. Rom. 13, 7.

2 To requite or recōpence, or to do one like for like. Psal. 94, 2.

[Renewing] That worke of the Spirit, whereby the elect, of the enemies of God, children of his wrath, vngodly, & sinners, they are become the Children of God; Citizens with the Saints, heires and co-heires with Christ; being made partakers thorough Faith, of Christ, his Righteousnesse, and his sufferings, vnto perfect reconciliation with God. This is the first worke of grace, and is the same with ingrafting it into Christ, or regeneration. John 2, 3, 4, 5, 6, 8, &c.

3 The restoring of our corrupt Nature to our first image, when Satans image, consisting of ignorance and sinne, being defaced and blotted out; instead thereof, there is printed in our breasts, Gods Image, consisting in true righteousness, holynesse, & knowledge. Titus 3, 4, 5. *By the Renewing of the holy Ghost. Colof. 3, ver. 10. Put on the New man, which after God is created in Knowledge. Ephes. 4, 24.* This is an effect of the former Renewing; as a second worke of grace, yet done at the same time.

3 The refreshing & strengthening of that which is somewhat decayed and blemished,

by our dayly slippes, staynes, and fals. Psal. 51, 10. *Renew a right Spirit within me. Roman. 12, 2. Be Renewed in the Spirit of your minde. 2 Cor. 4, 16. The inner man is Renewed daily.* This third Grace, is the proceeding of the second worke of Grace, vntill it bee fully perfected.

[Renewing of our mind] The altering and changing from euill to good, of the two principall Faculties of the Soule, Vnderstanding and Will. Rom. 12, 2. *Be transformed by the Renewing of your minde.* Not onely then the inferiour parts, but euen the principall Powers be corrupt with blindness, vnbelleefe and sinne. For nothing needeth Renewing, but what was first corrupt, olde and decayed.

Also Note, that this Renewing, is called sometime the newnesse of life, from the effects which shew themselves in the life, as Rom. 6, 4. Sometime the newnesse of Spirit, from the efficient cause, which is the Spirit, as Roman. chap. 7, verse 6. Sometime the Renewing of the minde, from the place and subiect where this renovation beginneth; as Ephesians 4, chapter, and the 23, verse.

[Waiting of Conscience] Some great indignation and heauinesse, conceiued for some hor-

horrible crime done, or supposed to be done, or some great and extraordinary calamity & iudgement present or imminent. Math. 26, 62. *They Rent their cloaths, saying bee hath spoken blasphemy. Acts 14, verse 14 When they heard that, they Rent their cloaths. Gen. 37, verse 34. Jacob Rent his Cloathes, and sorrowed for his Sonne; a long season. 2. Kings chapter 22, verse 19.*

[To Rent the heart] To endeavour by Praier, Meditation, and Fasting, to bring the heart to an vnfaigned and deepe sorrow and mourning, for the offence of a most gracious God by our greuous sinnes, Joel chap. 2, 13. *Rent your Hearts, &c.*

[To Rent a Kingdome] To take away and depriue one of his Kingdome. 1 Samuel chap. 15, verse 28. *The Lorde hath Rent the Kingdom of Israel from thee this day.*

[To Repaire] To builde vp, and raise that which is fallen downe. Amos chap. 9, verse 11. *I will Repaire or builde up the decayed Tabernacle of Dauid.*

[To Repay] To pay backe againe, or to pay a man with his owne Money (as we vse to say) Romanes 12, verse 18. *I will Repay, saith the Lord. This is to mete sinners their owne measure.*

[To Repent, referred to men.]

To bee wise after the fact, and to come to our selues againe. 2. Cor. 7, 8. *I Repent not, though I did Repent. Luke 15, ver. 17. And bee came to himselfe. Math. 21, 19. Yet afterward bee Repented.*

2 To wish with greefe, something which is done, to bee vndone; in regarde of the hurt that comes of it. Mathew ch. 27, verse 2. *Judas Repented, &c.*

3 To change the minde being sorry for sinne (as it is sin and the offence of God) with purpose of amendment. Actes 8, 22. *Repent that thy wickednes may bee done away. and 17, 30. Now he warneth euery man euerywhere to Repent.*

4 To repaire and refresh Grace, being decayed by negligence or security. Reuel. 2, Verse 5. *Repent and doe thy first workes.*

[Referred to God.] 5. To alter our purpose and counsell. Thus God is saide not to Repent. 1 Sam. 15, verse 29. *The eternitie of Israel cannot Repent; For God neuer alters his purpose.*

6 To vndo that which was once done. Thus is God sayde to Repent after the manner of men, who repenting themselves of that was done, they do vndoe, and afterward ouerthrow their first worke. Genesis 6, 6.

God Repented that hee had made Man.

[**Repentance**] Any change of minde or purpose in anie matter whatsoever. Hebr. 12. 17. *Esau found no place for Repentance*; that is, could not moue Isaac to change his mind touching the blessing giuen away to Jacob. Rom. 11. v. 29. *Whom repentance*, that is, with our change and alteration, God stil continuing his sauing gifts to the elect euen for euer.

2 A great grieffe of minde, thorough the sence of Gods wrath threatned to sin, without any true hatred of sin. This is a Legall Repentance. Math. 27, 3.

3 The whole change of a sinner, in minde, will, and actions, from euill to good, at his first conuersion, Acts 11, 18. *Hath God giuen the Gentiles repentance to life?* This is an Euangelicall Repentance, and comprehends Faith vnder it. Mat. 3, 8, 11. This Repentance is wholly the worke of Gods grace: for in that wee are willing to turne to God, it is, because grace of vnwilling, hath made vs willing.

4 A reparation of our spirituall decayes, by a turning fro some particular sins, after our first conuersion. 2 Cor. 7. v. 10. *Godly sorrow brings forth repentance, not to be repented of.* This

is the Progresse of Euangelicall Repentance.

Repentance, what.

Repentance, is a very sore displeasure which man hath in his heart for his sinnes (euen because they are the breach of Gods holy Lawes, and the offence of God his most mercifull Father) which engendreth in him a true hatred against sin and a settled desire to liue better in time to come, ordering his life by the will of God requested in his word.

[**To Repose**] Fame, rumor, good or euill, true or false. 1. Sam. 2, 24.

2 Hearing, or Doctrine heard from the Prophets and Apostles, Esay 53, 1. Rom. 10, 16.

[**Reprobate**] A refused one, or one cast out and reiected: also one, not being found such an one as he ought to bee. 1. Cor. 9, 27. *Least I bee found a Reprobate, or bereproued*, that is, not such as I should bee, by liuing otherwise then I teach and professe.

Reprobation, what.

Reprobation, is the most wise purpose of God, whereby he hath before all eternitie (for his owne wils sake) constantly decreed, without any Iniustice,

not

not to haue mercy on those Angels and men whom he hath not loued, but hath passed the ouer where he did chuse others; that by their iust condemnation, he might declare his wrath towards sinne, to the glory of his Iustice. Rom. 9, 10, 11, 18, 22, 23. In the decree of Reprobation, there bee two acts to be considered by vs. viz. a purpose of not shewing mercy, and of not chusing, of not calling, iustifying, &c. This is priuatiue, or negatiue, or absolute reprobation, hauing no cause impulsue without God. Ephes. 1, 11. Pro. 16, 4. Ier. 6, 30.

The second act is a purpose of condemning, or an ordination to paine, euen eternall and most iust damnation. This is positieue, affirmatiue, or respectiue reprobation, which respecteth sinne originall or actuall (as meritorious cause of destruction.) But note further, that this ordination to paine (which is the second act of Reprobation) is either simple, whereby this or that man (as *Caine* or *Iudas*) were ordained to paine: or comparatiue, whereby *Caine* rather then *Peter*, bee ordained: of this latter the will of God is the sole cause, but the soueraigne cause of both: yet in the former not without relation to sinne, as a meane of the paine.

[**Reprobate minde.**] A minde destitute and voide of iudgement and common reason, to discern betweene good and euill. Romanes 1, 28. *Delivered into a Reprobate minde.*

[**To reprove, or rebuke.**] To checke and censure by wordes a Sinner for some sinfull deede or speech, either priuately, as in *Proverbs*, 27, 5, or openly for some publicke scandall. 1. Tim. 5, 20.

2 To manifest the euill conuersion by our holy and honest life. *Ephes*, 5, 11. *Reprooue them rather.*

[**Reprobate to good worke.**] Counterfeit and vn sincere professors, which know not how to doe or goe about any good worke. Titus 1, 16. *And to euery good worke Reprobate.*

[**To Reserve.**] To leaue, or cause to remaine. *Roma*, 11, 4. *I haue reserved to my selfe, &c.*

2 To be set apart in Gods eternall counsell, to bee deliuered vnto the custody and safe keeping of Christ. *Iude* 1.

[**Respect of persons.**] The preferring of one before another for some outward qualities, of riches, pouerty, &c. *Iames* 2, 1. *Haue not the faith of Christ in respect of persons.* Deuter. 16, 19. See Acceptation of Persons.

[**To Resist.**] To withstand, to stand vpe against, or in order to set against, as they which doe ranke themselves in

battell array. This is eyther by men against God. Rom. 9, 19. or by men against men. Rom. 13, 2. or by God against men. Iam. 4, 6. 1 Pet. 5, 5.

[To haue Respect to one, &c.]

To cast a fauourable eye vpon one, and to declare that fauor by some outward visible signe, as God did in the acte of Abels sacrifice, which he shewd himselfe well pleased withall, eyther by fire sent from heauen to consume it, as was done to the sacrifice of Aaron. Leuit. 9 verse last. of *Danid*. 1 Chron. 21. verse 26. of *Salomon*. 2. Chron. 7. 1. of *Kings*, 1 Kin. 18, 38. Or by some other waies God gaue witness to his gifts as the Apostle speakes, Heb. 11 4. See Gen. 4, 4. *God had Respect to Abel and his gifts*. First, to his person, then to his gifts. Works make not acceptable.

2 To relye with confidence vpon God. Esay 17, 7. *In that day a man shall looke to his Maker, and haue Respect to the holie one of Israel*. This worde [Respect] being attributed to the creatures, signifieth confidence: but it signifieth beneuolence, being affirmed of the Creator.

[Reproach] Barrennes, want of Children, which among the people of God was esteemed a Reproach, because multitude of Children, was promised for a blessing, Esay 4, 1. *Take away our Reproach*.

[Rest, as it is referred to men] A ceasing from labor or worke of minde or body.

2 A ceasing from bodilye labours, and a refreshing after wearinesse by sleepe. Psalme 104. *The day for man to labor: also he hath giuen the night for mā to rest in*. Luke Hee called

them aside to Rest awhile. This is Naturall Rest. Psal. 127, 2. *He will giue Rest to his beloued*. Mar. 8, 20. Rest hath two thinges; first, a cession from Worke: secondly, a refreshing of our wearied members.

3 A ceasing from outward workes of our worldly calling for a certaine time, to fit vs for Gods seruice. Thus the Iewes seuenth day, and our Lordes day with vs, is a day of Rest: Commandement the fourth. This is Ceremoniall rest.

4 A ceasing from disobedience to God, and the works of sinne. Heb. 4, 3. *Wee which haue beleened doe enter into Rest*. Also verse 10, 11. *When an Elect soule ceaseth from the workes of corrupt Nature*. This is spiritual Rest.

5 A perfect ceasing and full freedome, from all sinnes, sorrowes, and miseries. Reuel. 14, 13. *They that die in the Lord rest from their Labors*. This is eternall Rest.

6 Peace and quietnesse of a good conscience, vnder sure hope of eternall Rest. Mar. 11,

29.

29. *And ye shall finde Rest to your Soules*.

7 The quietnes of the mind being freed from all worldly cares and feares of enemies & dangers. Psal. 116. 5, 6. *Take thy Rest, O my Soule, for GO D, &c.*

8 The Doctrine of GOD whereupon wee ought to stay and Rest our selues, Esa. 28, 12 *This is the Rest, &c.*

9 A place of quiet and constant abode. Psal. 132, 8. Psal. 95, 11. *So, was Canaan to Gods people, and Ierusalem to the Arke*. Psal. 132, 14.

10 A ceasing from Tillage and Husbandry. Thus the ground is saide to Rest. Leuit. 25, 5, 6. *A yeare of Rest to the Land*.

11 Ease and idlenesse. Gen. 49, 15. *He shall see that Rest is good*. Thus the wicked Rest.

12 The Church and house of God, wherein Christ Resteth by his loue and grace. Psa. 13, 14. Esay 1, 11. *And his Rest shall be glorious*. The Papistes which translate, *This his Sepulcher shall be glorious*, to prooue the adoration and Religious worship of our Sauiors Sepulcher, deale both ignorantly & superstitionously therein.

[Rest, referred to GOD.] A ceasing from his work of Creation at the end of sixe dayes. Heb. 4, 4. Gen. 2, 2. *He Rested the seauenth day from his worke*,

that is, he ceased to create any new workes, or creatures of a new kinde. A Metaphor from men, who are said to Rest, whe they leaue to worke.

[Restitution, or Restoring.]

The setting in ioynt again, or placing in good estate, that which was once fallen downe and decayed. Gen. 40, 21. *And he Restored the cheefe Butler*. In this signification, God is saide in Scripture to restore his people: and thus are we commanded to Restore such as sinne by infirmity. Gal. 6, 1. *To that are spirituall, Restore such an one*.

This shall be perfectly done at the last day, when euery thing (now corrupted) shal haue due perfection and proportion.

2 A giuing againe that which one had before lost. Ps. 15, 12. *Restore to me the ioy of thy saluation*.

3 Returning that which is not a mans owne to the proper owner. Luke 19, 8. *I wil Restore fourefold, Ezek. 18, 7. If hee Restore the pledge &c.*

[Resurrection] An action of diuine power, quickning dead bodies, and raising them to life 1 Cor. 15, 12. *How doe some say there is no Resurrection?* This is the second Resurrection.

2 Restoring dead Soules to the life of grace, that they may liue to God, beeing moued by his Spirit. Reuel. 20, 6. *Blessed are they that haue part in the first*

114 Resur-

Resurrection. Iohn 5, 25. *This is the first Resurrection.*

[*Resurrection of Condemnation*] Such a Resurrection, as hath condemnation and eternall death to follow it. Iohn 5, 29. *Others shall rise to the Resurrection of condemnation.*

[*Resurrection of life*] Such a Resurrection as hath eternal life following it. Io. 5, 29. Which life, because it belongs onely to the iust, it is therefore called the Resurrection of the iust Luke 14, 14. *At the Resurrection of the iust.*

[*Resurrection from the dead*] The whol mediation of Christ in his Incarnation, Natiuitie, Life, Suffering, Death, Buriall, his remaining in the graue vnder the power of death, Ascension, returne to iudgment. Rom. chap. 10, verse 9. *And raised him from the dead.* Also it signifyeth life eternall, which followes the generall Resurrection. Philippians 3. Verse 11.

Note.

The Resurrection of Christ from the dead, is not onely a witnesse of our being iustified by Christ the Conqueror of sinne and death; but through Faith it is the reall cause of our Iustification, as his death was the cause of the Remission of finnes. Rom, chapter 4. Verse 25.

[*To Returne*] To come backe againe, after one is de-

parted or gone out of the way.

2 To repent, as when a sinner which hath erred from the way of Gods commādements, doeth come againe by vnfeigned repentance. Acts chap. 3, verse 19. *Returne & Repent, &c.* Ezechiel 18, 32. Thus sinners returne to God. Esay 10, 21.

3 To yeelde or giue consent to the minde or desire of another. Ier. 15, 9. *Do not Returne to them, but let them Returne vnto thee.* Thus the people Returne to their Minister.

4 To shew fresh signes of fauour, after some iudgements for sinnes. Psal. 61, 20. *Thou wilt Returne.* Psal. 40, verse 13. Ioel 2, 14. *Who knoweth if God will Returne?* Thus God Returnes to vs.

[*Reuelation*] An vncovering or opening something that is hid and secret. Reuel. 1. *The Reuelation of Iohn the Diuine*, that is, which was shewed to him. How do some teach, that this Booke is so hard that it cannot be vnderstood? if the holy Spirite haue entituled it the Reuelation, that is, a declaration, or a thing Reuealed, immediately from Christ, as to Paul, Ephes. 3, 3. or mediately by others, as to Iohn by an Angell. Reuelation chapter 1. verse 1.

[*The*

[*The day of Reuelation*] A time of declaration appointed in Gods counsell, for the manifesting of dark things which bee hid and kept close. Rom. 2, 5.

[*The Reuelation of Iesus Christ*] That prophesie which Iesus Christ hath opened vnto vs out of the bosome of the father, by the ministry of the angels. Reuel. 1, 1. *The Reuelation of Iesus Christ.*

2 His declaring himselfe vnto vs to bee our Redeemer by his word & spirit, euen in this life. 1 Peter 1, 13. *Trust perfectly in the grace brought you in the Reuelation of Iesus Christ.* This is ordinary as heere; or extraordinary, as Gal. 1, 12.

3 The glorious appearing of Iesus Christ at the last day. 1 Pet. 1, 13. Tit. 2, 13.

[*To Reueale*] To make vs vnderstand any part of Diuine truth, which wee knew not before. Phil. 3, 15. *God shall reueale the same vnto them.*

2 To open a secret committed to vs. Prouerbes chap. 20, ver. 19. *Reuealeth or discovereth secrets.*

3 To propound and holde forth a thing to bee scene and looked vpon clearly and manifestly. Thus is righteousness and saluation reuealed in the Gospell. Rom. 1, 17. *Thereby is Reuealed the righteousness of God.* Hereby is discerned and se-

uered the Gospell from Philosophy, which teacheth things knowne by nature, or comprehensible by reason: Also from the Law and bookes of Moses, which taught this righteousness darkely and a farre off, in shewes & shadowes, not plainly as the Gospell doeth: which so manifesteth this righteousness, as it giueth and exhibi- teth it to y belecuers, to whom it is so made knowne by the Gospell, as it is hid from such as perish. 2 Cor. 4, 3.

Two waies is the iustice of God reuealed by the Gospell. First, because it effectually teacheth, that that righteousness whereby the sinner is made able to stand before the iudgment of the most Righteous God, is not a performance and obseruance of the Lawe, of Workes, of Ceremonies, but a free acceptation of a sinner to mercie, and an imputation of righteousness thorough Christ his merit. Secondly, because it sheweth the way and meane how this righteousness is obtained, to wit, onely by Faith.

4 To witnes by examples, & by experiment or daily prooffe to declare. Rom. 1, 18. *Wrath Reuealed from heauen.* For although Gods vengeance against sinners bee manifested sundry waies; as by naturall light accusing Ro. 2. by y Law shew-

Note.

shewing and working wrath. Rom. 4. By the Gospell, which hath a comminatory voyce (Iohn 3, verse last) against vnbeleeuers, as well as a consolatory vnto beleeuers: yet heere is meant the shewing of Gods wrath by daily experience, as the stories of those times when Paul wrote, and the rest of this chapter plainly and cleerely conuince it.

[To Reueale Christ in vs] To open the eyes of our mind by the Spirit, that we may see him to be the onely Sauour, & to be our Sauour. Gal. 1, 15. *It pleased God to Reueale his Sonne in me.*

[To be Reuealed] Not now by stealth, vnder hand, and in secret, as at first, but openly to shew himselfe in his Doctrine and Gouvernement, to be that aduersary of God, euen that singular Antichrist. 2. Thessal. 2, 8.

[To Reuenge, or auenge] To punish sinne, commonly with some iudgements like & proportionable to the sin it selfe. Psal. 94, 1. *Reuenge thy selfe O God: or, O God the Auenger.* God reuengeth either immediately from himselfe, or by meanes of Magistrates, Angels men, or other Creatures. Rom. 13, 4.

2 To requite an iniury done vs, out of some hate against our person. Ro. 12, 19. *Reuenge*

not your selues; that is, Recompence not euill for euill. Rom. 12, 17.

[Reuerence] An holy feare of the heart towards God, witnessed by all seemely behaviour, gesture, attire, countenance, attention, and such like. Psal. 2, 11. *Serue the Lord with Reuerence.* Malach. 1, 8. Heb. 12, 28. *That we may please him with Reuerence.*

2 All comely behauiour towards men, which is meete for their gifts and places. As Salomon did Reuerence to Bethsheba his Mother: *Abraham* to the Rulers of Sichem. Math. 21, 37. *They will Reuerence my Sonne.* Gen. 33, 7. *They drew neere and did Reuerence.* Heb. 13, 9. *And we gaue them Reuerence.*

[Reward] A iust Recompence, given vnto labourers at the end of their worke, as the labourers. Math. 20, 8. *Received their wages in the season.*

2 A free Recompence, giuen of mercy vnto the godly after all their labours and trauailes in the seruice of God (as labourers vse to be Rewarded at the end of the day, when their worke is done.) Math. 6, 6. *Shall Reward thee openly.* Math. 10, 41. This is far from Popish merit and deseruing, by worthines of the worke done. We teach Reward by fauour from God, not by desert of our owne work. That which Christ in

in Math. 6, 1. calles Reward, in Luke 6, 32. is called in the Greeke, *Charis*; that is, Grace, which we translate Thanks.

[To Reward bounteously] From God to his people, a plentiful giuing of good things in stead of the euill which they deserue, as Psalme 116, 7. and 119, 17. and 142, 8. and 103, 2, 16, also 13, 6. But from men to men it signifies recompencing euill for good, as Psal. 7, 5. Or euill for euill. Psal. 137, 8.

Reward is named of a word in Hebrew (*Gbnekeh*) which signifieth the heele or footestool, and figuratiuely is vsed for the end of a thing (as head for the beginning, Psalm. 119, 160.) and so for the successe, euent, and recompence that followeth therevpon. Psal. 19, 12. Prou. 23, 18.

[Reward of Inheritance] The heauenly inheritance giuen in stead of a reward, not of debt, but of fauour: for an inheritance belongs to sonnes, and is due by grace of adoption, not by merit of workes. Col. 3, 24. See Rom. 8, 17. Math. 25, 34. A *Metaphor*; for as a Reward is giuen after the labour is ended (whence reward is in Hebrew signified by 2. words, whereof one importeth an heele, the other an extremity or end) so after our labour in the Lord is finished, heauenly

happinesse is bestowed on the Sonnes of God. Peter in Epist. 1, chapt. 1, 9, vseth (τελος or end) in the same sence.

[Reynes] Priuy and secret thoughts. Ieremy 11, 20. *God searcheth the heart and Reynes.*

2 Secret inspiration of God. Psal. 16, 7. *My Reynes teach mee in the night.*

3 Affections of the heart. Psal. 26, 2. *Examine my Reynes and my heart.*

R.

I.

[Rich] One that aboundeth in earthly blessings. 1 Tim. 16, 17. *Warne them that bee Rich, &c.*

2 One that aboundeth in spirituall good things. 1 Cor. 1, 5. *Ye are Rich, &c.* Eccles. 10, 6. *The Rich sate in the low place.* That is, men stored with all kinde of wisdom: & (poore) for him which is void of wisdom, Prou. 29, 13.

3 Such as by their Riches are puffed vp, and presume too much vpon themselves, that they haue good store of goodness & grace, when they haue little or none at all. Reuel. 3, 17 *I am Rich; Luke 1, 53. He sendeth the Rich empty away.* Also proud tyrants. James 2, 6.

4 Such as put their trust in their owne goods. Math. 19, 24 *Luke 6, 24. Then for a Rich man to enter into heauen.*

5 The exceeding great force or plenty of any thing, as in the examples following.

[Rich grace, and Rich mercy] Most abundant or plentiful grace and mercy. Ephes. 2, 4. *According to his Rich grace.* Ephes. 1, 7.

[Rich to God] One that wholly relieth vpon Gods goodness, being plentifully furnished with faith, hope, loue, feare, and other graces. Luke 12, 21. *So is it with euery one who is Rich to himselfe; and not Rich to God; that is, in respect of God.*

[To the Rich in his deaths] Christ by the wicked Iewes exposed and giuen vp to Pontius Pilate, vpon this condition, that if any fault were in killing him, his blood should be Required of them and their children: therefore is it (deaths not death) in the original text. Esay 53, 9. Math. 27, 25. The people (viz. the Iewes) exposed his graue to the wicked, (viz. the Gentiles) and to the Rich vpon their deaths. Thus Iunius reads and expoundeth it.

[Rich to himselfe] One that dependeth not vpon Gods providence, but vpon his owne wisdom and wealth, caring for, & storing only such things as belong to this life. Luke 12, 21.

[Rich in faith] Such as haue

a great measure and portion of faith, by which they are made partakers of Christ his riches. James 2, 5. *That they should be Rich in faith.*

The godly are not chosen being then at their election Rich in faith, or because God did fore-see that they would beleeue: for as loue followeth faith in order of causes, so faith is an effect of Gods eternall election, wherevpon as the foundation, depends both faith, and the right of inheritance, and all graces of the Spirit. See Ro. 8, 30. and Ephes. 1, 4. 1 Peter 1, 2. 2. Thess. 2, 13.

[Rich in knowledge] Such as haue a great measure of vnderstanding in heauenly things. 1 Cor. 1, 5. *Ye are Rich in all knowledge.*

[Rich in good workes] Such as be full of good workes, abundantly doing good to others. 1 Tim. 6, 18. *And be Rich in good workes.*

[Rich in this world] Such as abound in things appertaining to this life. 1 Tim. 6, 16. *Charge them that be rich in this world.*

[Riches of the world] The plentiful conuersion of the Gentiles by the preaching of the Apostles; together with the manifold graces of the Spirit, whereby they were enriched to Gods ward. Rom. 11, 12. *If the fall of them be the Riches*

Note.

of

of the world.

[Riches] Store of worldly goods heaped together. Lu. 12 15. *Mans life is not in his Riches.* 1 Tim. 6, 17. *Trust not in thy Riches.*

2 The merits and graces of Christ. Eph. 3, 8. *I hat I shoulde preach the vnsearchable Riches of Christ.*

3 The knowledge of the Gospel vnto life eternal. Rom. 11, 12.

[Riches of Gods bounty] A plentiful large abundance of his bounty and goodness. Ro. 2, 4. *Dooft thou despise the Riches of his bounty?*

[Riches of iniquity] Worldly goods, kept, or spent and vnder wickedly. Lu. 16, 9. *Make you friendes with the Riches of Iniquity.*

[Vncertaine Riches] Vnstable, fleeting, and inconstant riches. 1 Tim. 6, 17.

[Vnsearchable Riches] The most precious benefits of Iesus Christ, the worthines & depth whereof, no humane wit can finde out. Ephes. 3, 8. *Vnsearchable Riches of Christ.*

[Riddle] Some darke and hidden saying or question, not easie to be vnderstood of vs without an Interpretation. Iudg. 14, 12. *I will put forth a Riddle vnto you.* See Parable.

[To Ride vpon swift clouds] To set vpon the Egyptians suddenly and speedily with

terror to them. Which seemeth to haue relation to the manner of that country of Egypt, where there were but few Clouds or Raine seene (their Land being watered with the ouer-flowing of Nile) so as it was reckoned ominous and cause of feare to see a Cloud, Esay, chapter 19, verse 1. Psalme 18, 10, 11. &c.

[Righteousnesse vnto thee] A iust worke, and pleasing vnto God. Deuteronomy, 24. verse 13. *It shall be Righteousnesse vnto thee, before the Lord thy God.*

[Righteous] One that giueth to euery one, that which is his owne.

2 One iust, perfectly, and infinitely of himselfe, and in himselfe; doing alwaies that which is righteous vnto others. Psalme 11, 7. *The Righteous God loneth Righteousnesse.* And Dan. 9, 7.

2 Equall, rightfull. Thus the Iudgements and Lawes of God, are called Righteous. Psalme 119, *Thy Righteous Iudgements.* Deut. 4, 8. *Lawes so Righteous.*

3 One accounted Righteous by imputation of Christs Righteousnesse vnto him. Psal. 32, verse 11. *Bee glad ye Righteous.*

4 One that performeth iust & Righteous works in his owne person, though vnperfectly. 1. Ioh. 3, 7. *He that doth righteousness*

is Righteous. Gen. 7. 1. *For these haue I scene Righteous before me.*

5 One that is iust in his owne opinion. Mathew. 9. 13. *Christ came not to call the Righteous, but sinners to Repentance.*

6 One that is lesse faulty, & blame-worthy then another. Gen. 38. 26. *She is more Righteous then I.*

7 One which suffereth injury without any cause giuen on his part. 2 Sam. 4. 11. See Exod. 1. 13.

[Righteousnesse] The Diuine essence, or God himselfe, who is Righteousnesse it selfe; and the Authour of all righteousness in others. Ier. 22. 6. *Is he that is our Righteousnesse.*

2 Our whole Iustification, which is our deliuerance from guilt and punishment of al sin; and our being accounted righteous, by the Righteousnes of Christ imputed to vs. 1 Cor. 1. 30. *Christ is made vnto vs Righteousnesse.*

Note.

There is a glorifying righteousness of men in the worlde to come, and it is both perfect and inherent. In this life there is a iustifying Righteousnesse which is not had but by faith, (such as Abraham had:) it is perfect, but not inherent in vs; it sticketh in Christs manhood (as the subiect) and is ours by imputation, Ro. 4. 4, 5, 6, 7. &c. Lastly, there is a Righteousnes of sanctification, or sanctify-

ing Righteousnesse in this world also, which cannot bee had, except we worke (as Abraham did:) this is inherent but not perfect, growing daily by degrees vnto perfection. Iames 2. 21, 22. More breefly thus: there is a Righteousnes in heauen both perfect and inherent: a Righteousnesse in earth, either perfect but not inherent, which is Iustification; or inherent but not perfect, which is Sanctification.

3 The fidelity or trueth of God, in keeping his promise. Psal. 4. 1. *O God of my Righteousnesse, and 51. 14. My tongue shall sing of thy Righteousnesse.* 2 Pet. 1. 1. Esay 45. 19. Psal. 36. 7. 1 Iohn 1. 9.

4 The benefits of God, which declare him to bee righteous and iust of his word. Psal. 24. 5. *Hee shall receiue Righteousnesse from the God of his saluation.* Also the mercy, goodnesse, grace and clemency of God, pardoning sinnes, iustifying, regenerating, sauing, and procuring other benefits as effects of his mercy. Psal. 31. 2. and 71. and 35. 24. 1 Sam. 12. 7.

5 The perfect conformity of Christ his humane Nature and life vnto the wil of his Father, which is called the Righteousnesse of Christ, because it was in him as the proper subiect, and the Righteousnesse of faith; because faith is the onely

ly instrument to apprehend it, and receiue it: and the Righteousnes of God, because onely it can satisfie & answere the rigour of Gods Righteous Law. Rom. 3. 21, 22. *The Righteousnesse of GOD, is manifest without the Law, and it is our Iustification before God.*

6 The thorough conformity and agreement (in some part and measure) of our will and actions, vnto the whole iust Law of God. Rom. 6. 18, 19. *Being free from sinne, yee are made the seruants of Righteousnesse. &c.*

7 That iust and vpright dealing which is betweene man and man. Luke 1. 75. *To serue God in Righteousnesse and true holinesse.* And in all places where the worde Righteousnesse is ioyned with holinesse & godlinesse. Also it signifies almesdeeds; a cheefe part of Righteousnesse, as Esay 58. 8. Danel 4. 24. 2 Cor. 9. 9.

8 Righteousnesse of workes and faith. Rom. 9. 30.

Note.

They followed not Righteousnesse, yet attained Righteousnesse; that is, the blinde & ethnickes and Gentiles were farre from seeking or once desiring the righteousness of workes; for their life was vngodly and vnrighteous, as Paul charged them. Rom. 1. 20, 21. &c. Yea, and that in an high degree, as he accuseth them.

Rom. 1. 25, 26. &c. Euen so extremely euill and lewd were they, as to patronize and fauor euill doers, Rom. 1. 32, against the light of Conscience; & yet like hypocrites affected praise of honesty, by condemning others for such faults as they were guilty of, Rom. 2. 1. Neuerthelesse, these vniust and wicked Gentiles that lacked the Righteousnesse of Moses Law, which stands in working, they did get a righteousness before God by beleeuing in Iesus Christ, who was made Iustice to them of GOD his Father, accounting his Iustice theirs by faith.

9 The iust and right distribution of punishments and rewards, by publike Governours, also by God himselfe. Rom. 1. 23. 2 Thess. 1. 5. Psalm. 72. 2. *Then shall hee Iudge thy people with Righteousnesse.* Acts 17. 31. *He will Iudge the world in Righteousnesse;* that is, most Righteously punishing the wicked, and rewarding the godly.

10 All righteous persons, 2 Pet. 3. 13. and all righteous or lawfull Ordinances, Mat. 3. verse 15.

[To learne Righteousnesse] To profit in true Righteousnes and holinesse, by meanes of Gods chastisements. Esay 26. 9, 10. *The people will learne Righteousnesse, when thy Iudgements are in the Earth.* Chastisements

ments are as a bitter roote which bring forth (in the godly through the working of the Holy Ghost) most sweete fruite of a iust life. See Heb. 12, 11. as in *Magnasses, David*. Psal. 116.

[**In which Righteousnesse dwells**] That in the world restored at the Iudgement of the quicke and dead shalbe place for righteousness only, whereas now it is full of iniquity of all sorts, 2 Pet. 3, 13. *New heauens & new earth, in which dwelleth Righteousnesse*. This some vnderstand of the Righteousnesse of Christ, according to that in Phil. 3, 9. Others of Righteous persons, whereof the new heauen and earth shall be a Pallace for habitation, it beeing heauen wheresoeuer Christ shall be; and the Saints must follow the Lambe wheresoeuer he goeth.

[**Brest-plate of Righteousnesse**] Not a righteous brest-plate, as if it were an Hebraisme, but a brest-plate which is Righteousnesse by apposition. Ephe. 6, 14. *Having on the brest-plate of righteousness*: that is to say, the study and endenour of keeping a good Conscience, & of leading an holy life, which is to the soule of a Righteous man, as a strong brest-plate is vnto the body of a Souldier to keepe off blowes.

[**Righteousnesse of the Law**]

That perfect vprightnesse in nature and actions, which is commanded in the Law of *Moses*; and was at first written in mans heart by the Law of Nature. Roman. 8, 4. *That Righteousnesse*.

[**Hope of Righteousnesse**] Eternall life by the promise of God offered to the Righteous, & giuen only to such as be iustified by faith. Gal. 4, 5, *Waite for the hope of righteousness*. Here is a double *Optinunie*: first of the adioynt, hope beeing put for the thing hoped for; as Rom. 8, 24. Secondly, of the efficient cause, for hope as an effect springeth out of y righteousness of faith, as the cause, which is heere termed the hope of Righteousnesse.

[**Sunne of Righteousnesse**] Christ Iesus, the Sauour of his Church, iustifying and absolving the elect from their vn-righteousnesse when they first beleue in him: and executing the iustice of God vpon the wicked which refuse and contemne him whom the Father sent. Mal. 4, 2. *The Sun of righteousness shall arise*. See verse the first.

[**Right hand of God**] The infinite strength and power wherby God workes all things effectually. Psal. 128, 16. *The Right hand of the L. O. R. D, hath brought mighty things to passe*.

2 Helpe and succour proceeding

ceeding from his power. Reue. 1, 17. *He laid his Right hand vpon mee, and said, Feare not*. Psal. 138, 7. and 139, 10.

3 The high and exceeding great glory of God the Father. Ps. 110, 1. *Sit on my Right hand*.

4 Everlasting ioy & blisse in the life to come. Mat. 25, 33, *He shall set the Sheep on his right hand*.

[**Right & left hand of Christ**] The highest & greatest worldly preferment, which Christ as King, can giue to his cheefe fauourites and seruants. Math. 20, 21, *Grant that these my sours may sit, one at thy right hand, &c.* The woman that made this request, did thinke Christ to bee an earthly King; and therefore desired for her sonnes, (not a tyrannical gouernment, which had beene vnnaturall for her to aske; vnfit for Christ to giue; and vnprofitable for her sonnes to receiue) but the highest lawfull dignities vnder Christ: such as *Ioseph* had vnder *Pharaoh* in Egypt; and *Daniel* vnder *Darius* in Babylon. It is a fault in the Rhemists, who thinke Heathenish tyranny forbidden heere, which the other Apostles would haue pittied, not disdained. Marke 10, 41.

2 The cheefest glory and blisse in the Kingdome of heauen. Mathew 20, 23. *To sit on my Right hand, and on my left, shall be giuen to them, for whom it*

is prepared, of my Father. These wordes teach plainly, two things: First, that there shall be differences and degrees of glory in heauen. Secondly, that they are prepared and appointed of God, in his eternall purpose.

3 Thoroughly, at all hands, or on euery side. 2 Cor. 6, 7. *On the Right hand, and on the left*.

[**Riuer**] A brooke, or course of water, issuing out of the Sea, or some great water.

2 The whole people of God, dwelling in *Ierusalem* & *Iury*. Psal. 46, 5. *There is a Riuer, whose streames shall make glad the City of God*.

3 The promises of the word, whereof the faithfull drinke to their full content and refreshing. Psal. 23, 2. *Hee leadeth mee by the pleasant Riuers, or still waters*.

[**Riuer of God**] Store and plenty of Raine, sent of God. Psal. 65, 9. *The Riuer of God is full of water*.

[**To Rob or spoile**] To take something from others by violence. Mathew 27, 44. *Betweene two Robbers*. So is in the Originall Greeke Text. Luke 10, 30. *They Robbed him of his Raiment*.

2 To take something from others,

others, which is theirs by the consent of the owners, at the appointment of God. Exod. 3, 22. *Thou shalt Rob or spoyle the Egyptians.*

[White Robe] See Robe. [Robbers of thy people] Certaine obstinate contemners of God, from whose feare and obedience they were carried by the subtilty of *Philopator*, but were ouerthrowne by *Antiochus*. Dan. 11, 14. *The Robbers of thy people.*

[Rocke] A strong defenced place of stone, seruing for safety against enemies and dangers. 1 Sam. 14, 4. *There was a sharpe Rocke on the one side.* Also a firme and safe estate. Psal. 40, verse 3.

2 The mighty helpe and defence of God. Psal. 18, 1. *Thou art my Rocke;* that is, succour and defence. In common dangers me did fly vnto Rocks for safety.

3 Christ Iesus, who is called a Rocke in two respects. First, because wee haue from him our soule-refreshing; as water gush out in the wilderness, to refresh the people being thirsty. 1 Cor. 10, 3. *The Rocke that followed them, was Christ.* Secondly, because he alone strongly sustaines & beareth vp his Church, built vpon him by faith; as a house vpon a Rocke. Math. 16, 18. *Vpon this Rocke will I build my Church.* The

Papist, which expound this, not of Christ beleueed on, and confessed by *Peter*, but of the person of *Peter*, they deale reproachfully with Christ, by lifting the creature and seruant of Christ, into the roome and place of his Creator & Lord. Also falsely with the Text, which saith not [*vpon this Peter*] but [*vpon this Rocke*] that is; not vpon thee *Peter*, but vpon my selfe, (as *Augustine* expoundes it.) Lastly, they offer wrong, and deale iniuriously with the Church, to builde it vpon so feeble, fraile, and weak a Rock as *Peter*; who failed more often then any of his fellow-Apostles, (*Indas* excepted.)

Adde vnto all this, that the gates of hell preuailed against the particular faith of *Peter*, & that there was a Church before *Peter* either was borne, or did beleue; & that sundry Popes, (*Peters* successours, as Romanists say) were Apostataes from the faith, and athiests; therefore vnfit to be the Head & Rocke of the Church. Therefore by the Rocke must be meant, eyther Christ, or the general faith which *Peter* confessed, as the Scriptures, Fathers Greek and Latine, yea and the Popish Writers, euen *Bellarmino* and *Baronius* are forced to affirme. Finally, whereas there is no argument to bee drawne from Metaphors and Allegories, except

cept the Scriptures elsewhere speake the same thing in plaine words, and the Scripture nowhere plainely writeth, that *Peter* is Head of the Church, therefore it is not to bee concluded from this Metaphor.

4 Such comfortable succour, as godly Princes doo afford to good men, oppressed by the wicked. Esay 32, 2. *As the shadow of a great Rocke in a weary Land.*

5 *Abraham* and *Sarah*, of whom the Israelites were begotten and borne. Esay 51, 1. *Looke to the Rocke whence ye are brenen, &c.* An allegory from a quarrie of stones, very fitting to the argument of the Prophet, which is, to comfort the Church beeing sore afflicted and brought almost to nothing: for which purpose, the people so wasted, are willed to looke backe vpon their Parents and Progenitors, *Abraham* & *Sarah*, who in their great age and barrennes, did bring forth a Sonne by vertue of Gods promise. So the Church in their extreme distresse shoulde feeble the same vertue for their deliuerance and safety. See verse 2, & 3. thus expounding it.

[Rocke of ages] A perpetual neuer failing Rocke. Esay 26, 4.

[Rod] A little twigge or wand, which was wont to bee

carried before Princes & Rulers, as a signe of their authority and dignity. This is a Ciuill Rod.

2 Correction, discipline, punishment. 1 Cor. 4, 21. *Shall I come to you with a Rod?* This is an Ecclesiasticall Rod.

3 Afflictions, where, with God chasteneth his Children for their amendment. Psal. 89, 32. *I will visite their transgressions with a Rod.* Job 21, 9. This is a Diuine Rod, which is eyther for ruling or correcting. Ezek. 20, 37. Mich. 7, 14. Psal. 89, 33. And for the rebellious, God hath an Iron Rod. Psal. 2, 9. Lamen. 3, 1.

[Rod and Staffe] Hard and cruell gouernement, Esay 14, 5, 20.

[Rod of Gods power]. The preaching of the word, whereby God is mighty and powerful among his people. Psalme 110, 2. *Thou shalt send the Rod of thy power.* See Scepter.

[The Rod & Staffe of God] The direction of Gods Spirite and word, leading and restraining vs: or (as some thinke) the prouidence of God in his word, corrections, and deliuerances. Psal. 23, 4. *Thy Rod and thy Staffe comfort me.*

[Rod of Anger] The King of *Assyria*, whom God would vse (as a father a Rod) in chastising his people. Esay 10, 5.

[Roaring Lyon] Satan, ver-
K k 2 ry

*Rod, for the
52:21 10 V. 2
10:7 2*

ry terrible in his temptations and assaults. *See Upon.*

[*Note*] That whereby hearts and plants are firmly fastened to the earth.

2 Steadfastnesse, or constant and vnmoveable stablesse. Math. 13, 6. *Because it had no Roote.* Col. 2, 7. *Rooted & built in Christ*; that is, firmly settled and fastened vnto him by faith, as a Tree by the Rootes.

3 The beginning and cause of a thing. 1 Tim. 6, 10. *Desire of money, the Roote of euill.*

4 Christ. Esay 11, verse 10. Also Parents, Esay 14, 30. Dan. 11, 7.

[*Note of bitterness*] Some Heretic or greeuous sin, which (like a bitter Roote) bringeth forth bitter fruites of defilement in the Conscience, and disquiet to the Church. Hebr. 12, 15. *Let no Roote of bitterness spring up.*

[*Moyall Priest-hood*] Such as by Christ the High-Priest and King of his Church, are made Kings and Priests vnto God. 1 Pet. 2, 9. Reuel. 1, 6. Exodus 19, 6.

[*Note of Iesse*] Christ Iesus, who according to the flesh, came of Dauid the son of Iesse. Esay 11, 1. *A grasse shall grow out of the Roote of Iesse.*

[*Roote and Blossome*] Either Parents, as Roote; and Children, as Flowers; or all their prosperity and felicity to

come to nothing. Esay, chapt. 5, verse 24. *Their Roote shall bee Rottenesse.*

R. V.

[*Rudiments*] The first beginnings in any Science, which be first to be learned.

2 The Iewish Ceremonies and Rites; or any other external humane obseruations, vrged with an opinion of merit, necessity of saluation, and as parts of Gods seruice. Gal. 4, 9. *Woake and beggerly Rudiments.* Col. 2, 8.

The whole Law of Moses (especially the Ceremoniall) hath the name of Elements or Rudiments giue to it, because it was like vnto Rudiments, in so much as God intended and meant thereby to call his world to a more full knowledge of himselfe, as by beginnings and principles wee are brought to more exact knowledge of arts and sciences. For the promises vnder the Law were very darke couered with Ceremonies (as with a veyle or curtaine drawn before them). shewing and pointing at Christ a farre off. As a word, the whole Discipline and Government of Mo-
saicall Lawe, was very Rude,

agreeing

Note.

agreeing to such as were rude, til the time that the holy Spirit should be powred out with ful horne (as it were) vpon the body of the Church, gathered of Iewes and Gentiles; as was prophesied, Joel 2, 28, 29. and promised by Christ, Iohn 7, verse 39.

Note.

Mosaicall or Legall Ceremonies, are tearmed weak and beggerly, being considered in themselves apart from Christ, and by the false opinion of the seduced Galathians, who by attributing grace, holinesse, & merit vnto them, shewed plainly, how poore and needy they were. For to turne and fall from Christ to any Ceremonies, or to any good workes whatsoever, (though proceeding from faith (as if any saluation in whole or in part were deriued from them) it is to follow emptinesse and beggery in stead of the fulnesse of Christs riches, in whom all the treasures of life be hidde.

[*Rule*] Government, Diuine or humane, Ciuill or Ecclesiasticall; as Ruler signifieth any Gouvernour: and to rule, is to gouerne. 1 Timothy 5, ver. 17. *Elders that rule well.* Romanes 12, verse 8. *See that Ruleth with diligence.* Exodus 22, verse 28. *Thou shalt not speake euill of the Ruler of thy people.* Exodus, chapt. 18, verse 21. *Appoint such to be Rulers*

ouer thousand. 1. Timothy 3, 5. signifieth one that gouerneth wisely, causing euery one in the family to do his duty.

2 The direction of the word of God, as a Rule to goe and worke by. Galath. 6, verse 16. *As many as walke according to this Rule (or Canon.)* Hence the Scriptures are called Canonically, because they containe and giue a perfect Rule of faith and manners vnto the Church, which is bound obediently to walke according to this Rule, and to giue Testimony to it, and not by her authority to ouer-rule it, and the sense of it, as Romanists do, & professe to do without blushing.

[*Rumor*] Fame, voyce, or report.

[*To Run*] With great speed and celerity, to passe through a Race, vntill they come vnto the Goale. 1 Cor. 9, 24. *They which Run in a Race, Run all.*

2 To keepe & hold on in the Race of Christianity, with diligence and constancy, vntill we come to the end of it. 1 Cor. 9, 24. *So Run, that ye may obtaine.* Heb. 12, 1. *Run the Race that is set before thee.*

[*To Run in baine*] To labour in preaching the Gospell, (which is elegantly likened to a Race) without fruite or benefit. Gal. 2, 2.

[*To Run well*] Thoroughly
K k 3 the

the beleefe and knowledge of the Gospell to strue mightily, and with good courage to attaine eternall life as a promised reward. Gal. 5, 7. *Ye did Run well.*

[Not in him that willeth, nor in him that Runneth] That in the matter of our election, and those things which depend thereon for perfect saluation in heauen, to wit, our calling, iustification, adoption, sanctification: in these things nothing at all is to be attributed, either to our willing, that is, to free-will, desires, affections, & endeavour of the heart: or to running, that is, to our outward actions, labors, study, & wor-

king, but all wholly to bee attributed vnto the mercie of God. Therefore Pelagians and Papists are hereby fully confuted. For the Apostle ascribing our election (and saluation depending thereon) all whole to Gods free mercy, and denying it to come by willing and running, by our desires or endeavors, doth thereby ouerthrow all strength of nature, to prepare and make fit for grace, or to accept it being offered; and all merits of workes done after grace. For if election, or calling, or iustification, &c. come of workes, they come not at all of mercy. Rom. 11, 6.

S. A.

S. A.

[Sabbath] A Day of rest, or a time set apart for holy Rest. Exod. 20, 10. *Remember the Sabbath day to keepe it holy.* Mark 2, 27. *Sabbath was made for man.* The seventh day from the creation, was the Sabbath of the Jew, as a type and token of spirituall rest. But Iewish rites being abolished in the death of Christ which brake downe the partition wall: now wee Christians haue the first day of the weeke for our Sabbath, in remembrance of Christ his resurrection that day, Acts 20, 7. 1 Cor. 16, 2. The Iewish Sabbath was abrogate by authority of God, and not of the Church; without Scripture, as Papists saigne and imagine.

2 The whole weeke, by a Synecdoche, of a part for the whole. Luke 24, 1. *In the first day of the Sabbath.* Also 18, 12. *I fast twice euery Sabbath,* that is, euery weeke. So our Translation reades it, but y^e Greeke word signifies [Sabbath].

Besides this day, the Iewes had sundry Feasts, as Easter and Pentecost, &c. whereon because they ceased from their seruile workes, and kept an holy conuocation the first day &

the last, hence they were called Sabbaths, as Leuit. 26, 2. No ground for Popish feasts.

This word [Sabbath] is named of cessation and rest from our owne workes, wils, wayes, and words, Exod. 20, 10. Esay 58, 13. Heb. 4, 10. w^h day was the seventh day from the creation, wherein God rested from all his worke, and blessed and sanctified it, and commanded it to be kept holy to him. Gen. 2, 2, 3. Exod. 20, 8. which was a token of his mercy vnto vs, & sanctification of his Church. Nehem. 9, 14. Exod. 31, 13, 14. This day was sanctified by an holy conuocation or assembly of the people. Leuit. 23, 3. by offering of Sacrifices. Numb. 28, 9, 10. by singing of Psalms as the title of Ps. 92. doth shew with the Chronicles. 2 Chron. 29, 26, 27. by reading and expounding Scriptures, Acts 13, 15. and 15, ver. 22. by praying. Acts 16, 13. by disputing, conferring, meditating of Gods word and workes, and doing works of mercy to such as haue neede. Acts 17, 2. and 18, 4. Mat. 12, 2, 7, 8, 11, 12.

[To breake the Sabbath] To offend against the ordinance of God, concerning the Sabbath, by doing some seruile & forbidden worke. Nehem. 13, 17. *Why breake ye the Sabbath day?*

2 To do some outward bodily

Kk 4 dily

Note.

Note.

dily worke, commanded of God. Math. 12, 5. *The Priests on the Sabbath day, doe breake the Sabbath in the Temple, and yet are blamelesse:* that is, they doe a bodily worke in killing Beasts for Sacrifice, which though it break the rest of the day, yet is not against the holiness of the day.

[**Sabbath of the Lord**] A day of rest, appointed to bee kept holy to the Lord, beeing spent in his seruice. Exod. 20, 10. *It is the Sabbath of the Lord thy God.*

[**To sanctifie the Sabbath.**] Either to ordaine the Sabbath vnto holy vses, or to apply it vnto such vses as it is ordained for. In the former sence, God doth sanctifie the Sabbath, and wee do sanctifie it in the latter. Exodus 20, 11. *God Sanctifieth it.*

[**From Sabbath to Sabbath**] Everlasting, without intermission or ceasing of time, even so long as that blessed rest of heauen, doeth continue. Esay 66, 23. *From Sabbath to Sabbath, shall all flesh worship me, sayth Iehouah.*

[**Second Sabbath**] The latter solemne day of a Iewish Feast, wherein they rested from bodily labours, and kepte a publique assembly, as was vsed to be done vpon the Sabbath day. Luke 6, 1. *It came to passe on a second Sabbath day.*

Leuiticus chap. 23, 3. Deuter. 16, 8.

The Ceremoniall obseruation for the Sabbath was double. 1. a precise and strict rest on that day, not so much as to dresse meate, which signified a rest from sinne in this life. Exodus 31, 13. Heb. 4, 5, 6. And an euerlasting rest in heauen, as in the Hebrewes. The other Obseruation, that no fire shold be kindled on that day, which sig. that Gods children in the Kingdom of God shal be freed from all the fire and scorching heate of affliction. Exod. 35, 3.

Sacrament, what.

A Sacrament, is a visible signe and seale of an inuifible grace. Or more largely thus. It is an ordinance of God, in the right vse whereof, the partaker hath assurance of his beeing in the Couenant of grace, and saluation by Christ. Of such Sacraments there bee two onely vnder the New Testament; Baptisme, and the Lords Supper. The former, beeing a Seale of our entrance into the Couenant; the other, a Seale of our continuance in the Couenant. Mathew 26, verse 26, and 27. Also chap. 28, ver. 18, 19. 1 Corinthians 10, verse 1, 2, 3. 1 Corinth. 12, verse 13. The seauen Sacraments of Pa-

Not.

pists, are too many by flue, which either lacke an outward signe, or institution by Christ, or be no seales of sauing grace. Touching the true Sacraments instituted by Christ himselfe; this is to bee obserued, that a lively faith saueth without the (so there be no contempt and carelesse neglect) but the Sacrament cannot saue without faith, Marke 16, 16. For that which begetteth anew and iustifieth, is not the Sacrament of Faith (which is common to Reprobates and vnbeleeuers, with the elect and beleeuing Christians) but the faith of the sacrament, apprehending Christ the thing represented, that is, the Sacrament; not because it is done, but because it is beleeued, therefore it regenerateth and strengthneth.

[**Sacrifice**] A Sacred action, wherein the faithfull Iewes did voluntarily worship God, by offering some outward thing vnto his glory, thereby to testifie his chiefe dignity and dominion ouer them, and their seruitude and submission vnto him. Such sacrifices, were eyther propitiatory, to procure fauour and pardon, after some sinne; or gratulatory, to giue thanks and praise after some benefit. Psal. 50, 8. *I will not reprove thee for thy Sacrifices;* and 51, 16. Leu. 3 & 4, and 4, 2. This is Legall sacrifice, and typically;

Christ Iesus beeing the trueth and substance, who in the offering of himselfe once vpon the crosse, hath fully appeased Gods wrath. The word Sacrifice sig. slaughtering or killing, as beasts were killed for sacrifice to God, figuring mans mortification, or dying to sin. Ps. 51, 19.

2 The whole Legall worship. Eccles. 5, 1. Hosea 4, ver. 19.

3 Our whole spirituall seruice and Christian duties of all sorts, within our generall and speciall callings. Psal. 51, 17. *The Sacrifices of God are a contrite Spirit, &c.* 1 Pet. 2, 5. Heb. 13, 15. This is euangelicall sacrifice. But touching Papistical sacrifice of the Masse, wherein Christ is saide to be corporally offered by the Priest for the sinnes of quicke and dead, the Scripture is altogether mute and dumbe, saue to crie out against it.

Sacrifices of the Law, (nor Sacraments of the Gospell) were euer appointed of GOD to any such end, as to take sin away (which is the peculiar office of Christ. Io. 1, 29. 1 Tim. 1, 15.) but partly to discerne y people of whome Christ must com from al other. 2. to try their obedience, and keep them from wil-worship. 3. to be representations to remember them of Redemption to come, by that only true meritorious sacrifice of

Note.

of Christ himselfe, and to nourish their faith in the promise of that redemption of his.

There be two maine causes why the Sacrifices of GOD himselfe commanded, are so often by the Prophets condemned in the Iewes; first, because they performed their outward vnreasonable Oblations, without the inward and reasonable, as we may see in Esay 1. and 58. & Psal. 50. The second cause is, for that they did think by their Sacrifices, not onely to cloake and hide their hypocrisie and wickednesse, as Jeremy 7, verses 4, 5, 6, 7, 8, 9, 10, &c. but also to giue a price to God for their sinnes. Mat. 6, 6.

[**Living Sacrifice**] Our selues, euen our bodies and soules, being consecrate and giuen vnto God. Rom. 12, 1. *That yee offer vp your bodies a living Sacrifice.*

[**Sacrifices of Joy**] Ioyfull Sacrifices offered with gladnesse. Psal. 27, 6.

[**To Sacrifice vnto Nets**] To ascribe Diuine power vnto our selues, and to the Instruments of our life. Hab. 1, 16. *Therefore they sacrifice to their Net.* This is by putting confidence of our hearts, in meanes, depending vpon second causes, God being neglected.

[**Sacrifice of the Gentiles**] The conuersion of the Gentiles vnto the faith of Christ, by the found and diligent preaching

of the Gospell. Roman. 15, 16. Ministers haue a Priest-hood, and offer Sacrifices, but improperly, by a Metaphor or similitude to the Legall Oblations, where bodies of beasts were offered; heere in the Gospell the soules of Christians, by killing of their inward vices: there in the Law the knife was materiall, heere the knife is spirituall, the Gospell and the preaching of it is the Oblation. Let not the Papists complaine of vs, that wee lacke Sacrifices and Oblations; for wee haue such as Scripture euerly where commendeth, and God himself hath prescribed, whereby God is truly worshipped, and men saued: whereas their sacrifice of the Mas is not once mentioned in Scripture, and is ioyned with horrible Idolatry, & cruell murthering of soules.

[**Sacrifice of Righteousnesse**] A lawfull, due, or righteous Sacrifice, such as God himselfe requireth, done in faith according to the intendment of the Law, and with an vpright hart. Pla. 4, 5. *Offer the Sacrifices, &c.*

[**Sacriledge**] An vsurping to our selues by fraud and couetousnesse holy things, which are dedicated vnto God, either by vow or course. Rom. 2, 22. *Thou committest Sacriledge.*

[**He Said**] A word vttered, Math. 9, 4. 2. A word conceiued onely. Psal. 141, 3. An

vn-

vncreated and effectuell word. Gen. 1, 3. Iohn 1, 2.

[**Saint, or Saints**] An holy one, or a person called to holinesse: such is euerly faithfull person, hauing the perfect holinesse of Christ put vpon him, by imputation of Faith, and the quality of imperfect holinesse powred into his heart, by the Spirit of Sanctification. Psal. 16, 2. *To the Saints which are in earth.* Psal. 132, 12. All godly beleeuing Iewes. Dan. 7, 18.

2 The holy Angels. Deut. 33, 2. *He commeth with thousands of the Saints;* that is, with innumerable Angels. One Angel, in Dan. 9, 13.

3 The whole body of a particular visible Church, consisting of good and euill, of priuate and publike persons, set apart to administer holy things and all professing holinesse. Phil. 1, 1. Ephes. 1, 1, 17. 1 Cor. 1, 2. *Saints by calling.*

[**Necessity of the Saints**] The vses of poore beleeuers. Rom. 12, 13. *Communicate to the necessities of the Saints.* The meaning is not, that we should stay from giuing till extreme want of the poore doe vrge vs vnto it: but our loue is to preuent that by communicating to their behouefull vses. This Communicating implieth these things; first, that the needy Saints haue a fellowship and

interest both in our goods, as touching the vse (euerly mans property reserved entire) and also in our affections, because we are bound to releue them, with a fellow-feeling of their wants. Secondly, that the rich giuers are reciprocally & mutually to be made partakers of the fruite which cometh thorough the prayers of the faithful poore, as they are partakers of the goods of their brethren.

Againe, the former words haue three speciall motiues vnto Christian liberality toward the poore Saints. First, the compassion of necessity. Secondly, the loue of Sanctity or holinesse. Thirdly, the fruite & benefit of the Communion of Saints: to which, if wee adde three more, 1. The streite commandment of God, often repeated. 2. The precious and manifold promises made vnto mercifulnesse in almes-giuing. 3. The examples of the godly which haue shewed themselues liberall, yea bountifull euen beyond ability sometime. Acts 2, and 4. 2 Cor. 8, 3. Then yee haue a fixe-fold cord to drawe you to this duty.

[**Salt**] A Creature, whose property is sharpnesse; and the effect to kill corruption.

2 The doctrine of the word, because it seasoneth, not onely the corrupt manners and conuersations of men, but the rotten

Note.

ten

ten heart within, euen corrupt reason and will, that all may become sauory to God. Mat. 5, 13. *Yee are the Salt of the earth.* Ministers are so called in respect of their doctrine. Mark. 9, 49. Christians must be seasoned with the word, ere they can consecrate themselves to God, to be a pleasant Sacrifice to him.

3 Godly wisdom, which seasoneth our communication (as Salt doth meate.) Col. 4, 6. *Let your speech be pondered with Salt.*

4 Christ, by whom all that beleue in him are made sauory and pleasing to God. Leuit. 2, 13. *Vpon all thine Offerings thou shalt bring Salt.*

[*To be salted with Fire and Salt*] That neither the persons of men, nor their actions can relish well and be pleasing to God, till by Fire and Salt; that is, the incorruptible word and wholesome doctrine therein contained, they be seasoned & changed (sinfull corruptions soule putrefactions, infidelity and sinne being eaten out, and in part consumed) Marke 9, 49. *All men shall be salted with Fire, and every Sacrifice shall be salted with Fire.* Heere is an allusion to the Leuiticall Lawe and Custome.

[*The Couenant of Salt*] A firme, sure, and vncorruptible Couenant, which lasts for euer.

Numbers, chapt. 18, 19. *It is a perpetuall Couenant of Salt to the Lord.*

[*To sow Salt*] To make the ground barren, or vnapt to bring forth any thing, by casting Salt vpon it. Iudges 9, 45. *He destroyed the City, and sowed Salt in it.*

[*To Salute no man by the way*] Speedily to dispatch a iourney without negligence. Luke 10, 4.

[*Saluation*] Outward safety, victory, and deliuerance from ourwarde dangers and enemies. Exod. 14, 13. *Beholde the Saluation of the Lord.* Psalm. 3, 8. Psalm. 51, 12. *The ioy of thy Saluation.* This is a large signif. as Psalm. 12, 1. and 98, 1. & 118, 15, Gen. 49, 18. The Tribe of Dan in two respects had need of Gods deliuerance; first, for their inheritance. Iudges, chapter 1, verse 34. Iosh. 19, 47. Secondly, for religion, Iudg. 18.

2 The state of blessed and happy life, as touching the entrance into it, when we begin first to beleue and repent. Lu. 19, 9. *This day Saluation is come to thine house.* Ephes. 2, 8. Luk. 1, 77. As there is no other Sauour but Iesus, so our Saluation in whole, and euery part, is from the merit of his owne sufferings and workes, done in his owne selfe.

3 The perfection of blessed and

and happy life, as our glorification in heauen. Hereof there are two degrees: the first is, at the time of our death, when the soule being loosed from the body, is carried by ele. & Angels into the third heauens. Luke 16, 22. The second degree, is at the day of the resurrection, when our whole person, body and soule, shall be receiued vp into heauen with Christ, into euerlasting blisse. Heb. 1, 14. *Which shall bee the heires of Saluation.* Rom. 5, 10, Rom. 13, 11.

4 Our blessed life, both as touching the entrance & perfection, the beginning and end of it (euen our full happinesse) Heb. 2, 3. *If we neglect so great Saluation.* Rom. 5, 10. 2 Thes. 2, 15. No part of this Saluation is merited by Workes of grace which we do, but from Christs workes in his owne person.

5 The author of Saluation. Psalm. 27, 1. *The Lord is my Saluation.* Esay chap. 12, 2. & 17, 10.

6 The person of him who is our alone Sauour, Luke 2, 30. *Mine eye hath seene thy Saluation,* that is, him which by thy decree, bringeth, worketh, and giueth Saluation; or the person appointed to be our Sauour.

[*To worke out Saluation*] To go forward diligently, and

constantly to perseuer in the course of saluation wherein they were now sealed. Phil. 2, 12. *Worke out, or make an end of your Saluation, &c.* Papists doe thinke to haue helpe from this Text, to vpholde their rotten building of Free-will in matters of saluation, as if it were a forcible efficient cause of saluation, or a partner of it selfe with the holy Ghost in doing good workes. Whereas this is but an exhortation, to shewe what we ought to doe, not to declare what we are able to do. Moreover, albeit it is we which will, when wee do will, and we which doe when we do; yet seeing it is written in the thirtieth verse, that God worketh both will and deede, therefore Free-will of it own force worketh nothing, willet nothing towards the pleasing of God, and attaining of saluation; but so far as God doth make it able to will, and to worke.

[*Helmet of Saluation*] Either that Sauour Iesus himselfe, or that saluation and deliuerance which Iesus purchased from sinne and death; to bee as an Helmet on our head, to defend vs against spirituall assaults. Ephesians chap. 6, ver. 17. *And take the Helmet of Saluation, and the sword of the Spirit, &c.*

[*To Salute*] To wish & pray from

from God with hearty good will for the health and saluation of others. It is the same with greete, Rom. 16, 6, 7, 8. &c. We ought to bee carefull for the safelye euen of such as be farre distant from vs.

[Saluation is of the Jewes]

The oracles of life, and Couenant of saluation, not onely to haue bin committed vnto, but to haue bene deriued to other people of the worlde from the Jewes, of whom came Christ also, in knowledge of whom stands all true saluation. Ioh. 4, 22. See Esay 2, 3. and Psalmic 110, 2. Luke 24, 47. Romanes 9, 5.

[To Sanctifie, Referred to God] To appoint and separate a thing from a common, to an holy or religious vse. Com. 4. Exod. 20, 11. *God Sanctified the Sabbath.* Thus Priests, vnder the Law, Ceremonies, Temple, & vessels, were sanctified. Mar. 23, 17.

2 To make holy, by putting holinesse morally into one: of vncleane, making vs cleane. 1 Theff. 5, 23. *The God of peace Sanctifie you throughout.* 1 Cor. chap. 6. *But ye are Sanctified.* 1 Cor. 1, 2. Iude 1. Iohn 17. Eph. 5, 26.

3 To blesse something to vs in the ordinary vse. 1 Tim. ch. 4, 4.

4 To cleanse and purify both ceremonially and spiritually.

Exod. 19, 10. *Go to the people, & sanctifie them to day and to morrow,* that is, let them performe outward & ceremoniallye purenesse, to admonish and stirre vp to inward vse.

[Referred to men] 5. To acknowledge holy, Mathew 6, 9. *Sanctified be thy name, or hallowed;* when wee acknowledge something to bee holy, which before was so in it selfe. Leuit. 10, 3. Esay 5, 16.

6 To apply to such holy & diuine vse as God appointed. Commandement 4. Exod. 20, 8. *Sanctifie ye my Sabbath,* that is, imploy it to the holyc vses for which I haue ordained it.

7 To separate and set apart one to do the Office of a Mediator, and to endow him with sufficient authority and giftes. Iohn 10, 36.

8 To offer himselfe freely vnto his Father an holy & expiatory sacrifice; by merit thereof to purchase for his elect people remission of sinnes, perfect righteousnes, and the holy Ghost, that they might become holy both by imputing to them his holy Oblation, and by sanctification or holynesse infused into their hearts, to wil and worke things pleasing to God. Ioh. 17, 29. *For their sakes do I Sanctifie my selfe.*

9 To procure, offer, & giue glory to the holy name of God Numb. 20, 12. Deut. 32, 51.

10 To

10 To bee acknowledged and worshipped as one most holy. Leuiticus 10, 3. and Leu. 22, 32.

11 To perfect holinesse begun, more and more renewing vnto holynesse such as bee already cleansed by the Spirite. Iohn 17, 17. *Sanctifie them with thy truth.*

To Sanctifie, foure manner of wayes (for the most part) is vsed in Scripture. 1. To confesse and celebrate that to bee holy, which in it selfe is first holy, Math. 6, 9. and wheresoeuer God is saide to bee sanctified. Secondly, to make holy some persons, being impure before. 1 Per. 1, 2. and wheresoeuer the elect are saide to be Sanctified. Thirdly, to separate and select some things or persons from a common vse vnto an holy vse; as the Tabernacle, Temple, Priests, Altars, Sacrifices, &c. vnder the law of *Moses*. Fourthly, to intend & apply a thing to diuine & sacred workes, or to keepe an holyc vacation and rest: In this, and the former sence is the seuenth day saide to bee sanctified: as Genes. 2, 3. Commandement 4.

[To Sanctifie the Lord] To worship and glorifie the holyc God by filiall feare and confidence in his promises. Esay 8, 13.

[Sanctified ones.] *Modes*

and *Persians* ordained and set apart to execute his holy iudgments against the *Babylonians*. Esay. 13, 3. *I haue commanded my Sanctified ones.* See ver. 17.

[Sanctification] A freedome from the tyranny of sinne, into the liberty of holynesse, begun heere, and daily to be encreased till we be perfect. 1 Cor. 1, 30. *Christ is made to vs of GOD Sanctification.*

2 The separation of things or persons, from common or prophane vse, that they may remaine holy vnto the Lorde for a time, or for euer. This belongs to the Priests, Leuites, & Ceremonies of the Law, &c. This is Ceremonially Sanctification, whereof in Exod. and Leuit. chap. 11, 43, 44.

3 The whole work of grace whereby sinners, of the Children of wrath, and bondslaves of Satan, are consecrated and dedicated vnto God, (beeing purged and clenched in y^e bloud of Christ) that they may become his children & true worshippers. In this sence, it comprehends regeneration, reconciliation, iustification, and Adoption. 1 Per. 1, 2. *Elect vnto Sanctification.* This is Vniuersall Sanctification, comprehending the whole Worke of Grace.

4 That peculiar work of the Spirit, creating in the Elect, conuerted Soules, that new qua-

quality of holiness; whereby they can in some measure truly hate their own sinnes, with firme purpose to leaue them, and loue Gods Law, with Resolution to do it in some good measure. 1 Cor. 6, 11. *Iustified and Sanctified.* 2 Thess. 2. v. 13. *Through the Sanctification of the Spirit.* This is Sanctification particular and inherent; & peculiar to the elect, who by it are brought to Salvation. This sanctification hath two parts, mortification of sinne, and viuification of the Spirit, or new man. Col. 3, 5, 11. Ephes. 2, 4. Roman. 8, 12, 13, 14. It is begun heere, and perfected in heauen.

Note.

In holye Scripture, diuers names be giuen to Sanctification: it is named sanctification of the Spirit. 1 Pet. 1, 2. 2 Thess. 2, 13. Regeneration and renewing of the holy Ghost, Iohn 3, 3. Titus 3, v. 5. in respect of God the efficient and cheefe worker: but in respect of elect sinners, in whom this grace is wrought; it is named Repentance, Newnesse of life, Obedience, Righteousnesse, Holynesse. Acts 26, 18, 30. Luk. 24, 47. Rom. 6, 16, 18, 22. Lastly, in respect of God and men together, it is stiled conuersion. Acts 15, 3. Being conuersed of God, we are also commanded and said in Scripture to conuert our selues, and to sanctify

ourselues. Ier. 35, 13. 1 Iohn 3, 3.

Sanctification is so necessarily ioynd vnto Iustification, as yettis is a grace diuers from the grace of Iustification. First, iustification is an absolution of a sinner from the guilt of sinne and death; whereas sanctification is an alteration of qualities from euill to good. Secondly, Iustification consists in remission of sinnes, and imputation of iustice for the obedience of Christ; Sanctification is a renouation of Nature. Thirdly, Iustification is perfect in this life, so is not Sanctification. Fourthly, Iustification is in nature before Sanctification; but not in order of time.

5 The perfect purity of Christs humane Nature, reckoned vnto beleeuers by free imputation of Faith. 1 Cor. 1, 30. *Christ is made vnto vs Sanctification.* This is Sanctification imputed.

6 The worke of general illumination and Reformation. Hebrues 10, 22. *Wherewith wee was Sanctified.* This is externall Sanctification, common to reprobation.

[*Spirit of Sanctification.*] Both the worke of killing our corrupt Nature, and raising it vp to holiness, and the author of this worke, to wit, the holy Spirit. 1 Peter 1, 2. *Elect vnto Sanctification of the Spirit,* that is,

Note.

is, vnto that sanctification & the Spirit worketh, setting vs apart from the wicked world, and dedicating vs to GOD, which is one end of election as touching vs; but not the last, which is our saluation in heauen, and Gods glory. Eph. 1, 12.

[*Sanctuary*] The holy of holiest, or the most holy place of the Tabernacle, wherein God gaue visible tokens of his presence. Psal. 20, 2. *Lord send thine helps from the Sanctuary.* In Daniel chap. 8. verse 13. it also signifieth the worship of God.

2 The holye assemblies of Gods people, and the wholesome doctrine taught there. Psal. 73, 17. *Until I went into the Sanctuary of God.* Also a place of safety & defence. Esai. 8, 14.

[*Sarah and Agar*] Not these two women alone (in Type) whereof one was the mother of Isaac, the free Childe and brye, the other of Ismael the bond childe: but the two Covenants (in truth) both the Evangelicall Covenant or promise of Grace, which begetteth free Children of the heauenly Ierusalem: also the Legall Covenant which begetteth seruants such as were many in earthly Ierusalem, bondmen to Satan, by refusing the Righteousnesse of God tho-

rough vnbeleefe. Galathians Chap. 4, 22, 23, 24, &c. Such as will bee iustified by Workes alone, or added to Christ, are signified by *Agar*: and by *Sarah*, such as will bee saued onely by Grace, and without Workes.

[*Sathan*] A speciall aduersary to God and man. 1 Corinthians chapter 5. verse 5. *To deliver him to Sathan.* Iob 1, v. 6. One of the Names of the Deuill.

2 Any person, that doeth any way hurt or hinder another in the course of piety, or is moued by the instigation of the diuell: as in the 16. chapter of Saint Mathew, and the 23. verse. *Then bee turned backe and saye vnto Peter, Get thee behinde mee, Satan: thou art an offence vnto me, because thou understandest not the things that are of God.* &c.

3 Both Satan and his limbes Rom. 16, 20. *The God of peace shall treade Satan vnder your feet shortly.*

[*Satisfaction*.] A worke done by vertue and merite, whereby Gods wrath against the sinnes of the elect, is fullie and sufficiently appeased. This worke is Christs Oblation of himselfe vpon the crosse. Colossians chapter 1. Verse 20. *To reconcile all things to himself, & peace made by that blood of his crosse.* Heere is the truth of

L I Christ

Christs Satisfaction, though the word be wanting.

2 An amends made privately vnto our neighbor, for some wrong done him in word or deede: Or publikely to the Church, by confession voluntarily made of some scandall, after the example of *Dauid*. Psalme 51.

[*Satyres*] Gods of the Woods, hauing heads of a man and bodies of a Goat: light & nimble, active, and full of motions, skipping, leaping, and turning round.

2 Certaine deformed Birds, called by Latines, *Astones*, night-birds, like Owles, or horne-courts, apishly counterfeiting the motions and dancing of Satyres. Esay 13, verse 21. *And Satyres shall dance there.*

[*Sauour*] A person, which both by merit and efficacy, maketh and keepeth vs safe from spirituall enemies. Luke 2, 11. *To you is borne a Sauour.* Such is Christ onely, a Sauour from sinne, hell, and destruction, by such things as hee suffered and did in his owne person, not by workes of grace in vs, as Papists teach.

Note.

A Sauour is hee, which not onely hath perfectly deserved Salvation by his blood-shed, & given it effectually by shedding his holy Spirite into the hearts of the elect; but dooth

also for time to come, constantly maintaine, and for euer continue and preserue it, as the naturall head doth distill and deriue vntill death, sense, motion, and life into the naturall body. A Sauour by merite, and a Sauour by efficacy, is Iesus Christ, hence called an eternall Redeemer. Hebrewes 9, verse 12. and Authour of euerlasting life, or eternall Salvation. Hebrewes 5, verse 9. This title is attributed to God the Father, first, because hee hath sent his Sonne for our salvation. Secondly, and by him hath reconciled the elect to himselfe. Thirdly, and giueth the Holy Ghost into the hearts of his children.

2 One which by his proper power, maketh safe from outward evils and enemies. 1. Timothy, chapter 4, verse 10. *God the Sauour of all men.* But the faithfull hee preserueth from all euilles, and for euer.

3 Captaines and Governours, which are called [*Sauours*] because they are Gods Instruments to save from outward dangers. *God raised up a Sauour to the Children of Israel.* O heret are said to do that which is pleases God to do by them.

4 Ministers of the worde, which are Instruments of eternall Salvation, by calling men vnto

vnto it. 1 Timothy, chapter 4, verse 16. *So shalt thou saue thy selfe and others.* Thus, that is attributed to the Instrument which is proper to the principall Agent. Obad. 21.

5 An husband, vpon whom (vnder GOD) dependeth the safety and good estate of the wife. Ephesians, chapter 5, ver. 23.

[*To bee Saued in Child-bearing*] That it shall not hinder a womans saluation eternall, for that in bearing of children, shee feeles temporall sorrow and great paine for a time; (which may seeme to bee an argument of Gods anger) so shee remaine in the true faith, expressed by loue, and an holy sober conuersation. 1. Timothy, chapter 2, verse 15. *Shee shall be saved in Child-bearing, if they continue in faith, & loue, and holinesse, with modesty.* Because *Paul* speakes not of one faithfull woman alone, but of the whole kinde, and so many of that Sexe as are belecuers, therefore he vseth the Plurall number [*They*] hauing begun in the singular, [*Shee*] by a figure named *Synthesis*, as *Turbamur, Pars in frustra facant.*

[*To Saue*] To deliuer fro the guilt and condemnation of our sinnes. Acts 4, verse 12. *No Name whereby to bee saved.* Thus onely Christ, saueh vs. Mathew, chapter. 1, verse 21.

[*To Saue*] To deliuer fro the guilt and condemnation of our sinnes. Acts 4, verse 12. *No Name whereby to bee saved.* Thus onely Christ, saueh vs. Mathew, chapter. 1, verse 21.

He shall Saue his people from their Sinnes.

2 To preserue vs against some bodily hurt. Math. 14, 30 *Saue Lord, or I perish.* Plal. 6, 4. *Saue me for thy mercies Sake.* Thus God saueh, as the Author of our preseruatiou.

3 To serue the prouidence of God, as a meanes in the preseruatiou of others; either spiritually, or bodily. 1 Timothy, 4, 16. *So shalt thou saue thy selfe, & them that are with thee.* Iam. 5, 20. *Saneth a soule.* Thus Ministers by preaching; Magistrates by protecting; Christians by admonishing, do saue, as Instruments vnder GOD, who for their seruice heerein, honoureth them with the title belonging to himselfe.

[*To Saue life*] To regard ones life more then Christ, so as he wil not put his life in jeopardy for Christ. Luke 9, 24. *He that will saue his life, shall lose it.*

[*Sauor of death*] A deadly Sauour, killing spiritually with the scent of it. 2. Corinth. 2, verse 16. *The sauour of death to death.* Thus is the Gospel to the Reprobate, thorough their owne default: because they are disobedient vnto the truth. 1 Pet. 2, 7.

[*Sauour of life*] A liuely quickening Sauor, giuing life, and keeping alieue to God. 2. Co. 2, 16. *The Sauour of life to life.*

Thus is the Gospel to the elect beleuer.

[**To be saued by Grace**] To be deliuered from guilt & punishment of sinne, both temporall and eternall by the free gift of God freely giuing his Son to be our Sauiour, freely accounting his merits vnto beleuers, and freely working faith, by which the promise of saluation is received and retained. Eph. 2, 8. *For by grace are ye Saued.* Note heere, that to be saued by grace, by Christ, by faith, are well coherent together: also to be saued by the Gospel, by preaching: for the former declare soueraigne and many, and these are the instrumentall, meane, and subordinate causes of saluation: but to be saued by our workes, or of our selues, is so contrarie to Grace, Christ, Faith, as to ioyne them together in the causes of our saluation, is most absurde. Note further, that to bee saued by grace and by faith, do imply two things. First, y^e we do embrace Christ vnto saluation, cometh not of our selues, or by our working, but by beleeuing, which wee haue of Gods free gift. Secondly, such as once imbrace Christ by Faith, are thereby fully iustified in him; therefore haue gotten full right vnto the heavenly inheritance, although as yet they want the full possession. The

end of Gods counsell in this free saluation of the elect, is to strip them wholly of al matter of boasting and glorying in themselves, that the whole praise and honour might remaine intire to himselfe alone. Ephesians chap. 2. ver. 9. Therefore Popish Sophisters, which say that no workes are excluded from Iustification, but either ceremoniali or ciuill, such as be done before faith; and do in part attribute saluation vnto the merit of workes done after grace, shew themselves ignorantly inconsiderate, and desirous of vain-glory, enemies also vnto Gods grace and glorie, and farre from being the true Catholique Church: denying such a fundamentall Catholique Doctrine, as free saluation, by the alone merite of Iesus Christ, through Faith, without our owne Workes done, eyther before or after Grace.

[**Sauour of rest**] An acceptable sacrifice, appeasing Gods anger. Genesis chap. 8. ver. 21. *And the Lord smelled a Sauour of rest.*

[**Sweete Sauiour**] A pleasing, gratefull, and delightfull sauiour, to wit, the Gospel. 1. Cor. 2. verse 15. *A sweet sauiour to God.*

2 The obedience and most holy passion of Christ. Ephes. 5. 2.

[To

[**To Saue the things of the Spirit and flesh**] To minde, thinke, loue and practise good things, pleasing to God. And to Saue the things of the flesh, signifies; to think, affect, & follow earthly sinful things, agreeable to corrupt Nature. Rom. 8. 5. *Sauour the things of the Spirit.*

S. C.

[**Scandall**] Every occasion of sinne, taken or giuen. **S& Offence.** Whatsoeuer hindereth vs in our Christian course, is a Scandall or stone to stumble at.

Note.

A Scandall is eyther passiue, which is called a Scandall take, (*acceptum Scandalum*) when one by his owne fault stumbleth and is hindered in his christian course: or it is actiue, which Diuines do call (*Scandalum datum*) an Offence giuen, when by some euill example in word or deed, or by indiscreete and vncharitable vse of things indifferent, a Christian is either quite turned from the faith, or hath his Conscience troubled, & is much hurt as touching his saluation. *Scandalum* (saith *Textullian*) *non est bona res, sed rei mala exemplum, adificans ad delictum, bona autem res neminem scandalizant: preter malas mentes.* Good things offend none but such as haue ill mindes: but things which be euill, because they build vp

and prouoke to sin, therefore they giue a iust offence.

Sinne, when it appeares in word or acte, is a stumbling blocke or an offence. Their wicked imaginations are not scandalous, for they appeare not as stones and blocks do, at which men stumble.

They bee weake Christians only which properly take hurt by offences, as weak me, which haue feeble legs, stumble and trip at stones or blocks. Therefore as care must be had, not to put a stone before such to cause them to fall, and a curse belongs to such as do it by *Moses Law*. Deut. 27, so there is great respect to be had of weak Christians, not to minister to them an offence; and woe to him who doth it. Mat. 18. Strôg Christians are not otherwise scandalized and offended then because they be vexed & grieued with the vnrighteous conversation of the wicked.

Betweene offence & Scandall there may seeme to be this difference, that the former sig. a lesser hurt, when one stumbles but falls not, is grieued & troubled, but not vtterly discouraged: the latter signif. a greater hurt, when one so stumbleth, as he takes a fall & halts vpon it; being quite discouraged in the way of godlinesse.

[**To Say**] Barely to speake something. 2. To command.

L 1 3

Rom.

Note.

Note.

Note.

Rom. 12, 7. Gen. 1, 3. where it signifieth, and throughout that chapter, to commāde with efficacy, *Dictum factum*. 3. To reueale. 1 Tim. 4, 1. 4. to Obiect. 1 am. 2, 18.

[Scape Goat] Christ Iesus, whereof it was a signe. Leuit. 16, 8, 10. *And the other for the Scape Goat.*

[Scepter] A little Wand or rod, which Princes were wont to beare in their handes, as a signe of their gouernment. Ester 5, 2.

2 Kingdome or Gouerment. Gen. 49, 10. *The Scepter shall not depart from Iuda.* Psal. 45, 6. *A Metonymy of ʒ signe, put for the thing signified.* It sig. cruell and hard gouernment. Esay 14, 5.

[Scepter of his mouth] The preaching of the gospel, whereby the vngodly are spiritually killed, and the faithfull spiritually quickned, and mightily directed. Esay 11, 14. *Hee shall smite the earth with the Scepter of Red of his mouth.*

[Scepter of Righteousnesse.] A iust gouernment, ful of righteous Ordinances, being duly and rightly executed. Heb. 1, 8. Such is the gouernment & kingdome of Christ: wherein be ordained righteous Lawes and Statutes, for the wel ruling of his people.

[Schisme] A rent, diuision, breach, or cutting off.

2 A diuision in the Church, or a rent amongst Christians. 1 Cor. 1, 10, 11, 12. *That there be no dissensions among you.* In the Originall Greeke Text, the worde [Schisme] is exprest; & imports a separation from the society of the Church, about externall things.

Schisme, what it is.

Schisme, is a dissention or separation, when one or more, separate and rent themselves from the outwarde fellowship of the faithfull, cutting asunder the peace and vnity of the Church, vpon some dislike of some Rites and Orders, therein lawfully receiued and obserued; or else, vpon different opinions about their Teachers. As Heresie is a departing from the Communion of the church in respect of Doctrine; so Scisme is a cutting off ones self for externall things. An example heereof, we haue 1 Cor. 1, 10, 11, 12. *Euery one of you saies I am Pauls, I am Apollos, I am Cephas, and I am Christs.*

[Scorner] One that scoffeth or flouteth at the infirmities & miseries; or at the graces and good acts of others. Such were they which scorned Christ and his Apostles, Luke 8, verse 53. *And they laughed him to Scorne.* Mathew 27, 39, 40. Actes 2, 13.

[A]

2 A contemptuous proud person, presuming of his wit, that by it he will compass any thing, without such meanes as God hath appointed. Prouer. 14, 6. *A Scornor seeketh wisdom, and findeth it not.*

3 A malicious incorrigible person, which makes a mocke of the word of God, proudly scorning all good counsel: such Christ calleth Dogs & Swine. Psal. 1, 1. *And sit in the seate of the Scornfull.* Prou. 9, 8. *Rebuke not a Scornor.* In the first Psal. ver. 1. there bee three gradations to be well marked; One of sinnes, counsell, way and seate. Secondly, of actions: Walke, stand, sit. Thirdly, of persons; Vngodly, Sinners, Scorners. The word in the Originall importeth proud mockers. Prou. 3, 34.

[A Schoole-maister] The ceremonial Law of Moses to be an instructor of Gods people, teaching by the death of the Sacrifices, their owne guilt and desert: also that their whole Iustification did lye in the obedience of Christ vnto ʒ death of the crosse, whereof the Legall Sacrifices were types and signes. Gal. 3, 24. *The Law was our Schoolemaister to bring vs to Christ.* These last words [of bringing to Christ] confirme our signification of Schoolemaister to be good and fit. Ceremonial Law bringeth to Christ by Fi-

gure and representation; the Morall Law doth the same by condemnation, (knowne experimentally) euen as a disease found and felt driueth to the Physitian.

[Scorpion] A vile and venomous creature, which hath a mortall and deadly sting. Reu. 9, 5. *As the Scorpion when hee hath stung a man.*

2 Heretiques and Hypocrites; especially the Disciples of Anti-christ, which (like Scorpions) priuily and deadly, sting and wound mens Consciences, with the venom of their false poysoned doctrine. Reuel. 9, 3. *Vnto them was giuen power, as the Scorpions of the earth haue power.*

[Scourge] Properly a rod or whippe, to correct or beate men, or beasts withall, but figuratiuely, any Instrument of Gods wrath, as he vsed an Angell to Scourge the Assyrians; of whom, in one night were slaine an hundred foure score thousand. Esay 10, 26. *The Lord shall stirre up a Scourge.* Thus the King of Assur, in this tenth Chapter is tearmed a Rodde, Staffe, Axe, and Saw, beeing an Organ of Gods anger against Israel and Iuda.

[Scribe] One skilful in the Law of Moses, able to interpret it rightly to the instruction of the Church in godlines. Nehemiah 8, verse 4. *Ezra the*

L 1 4

Scribe

Scribe stood on a Pulpit of wood.

2 One, which pretended much skill and ability to interpret the Law of Moses; yet corrupted it with many glosses and false interpretations. Mat. 23, 23. *The Scribes and Pharisees sit in Moses Chaire.* See Mat. 5. throughout.

3 Every one, that expoundeth or declareth the will of God; whether Apostle, Evangelist, Prophet, &c. Mat. 13, 5, 2. *Every Scribe taught to the Kingdome of heauen.* The Secretaries of Princes and publique Notaries, were of olde called Scribes. 2 Kings 12, 11.

[Scripture] Any written thing, or written booke.

2 The word, inspired of God writtē for the perfect & perpetual instruction of the church, in godlynes, by the Prophets

Whatsoever belongs to Fayth or manners, is sufficiently taught in holie Cannonical Scripture, where all things bee plaine, which bee necessary. Papists doe wrongfully charge Scripture, with imperfection and darknes, to make way for their vnwritten Verities and Traditions, and to driue the people from it.

and Apostles, the pen of the Holy Ghost. 2. Tim. 3, 16, 17. *The whole Scripture is giuen by inspiration of God, and is profitable to teach, &c.* All diuine

sauing truth, sufficiently taught in the Scriptures of the Old and New Testament. I adore the fulnesse of Scripture sayeth one learned Father. Scriptures were giuen the Church, not onely for suffici-

ency vnto saluation, but for the fulnesse of faith. Phil. 3, 1. 1 John 1, 4.

3 Some one particular book of Scripture, to wit, 5 Bookes of Moses, Gal. 3, 22. *But the Scripture hath concluded all vnder sinne.* A Synecdoche.

4 Some one sentence or saying, either prophesie, testimony, or decree of God, cited out of Scripture. Iohn 10, 35. *If he called them Gods, to whom the word of God was giuen, and the Scripture cannot bee broken.* A Synecdoche. Iohn 17, 12.

5 Gods speaking in the Scripture. Galath. 3, 8. *For the Scripture saith to Pharaoh. Compare Galathian. 5, 22. Scripture hath concluded all vnder sinne, with Rom. 11, 32. God hath shut vp all in vnbelleefe.* Galath. ch. 4, 30.

6 The booke of the Olde Testament, Moses, the Prophets, and the Psalmes. Iohn 5, 39.

Of the Scripture, there is a fourfold vse mentioned in behalfe of the Christian hearer, Rom. 15, 4. whereof one is contemplatiue as a fountain and foundation of the rest, to wit, Doctrine the mother of fayth; the other three vses bee practique, tending to life and manners, to wit, First, patience. Secondly, consolation. Thirdly, Hope; which is named last, because though it immediately spring out

S.

E.

[Sea] The gathering of the Waters into one heape, Genes. 1, 10. *And hee called the gathering together of the Waters, the Seas.*

2 A Lake, Iohn 6, 1, 18. *Sea of Galilee, and of Tiberias.* Also the Riuer Nilus in Egypt, Esay 19, 5. The Hebrewes call a Sea euery great collection of Waters.

3 Thirdly, this present world which is like a Sea, for the vnstable and vnquiet condition thereof. Reuel. 21, 1. *& there was no more a Sea.*

[To passe through the Sea.] That by Christ and his mediation (who is the way, and the life) the Israelites were to goe through all difficulties by faith vnto euermore life. Exod. 14, 31. 1 Cor. 10, 12.

[Sea of Glasse] This brittle inconstant estate of the world, mixed with troubles & afflictions, through the cruelty of wicked men. Reuel. 15, 1. *I saw as it were a glassy sea, mingled with fire.* See the word Sea in the Dictionary of the Translation.

[A great Sea] The Earth is called great, for the largenesse and amplitude, and a Sea for y^e turbu-

out of faith, yet it endureth last euen till saluation hoped for, bee attained. Let all Christians study thus to vse Scripture. But in 2 Tim. 3, 16, 17. In behalfe of the Christian teachers there be foure other vses reckoned vp. First, teaching the truth of the word. Secondly, improouing or conuiction of heresies. Thirdly, correction of vices. Fourthly, instruction in a righteous life. It doth also belong to a Preacher to strengthen the hope of Gods Children, touching happynesse in Heauen, by the consolation of Scriptures. Let all Gods Ministers studye to put the Scriptures to these vses in their Sermons, as the nature of their Text will beare.

Scriptures are necessary for the Church two wayes: First, absolutely vnto the beeing of the Church, as daily breade, which our life cannot lacke, or as Instruments which the gold Smith must needs haue. Secondly, they are necessarie, that is, profitable and commodious for well being (as riches to our life) for they are exceedingly behoouefull vnto faith. Iohn 20, 31. Math. 22, 29. vnto doctrine, Rom. 15, 4. Vnto patience, comfort, hope, Rom. 15, 4. Also to those other foure purposes mentioned, 2 Tim. 3, 16, 17.

turbulent and manifold commotions (as waues) striking & beating one against another, to the disturbing of the whole gouernment of the earth. Dan. 7,2. *Vpon the great Sea*: compare this with verse 17. where it is expounded of the earth, as also verse 3.

[**Seale**] An Instrument, wherewith bonds or Letters be sealed & ratified, also wherby things true and authentike are seuered from the rest.

2 Some outward holy thing, or worke done by the appointment of God, for confirmation of weake faith. Thus Sacraments are called Seales. Rom. 4,11. *Hee receiued the Seale of Circumcision.*

Note.

Such of the Iewes, as vntill the death and resurrection of our Lord, did vse Circumcision as a seale of the righteousness of faith, are neuer reprobued therefore. in the Apostolicall writings, (for this vse was appointed of God:) but whē the Iewes after the institution of Baptisme, and ascension of our Lord, would still continue circumcision as not abolished, attributing to it power of Iustifying, ioyning it with Christ in the cause and merit of saluation, and thereby binding themselves for attainment of eternall life vnto the obseruation of the whole morall Law; they were worthily taxed by *Paul*,

for abolishers & makers void of the grace of God, and of the death and righteounesse of Christ: as in Gal. 5,2,3,4. and else-where in that and other of his Epistles.

3 Some inwarde worke of the Spirit, by his secret, powerfull, and euident inspiration & witnesse, assuring euery elect beleeuers of his owne adoption and saluation by Christ. Ephes. 1,13. *Yee were sealed with the holy Spirit of promise.* and 4,30.

4 The firme stableness of Gods free predestination to life. 2.Tim. 2,19. *The foundation of God remaineth sure, and hath this seale; God knoweth who are his.*

[**Seale of the Spirit**] An inwarde grace or worke of the Spirit, assuring to euery regenerate Childe of God, his own adoption. 2.Cor. 1,22. Papists foolishly expound this, of the outward Scale of baptism.

[**To Seale one**] To put a marke vpon one for difference sake, and to distinguish one from all other men. Iohn 6,27. *Him hath God the Father Sealed.* It is one vse of a Seale, to put difference between things which be authentickall & warrantable, and which bee not. The Seale set vpon Christ (for distinguishing him from all other men) is the Holy Ghost, giuen him aboue measure. Ioh.

3, ver.

3, verse 34.

[**Hauiing this Seale**] Being endowed with these two sanctified affections: first, faith wherby one apprehends Gods loue in Christ towards himselfe, (*God knoweth who bee his.*) Secondly, an earnest desire of godlinesse, (*Let him depart from iniquity.* 2. Timothy 2,19. *Hauiing the Seale.*

[**Seared**] Burnt with a hot Iron, till it be cut off.

2 Extinct and vtterly put out, as the hornes of a beast vse to be burnt off with an hotte searing Iron. 2. Tim. 4,2. *And haue their Consciences seared or burned with an hot Iron*; that is, his Conscience is cut off, so as he hath none at all.

[**To Search**] Diligently to looke into a thing, to vnderstand or finde it out; as the woman did search her lost goate. Luke 15,8. and as offenders must search their sinnes. Lam. 3,40. *Let vs search and try our wayes.*

2 To know a thing perfectly and exactly. 1 Chron. 28,9. *The Lord searcheth all hearts.* This is a speech borrowed from men, who are saide thoroughly to know what they diligently search.

[**To Search the Scriptures**] To looke into them carefully, with an earnest desire and endeavour to try and find out the truth contained in them. Iohn

5,39. Acts 17,11.

[**Season**] A fit and conuenient time or occasion of doing things. Roman. 13,11. *See Opportunity.*

[**Season and a time**] A certaine determined time, which the prouidence of God had so fixed for the durance and continuance of the foure Monarchies, as by no art or force could be altered. Daniel. 7,12. *Their liues were prolonged for a Season and a set time*; that is, their Kingdomes were temporary and not eternall, as the kingdom of the Messiah, which is described, Dan. 7,13,14.

[**Seate**] A place to sit in. Math. 23,6. *They loue upper Seats.* 1.Sam. 20,25. Iob 29,7. This sometime noteth authority.

2 A Chaire to teach out of. Math. 23,2. *They sit in Moses Chaire.* Also an assembly. Psal. 1,1, and 107,32.

3 The glorious state of beleeuers, partaking with Christ in his Dominion and Rule. Lu. 22,30. *And sit on Seats, and Iudge the twelve Tribes of Israel.*

4 The desperate, malicious and incorrigible contempt of Gods word. Psal. 1,1. *Nor sitte in the Seate of the Scornefull.*

5 An habitation. Psal. 104; 4,7. and 132,13.

[**Seauen**] Many times, or often; a certaine number, put for an vncertaine. Math. 18,21

For-

Forgive him unto seauen times. Esay 4, 1. Prou. 24, 16. 1. Kin. 2, 5. Esay 3, 4.

[**Second time**] Once againe worke for the defence of his church disperfed, as afore-time he had done, when they came out of Egypt. Esay 11, 11.

[**Seauen eyes**] The most perfect providence of GOD. Zach. 3, 9. *Seauen eyes shall bee upon one stone.*

[**Seauen heads**] Either seauen formes of Gouvernement, wherewith *Rome* was governed; or the seauen hills, with which that City was compassed. Reuelat. 17, 9. *The seauen heads, are seauen Mountaines; they are also seauen Kings.*

[**Seauen weekes**] Forty nine yeares, wherein Iewes returned from Captiuitie of Babylon, in the daies of *Darius* and *Artaxerxes*, they restored City and Temple, and prospered. Dan. 9, vers. 25. *Shall be Seauen weekes.* The 62. weekes mentioned in this vers. contain, 434. yeares, which began in the 32. yeare of the raigne of *Artaxerxes*, at the reuocation of *Nehemia* to the King. Nehe. 13, 6. and determined seauen yeares before the destruction of City and Temple, which is signif. by one weeke, vers. 27.

[**Seauen spirits**] The manifold graces of the Spirit: or (as some do iudge) the innumerable Angels of God, which are

as a guard to waite about his Throne. Reuel. 1, 4.

[**To seauen and eight**] To so many as can be, let vs do good. Eccles. 11, 2.

[**Seauen Stars**] The seuerall Ministers of the Churches, which for their lightsome doctrine and life, are likened vnto Stars. Reu. 1, 20. *Se. Stars.*

[**Seauen fold**] Not in the seuenth generation and age, cyther of *Caine*, as the Hebrew fable, that *Lamech* being blind, by chance hurling a stone or bat, did kill him: nor the seuenth generation of him that killed *Caine*, as if Gods vengeance should so long tarry vpon his family that slew *Caine*: but extreme and seuerer punishment to bee inflicted on that person whosoever killed *Caine*. Gen. 4, 15. *Vengeance shall be taken on him seauen fold.*

[**Seauenty times Seauen times**] Continually, and alwayes. Math. 18, 22, 23. *I say vnto thee seauenty times seauenty times: that is, so often as one trespasseth against vs, and repents, so often are we bound to forgive him.*

[**Secret**] Things hidde from the vnderstanding of all men, and knowne onely vnto God. Deut. 29, 29. *Secret things belong to God.* Thus Gods Counsels and Decrees are called secrets, till euents declare them. This worde, sometime noteth the

the

the secret fauor & providence of God, as well as the mystery of faith. Job 29, 4.

2 Darke things, or 7 things of Christ, being hid from naturall men, and hard to be vnderstood without speciall illumination of the Holy Ghost. Psa. 25, 14. *The secret of the Lord is revealed to them that feare him.* Math. 13, 11. Thus is the Gospel a Secret. *Se. Mystery.* Romanes 16, 25. 1. Corinth. 2, 7. 1. Tim. 3, 9, 16. Ephes. 3, 3, 4, 9. Colos. 1, 26, 27. Job 29, verse 4.

3 Things kept close from the knowledge of all others, whereof our selues onely are priuy. Eccles. 12, 14. *Hee will Iudge euery secret thing.* Rom. 2, 16. Thus our owne thoughts and purposes are secrets, even sometime to our selues. Ps. 19.

4 Such tydings as few do know, and ought not to bee made common to many, but kept priuate. Prou. 20 19. *Hee that discouereth a secret, &c.* Indg. 3, 19. *I haue a secret errand to thee (O King.)* Thus infirmities & counsels, our own or others, are called secrets, as Gen. 49, 6. Ier. 15, 17.

5 The councill or assembly of euill doers; that is, the malignant Church. Psa. 64, 2. *From the secret of euill doers, hide me.* On the contrary, the holy Church is called, the Secret or Mystery of the righte-

ous. Psalme 111, 1. *I will confesse Iehona in the secret of the righteous.*

6 Counsell, both Gods, Ieremy 23, 18, 22. and mens, Gen. 49, 6.

[**Numberer of Secrets**] Christ Iesus, who hath all the hidden things of God, numbred before him, and perfectly known as at his fingers ende, in which respect hee is called, the wisdom of God; and also entituled his word, or the speaker, one which speaketh, because hee reacheth and instructeth Angels & men in the Church, those secrets of his Father. Daniel, chapter 8, vers. 13. *And I heard a speaker, the numberer of Secrets, in Hebrew Palmony.*

[**Se. Sect**] A faction, study, or course of life, singled and chosen out to bee followed of vs. Acts 5, vers. 17. *Which was of the Sect of the Sadducees.* Heere it is taken in ill part.

2 A forme of Doctrine. Acts 28, 22. *We know that this Sect is euery where spoken against: that is, the Doctrine of the Gospel, is generally spoken against: here vsed in good part.*

[**To Se. To Se.**] To behold with bodily eyes any object. Also to see a thing with consideration and obseruation. Math. 22, 11. *The king came in to see the guests* Psalm. 46, 8. *Come and see the workes of God.*

2 To heare. Reuel. 1, 12. *I turned to see the voyce that spake.* Also by Prophetically reuelation to receiue a thing frō God. Esay 2.1.

3 To know, or to vnderstand. Exodus 24, 10. *They Saw the God of Israel;* that is, they knew that he was present with them by some visible signes of his preience. Iohn 9, 41. *But now you say, we See;* that is, we know. 3. Iohn 1, 11.

Note.

This phrase of [*Seeing God*] in the Gospell of Iohn, chapt. 1, 18. signifieth a full and most cleere knowledge of God the Redeemer; such a knowledge as none had of GOD, before Christ was manifested in the flesh. Indeed the Gentiles in some manner knew GOD the Creator afore, by the light of Nature: also the Iewes knew him as Redeemer, by the word of promises, and by Legall Sacrifices, but very obscurely as in shadowes: (like the appearing of the Sunne through the Clouds) but till Christ was incarnate perspicuously and perfectly, none knew him as now Christ hath made him knowne, by his assumptiō of our nature, wherein God is come neere to vs, and by his doctrine most fully opening all the Counsels of the Father, Mat. 11, 27. Heb. 1, 1.

4 To beleue in Christ. Ioh. 6, 40. *This is the will of my Fa-*

ther, that every one that Sees the Sonne, and beleues in him, &c.

5 To See with the eye; to know with vnderstanding; to beleue with the heart. Math. 13, 11.

6 To haue the perfect and immediate enioying or fruition of the glorious presence of God in heauen. Math. 5, 8. *Blessed are the pure in heart, for they shall See God.* 1. Cor. 13, ver. 12. Iohn 3, 36.

7 To liue. Gen. 16, 13. *Hauē I not Seene? After God saw me.* A Synecdoche.

8 To know a thing with approbation and loue to it. Iob. 14, 9, 7. *He that Sees the Sonne, Sees the Father;* that is, hee which knowes the Sonne, approues and imbraceth him for the true God, &c. Gen. 1, 4. *God saw the Light:* that is, knew, loued, and approued it.

9 To take heed or beware, or carefully look to our selues. Mathew 9, 30. *See that no man know it.* Reuel. 22, 9. *See thou do it not.* Math. 27, 3. *See thou to that.* To attend and consider, as Esay 26, 11. Also to know by vision and Reuelation diuine. Esay 13, 1.

10 To try or feele by experience. Psal. 77. *The waters saw thee and fled.* Psal. 90, 15. *According to the yeares which we haue seene euill.* Iohn 8, 51. Esay 26, 11. *But they shall See:* that is, feele and prooue.

Recl 8 16 7433

[Re-

[*Referred to God*] 11 To take knowledge of men and their dooings; to blesse, prosper, and helpe them, if they be good; to punish and destroy them, if they be euill. Gen. 31, 12. *I haue Seene all that Laban hath done.* Exod. 3, 7.

[*Seeing, they may not See*] Such a knowledge of Gods will reuealed in his word, as is without vse and profit to such as haue it. Math. 13, 14. Acts 28, 27. Esay 6, 9. *Ye shall See, & not See.*

[*Seer*] A Prophet, to whom God did make knowne himselfe and things secret, by visions, 1 Sam. 9, 9. *Hee that now is a Prophet, was in old time called a Seer.* Numb. 12, 6.

[*Seed*] That thinnē fluent substance in mans body, which is the matter of generation. Gen. 38, 9.

2 A Sonne, or a Daughter. Gen. 38 9. *To raise up Seed to thy brother.* Rom. 1, 3. *Of the Seed of David;* that is, his Sonne, of his family and Roocke.

3 Posterity, as Nephewes or Nieces, or Childrens Children. Psalme. *His Seede shall inherite the Land.* And Psal. 112 2. *His Seed shall be mighty upon Earth.* Psal. 22, 24, 31. and 37, 25. Gen. 17, 7, 10.

Seed in scripture signifieth, eyther properly that which begetteth some other like thing, as Gen. 1. Or figuratiuely, that

which is begotten. In this latter sense, [*Seed*] is spoken, eyther collectiuely of many, of more then one, as Gen. 17. to Abraham: *I will be thy God, and the God of thy Seede.* And againe, *To thee and to thy Seede will I giue this Land.* Againe, *I will multiply thee and thy Seede.* Also Gen. 3, 15. *Betweene thy Seede and the womans Seede:* or else indiuidually and singularly, for one alone, for one and no more, as Gen. 4, 25, of Seth: *God hath appointed me another Seede:* and of Christ alone and no other. Gen. 3, 15. It (that is, Christ that singular Seede of the woman) shall bruise his head; that is, Satans power. This promise thus expounded of Christ; that speciall Seede, by Gen. 12, 3, and 49, 10. Gal. 3, 16, 1 Chro. 17, 11. *I will raise up thy Seede after thee:* that is, Christ, for Salomon was now borne. In Esay 9, 6. this Seede is promised to bee borne of a Virgin: see the accomplishment of that promise touching victory over Satan by the Seede of the woman applied to Christ, in Rom. 16, 20. Heb. 2, 14. 1. Iohn 3, 8. 1. Cor. 15 54. Iohn 14, 30. Luk. 10 18. Iohn 12, 31. Apoc. 20, 2.

[*To mingle themselves with the Seed of men*] To make leagues and couenants for mutual defence, and to contract marriages for the better strengthening of themselves by great alli-

alliance, and all in vaine. Dan. 2, 43.

[Seed of euill doers] An euill posterity, dooing euill things displeasing to God: or euill children of euill parents; euill by nature, and by imitation of their euill progenitors, (not Abraham, and Isaac, but) such as be mentioned, Psal. 78, 8. Esay 1. *A Seed of euill doers.*

[Seed of Abraham] The whole posterity of Abraham; in which, many bad were mixed with good. Rom. 9, 7. *Which are the Seede of Abraham.*

2 The faithfull onely, whether Iewes or Gentiles, which walked in the steps of y^e faith of their Father Abraham. Rom. 4, 13, 16.

3 Christ, which came of Abraham, according to the flesh; and was specially promised to Abraham, that he should come. *In thy Seede shall all the Nations of the Earth be blessed.* Gal. 3, 16. Gen. 12, 3.

[Will the Seed come] Till by the preaching of Christ, when two peoples (Iewes and Gentiles) were made one full Seed compact of both (the partition wal of Ceremonies being broken downe) Gal. 3, 19. thus opened by Ephes. 2, 14. In the Text of Gal. neyther Christ alone without his mysticall body the Church, nor the Catholike Church without Christ y^e Head, but both ioyntly toge-

ther are meant by [Seed:] as like wise verse 16, the word [Seed] being put collectiue for the whole body, consisting of head and members, as the worde (Christ) is, 1. Cor. 12, 12.

[Godly Seed] The Seede of God, or such a posterity and issue, as God will allow of, and blesse. Malac. 2, 15. *Because hee sought a godly Seede.*

[Seed] Some kind of grain, wherewith the earth is sowne. Gen. 47, 19. *And giue vs Seed.*

2 The word of God. Luk. 8, ver. 11. *The Seede is the word; which is cast into the heart by the Minister, as Seede is into the ground, by the Husbandman.*

3 The promise of saluation by Christ, being received into the heart by the Spirit & faith, 1 Pet. 1, 23. *Begotten of immortal Seede;* that is, of the word of God, 1 Iohn 3, 9. *His Seede abides in them:* that is, the vertue of the Holy Ghost, working faith and holinesse by the word preached.

4 Bread, or some other thing distributed to the releefe of the poore. Eccle. 11, 1, 6. *In the morning sowe thy Seed.*

5 A remnant or few, in comparison of the rest, as a Seede cometh to the whole heape. Ro. 9, 29. Esay 1, 9.

The Holy Ghost in Rom. 9, 29. and Esay 1, 9. vserh a Metaphor, borrowing his speech from

Nm.

from husbandmen, who spend the greatest part of their corne in bread and other food, reseruing a small portion for seede, which is the choysest and best portion, proouing fruitfull: so would God deale with the Israelites, viz. innumerable, as starres, or as the sand, yet a few of them onely should bee deliuered out of Babylons power; which few should bee of great price, full of good fruite, conuerting many to Christ, as the Apostles did. This small number preserued, Amos likened to a Sheepe deuoured of a Lyon, whereof the Shepheard can saue but a leg or an eare: *Micah*, to a few clusters left after the gathering of grapes: and Esay, to a cottage left in a vineyard; all which, the Apostle Paul, looking vnto the spiritual redemption, expresseth thus in Rom. 11, 6. *The remnant shall be saued, according to the election of grace.*

[Seeds of diuers kinds, or mingled Seed] Hypocrisie in the Doctrine or worshipping of God, or in manners and life; when false Doctrine is mixed with true, and mens inuentions with Gods worship; and curiosity, with honest simplicity. Leuit. 19, 19. Deuter. 22, 9. *Thou shalt not sowe thy Vineyard with diuers kinds of Seede.* See 2. Cor. 6, 14, 15, 16, 17.

[Seeking] An action of a man that desireth to find something which he lacketh, as Saul did seeke his fathers Asses. 1. Samuel, 9, 3, 4. and the woman sought her lost groat. Luke 15, verse 8.

2 The action of a godly person, springing from an earnest desire of hauing some excellent & needful gracc, which is absent and wanting to him, either in whole or in part; in substance, or in degree. Thus we are commanded to *Seeke the Kingdome of Heauen.* Math. 6, 33. *to Seeke wisdom.* Prou. 2, 4. *to Seeke God and his face.* Psal. 27, 10. Esay 55, 6. Also *to Seeke Christ, &c.* For these things are still wanting to the godly, who haue them not in such measure as they would and should.

3 Praying, or asking by Prayer. Math. 7, 7. *Seeke and you shall finde.*

4 An action of Gods loue, towards such as haue forsaken him. Luke 19, 10.

The action of our seeking hath these degrees. First, the feeling of the want of some excellent and needfull thing. Secondly, an earnest desire of finding. Thirdly, a diligent vse of all good meanes whereby to attaine it; as Prayer, reading, hearing, &c. Fourthly, constancy vntill wee finde. Fifthly, a loue of the thing founde. Sixtly, a care to

M m keep,

(sought out & guarded
or desired for)
24. 12. 12. 11. 12.

keepe, and loathnesse to lose it. This whole action is shadowed in the example of *Mary*, in seeking vp of Iesus. Luke 2, 44, 45, &c.

[Seeking referred to God, doth containe these 5. seuerall things]

First, that we are either lost (as all are before their conversion) or stragled from him (as euery converted person is, more or lesse; at one time or other.) Luke 19, 10. Luke 15, 3, 4, &c.

2 A desire and care in God, to recouer vs, and to bring vs backe to himselfe (as an Hen is carefull to gather her Chickens.) Mat. 23, 37. *How often, &c.*

3 The offering and continuing vnto vs meanes, that he may finde vs; to wit, his word, Ministers, blessings, corrections, motions of his Spirit, checks of our Conscience, admonitions of the godly: By all which, we are sought vp & called to him, as through y whole scripture manifestly appeareth.

4 His great loue towards vs, being found and recovered. This is expressed in the father of the lost sonne. Luke 15, 22.

5 Lastly, care to keepe vs still, with vnwillingnes to lose vs againe. Iohn 10, 28. *None shall take them out of my handes.* All these things are shadowed out vnto vs, in him y sought his lost Sheepe. Luke 15, 2, 3, 4, 5, &c.

Seeking (as it is affirmed of Hypocrites and wicked men) is nothing else but the making of a shew, as if they felt a want of God, and his good gifts, & were desirous to find them; when in truth they seeke not him, for himselfe, but for some other thing, as their owne ease and commodities, &c. Or they seeke other things more then him, or before him, as worldlings; or seeke him amisse, not in his word, as hereticks; or not in all his word, as hypocrites seeke him: or lastly, they seeke him too late, when he is not to be found; as the five foolish Virgins did, and al secure christians do. Of these and such like Seekers it is written. Prou. 1, 20. *They shall Seeke me earley, & shall not finde me.*

[Not to Seeke his owne will]

To hate & leaue vndone what pleaseth our corrupt will, that we may do the pleasure of God ceasing from our owne works, to fulfill workes by him commanded. Esay 58, 13. *Not seeking thine owne will.* Thus godly persons do not seeke their owne pleasure.

2 Not onely to do what pleaseth himselfe, but ioynly to do his owne will, and his Fathers will. Ioh. 5, 30. *I Seeke not mine owne will, but my Fathers will:* that is, not mine owne will apart or separate and diuided from my Fathers pleasure.

Note.

sure. For Christ as the Son of God, had one selfe same will with his Father, as they were but one and the same God; and his will as the Sonne of man, though differing in faculty and power (beeing a finite created will) from his diuine will, yet one with it as touching consent and agreement, euen then whe it seemed most to dissent. As in Mathew, chapt. 26. verse 33. Christ shunned death not with a corrupt will as wee do, but with a meere naturall affection without sinne, such as God had put into his humane nature, which by personall vni-on was sanctified.

[To Seeke God] To aske counsell at his word, concerning both ciuill affaires, and things to be done in Religion. Exod. 18, 15. *The people come to mee to Seeke G O D.* See face.

[To Seeke out owne things] To be given immoderately to our owne profit; being wholly occupied in caring for our owne commodities, forgetting and neglecting the benefit of others altogether. 1. Corinthians, chapt. 13. verse. 5. *Charity Seeks not her own things.* Charity breedeth a care of our neighbours good.

[Selfe]. Ones person, soule, and body. Mathew, chapt. 22, verse 39. *Love thy Neighbour as thy selfe;* that is, so well, but

not so much.

2 Ones wife. Ephesians 5, 18. *He that loneth his wife, loneth himselfe.*

3 Our reason and will, as it is corrupted with sinne, which cleaues so close to vs, and wee make so much of it, as if it were our owne selfe. Luke 9, 23. *Let him deny himselfe.* It is the same with Ephes. 4, 22.

4 The mercies of God, or his truth and iustice. Esay 43, 25. *I will put out his iniquity for my selfe.* 2. Tim. 2, 13. *Hee cannot deny himselfe.* His Mercy and Iustice be himselfe.

[Selah] Eleuation or lifting vp, whether of the minde to marke, or of the voyce to straine it, or of both. Psal. 3, 2. & 21, 2. and often elsewhere. This word for the matter imports an asseueratiō of a thing so to be. 2. and an admiration thereof. For the manner, it is a note of singing hye, & therefore is vsed onely in Songs and Psalmes, and that in the end of a verse commonly, excepting some few places, Psalm 55, 19, and 57, var. 3. Habakkuk 3, 3, 9. where it is set in the midst. The *Chaldea* Paraphrast, and some other Hebrewes haue turned it, (for euer) and *Iunius* somewhere rendreth it (plain) to note euidence, somewhere (*Maxime* and *Summe*) to note excellency, as Psalm 3, 2. and 21, 2.

[**To Sell**] To depart from some commodity, in respect of a due price giuen vs for it.

[**To Sell the truth**] To make slight reckoning of it, as men commonly do of those things which they Sell. Prou. 23, 23. *Buy the truth, but Sell it not.*

[**To Sell all we haue**] To pull our hearts from the things we possesse, and to be ready indeed to make sale of them, when Gods glory, and the necessity of our neighbour requires it. Marke 10, 21. *Sell all thou hast, and giue it to the poore.* Acts, chapter 2, verse 45. and 4, 34.

2. Willingly to depart from, and forsake all our sinnes, both of Nature and action, open & secret; and all our pleasures & profits too, which wee cannot hold without sinne. Mathew, chapter 13, verse 44. *He Sellerh all that hee hath, and buyeth the felde where the Treasure was hidde.*

[**To Send**] To appoint and put forth (of fauour) any person vnto some publike function, furnishing him with gifts and authority thereunto. Thus God sent his Sonne to do the office of a Mediator. Gal. 4, 4. *God Sent his Son borne of a woman.* Also thus he sendeth Ministers to preach the Gospell. Rom. 10, 15. *How can*

they preach vnto others if they be sent? Ier. 14, 14. *I haue not sent them.* Ier. 23, 21.

Note, that Christ (as God) did exist and had being, ere he tooke flesh of the Virgin, being God from euerlasting, begotten of his Fathers substance, to whom he is coeternall, and in time sent into the worde, to take our nature: which confuteth *Arrian, Scructus, Socinus* and others, who ascribe vnto Christ a temporary created God-head, making of him a God by Office, not by Nature and Essence.

2 To choose, assigne, or appoint to this end, that they be sent. Iohn 17, 18.

3 To appoint a person (in wrath) vnto some publike function, for the which hee is not fitted of God: after this sort God sendeth forth foolish Shepherds and vniust Princes, for the punishment of Sinners. Esay 10, 6. *I will Send him to a dissembling Nation, &c.*

4 To fulfill some promised good thing, or some threatened euill. Thus it is written, that God Sends his Spirit. Ioh. 16, 7. *If I depart, I will send him vnto you.* Thus God is saide to send the Sword or Famine, &c. Amos 8, verse 11. *I will send a famine, &c.* 2. Sam. 24. *The LORD sent a Pe-
silence.*

5 To

5 To commit some-thing ouer vnto others of trust and charge. Acts 11, 30. *They Sent it by the handes of Barnabas and Saul.*

6 To direct and dispose some persons, by a secret providence to doe something for some such end as by them was neuer forethought of. Thus God is saide to haue sent *Ioseph* into Egypt. Gen. 45, 7. & *Saul* to *Samuel*. 1 Sam. 9, 16.

[**To send the holy Ghost.**] Two things. First, to cause the holy Ghost to bee present by some myraculous visible manner, as when hee came downe vpon Christ. Math. 3, 16. and vpon the Apostles. Actes 2, 3. See Actes 18, Ioh. 15, 26. Hereof understand that in Ioh. 7, 39. This kind of sending was necessary to found the Primitive Church with signes and wonders, strange and open, to conuict Infidels, that all was done by God himselfe. Secondly, to conuey the Spirit inuisibly into the hearts of the Elect, to make them new men, secretly and mightily inspiring them with new thoughts, motions, and affections, that they may leade a newe life, which is the worke of the holy Ghost, purifying the heart, Acts 15, 8, 19.

[**To send the Sword**] To make or cause to come the calamity of warre, bloody strife, and debate. Mathew 10, 34. *I*

came not to send peace, but a Sword. Neither Christ, of his comming, nor the Gospell preached, haue any such end propounded properly, as to cause deadly dissention and warre, (for Christ and his Doctrine in their owne nature, & of themselves tend to peace, & affect peace and atonement betweene God and men, and amongst men mutually one to another) but those wordes in *Mathew* shew what euent doth follow the comming of Christ and his Gospell accidentally through the fault of vngodlie vnbeleeuers, who had rather stricke to death against theyr neere of kindred and bloude, then to leaue their Heresies, superstitions, and wickednes, that they might imbrace the truth of Gods worde: as lamentable experience in all times and places of Europe, hath abundantly proued, and whereof this Island in our memory hath giuen triall.

[**Sentence**] Iudgement. 2. Corin. 1, 9. *For wee receyued the Sentence of death.*

[**Seraphims**] Elect and good Angels from Heauen, burning like fire, for the purging of the godly, by the calling of God, and the consuming of the wicked like fire. Esa. 6, 2. *Seraphims stood by him.* The serpents & slung the people in the Wilderness, bee called by the

M m 3 name

the same name; and *Presteres* in Greeke *Incesores*.

[*Serpent*] A Creature so called, being full of venome and subtilty, of all other creatures most contrary and dangerous to mankinde, whereof there be fundry kinds. Gen. 3, 1. *And the Serpent was more subtil then all the Beastes of the Field.*

2 Sathan, for his deepe wiliness and craft, likened to a Serpent. Reuel. 12, 9. *That olde Serpent.* To the wiliness of his Nature (being exceeding crafty) Sathan hath ioyned the experience of some 1000. years; therefore called [*an old Serpent*] Gen. 3, 13, 15. *O be watchful and pray.* It sign. both Sathan and Serpents.

[*Serpents rote*] *Vzzia* King of Iudah, Father of *Hezekiah*, who like a Serpent did bite & vex the Philistims, and his son *Hezekiah* more grievously, like a Cockatrice. *Isaiah*. 14. v. 29.

[*Wise as Serpents*] Such as be provident and circumspect, (as Serpents be) to see to themselves, that they be not circumvented by crafty ones of this world. *Math*. 10, 16. *Be wise as Serpents.*

[*Servant*] A bondman, one conquered in wars, or bought for money; and in that regard bound to serve him by whome his life was preserved. 2 Kings

5, 2. *The Aramites had gone out in Bands, and taken a little Maide of Israel, and hee served Nazmans wife.* Ex. 21. 2. *If thou buy an Hebrew Servant.* Eph. 6, 5. Col. 4, 1.

2 Euery faithfull person, being bought and redeemed from the bondage of sinne and Satan, to serve and obey God in righteounesse and true holynesse. Rom. 6. 22. *And made Servants to God* Luke 1, 74, 75 *Being deliuered from our enemies we should serve him without feare in righteounesse and Holynesse of truth.*

3 One, that serueth and obeyeth God, not onely in the common profession of godliness, but in some particular function and calling. Thus *Paul* calleth himselfe the *Servant of God*. Rom. 1, 1. *Paul a Servant of Iesus Christ.* In this sence also, *Christ* is termed the *Servant of his Father*, to execute his will (as *Mediatour*) in working mans Redemption. *Esay* 53, 11. *My righteous Servant.*

4 One, whom God doeth vse as an instrument & means to effect and performe his will in the worke of some particular mercy, or some particular iudgement. Thus may *Cyrus* be called the *Servant of God*, his *Shepherd* and *annointed*. *Esa*. 44. last. 45, 1.

5 Euery creature of GOD obey-

obeying his will, as a *Servant* obeyeth the wil of his maister. *Psal*. 119, 91. *For all are thy Servants.*

6 One, that is in bondage vnder the Ceremonies of *Moses Law*. Gal. 4, 7. *Thou art no more a Servant but a Son.* Such an one was so seruant to the Law, as to a Tutor, yet was free by the *Spirite of Adoption*.

7 One, which is of a base minde, hauing meane or no gifts, being a man of no worth or respect for good qualities. *Eccle*. 10. 7. *I haue seen Servants on horses.*

8 One, of inferiour condition and low degree. *Eccle*. 10, verse 7. *Princes walke as Servants.*

9 One, which serueth and ministreth to the Church in the duties of Charity. *Roma*. 16, 1.

[*Servant of Righteousnesse*] One, who obeyeth God in doing righteous works commanded in his Law. Rom. 6, ver. 18. *Ye are made the servants of righteousness,* that is, yee liue righteously. Such are called the *Servants of God*, to teach, that God is served, when righteous workes are done and performed.

[*Servant of sinne*] One, who of his owne accord, readily obeyeth the desires and motions of sinne. Rom. 6, 20. *For when ye were the Servants of sin,*

that is, when ye liued in sinne, doing that willingly which is commanded.

[*To Serue*] To submit our selues to obey such who are Lords ouer vs, and bought vs with their money. *Exod*. 21, 6. *And he shall Serue him for ever.* This is done willingly, or vns willingly.

2 To obey, and do the reuealed will of God, in the generall calling of a Christian. *Heb*. 12, 28. *Let vs haue Grace, that we may Serue God.* This is our seruice of God, in respect of our common vocation, as wee are Christians.

3 To be obedient vnto God by doing readily and constantly the duty of some publique calling, to the honor of God, and the good of his people. *Rom*. 1, 9. *Whom I Serue in the Gospel of his Sonne.* *Acts* 13, 36. *After he had Served his time.* *Mat*. 20, 28. This is our seruice of God, in respect of a particular function. 1 *Chronic*. 28, 9.

4 To yeeld our selues vnto God, by the inward obedience of the conscience, witnessed by the outward gesture of the body: in kneeling, bowing, lifting vp eyes and handes to him, as to one that hath absolute power ouer vs, and knowledge of vs. *Math*. 4, 10. *Thou shalt worship the Lord thy GOD, and him onely shalt thou Serue.*

M m 4 *Exod*.

Exod. 20, 5. *Thou shalt not bow downe to them, nor Serue them.* This is our Religious Seruice of GOD, in his publike worship.

5 To sticke vnto, and to follow the true God, and his true worshipp, forsaking all strange Gods, or strange worship of the true God. Iosh. 24, 15. *I and my house will Serue the Lord.*

[*To Serue the Lord*] To do all things according to the wil of God, with an earnest desire therein to glorifie GOD, making his praise the utmost marke of our obedience to his word. Rom. chap. 12. verse 11. *Seruing the Lord.* If we stretch the sence of this precept yet further, heereby to signifie vnto vs, that wee ought to serue not men, but God: and that the Lorde ruleth ouer great and small, then we haue a more full meaning.

Such as doe interprete the Words [*Seruing the time,*] intend not thereby, that as Neutrals and Temporizers, wee shoud change our Religion and behauiour as times doe change, but either to watch the opportunities and seasons of doing good thinges; or to obserue what is fittest to be done, according to circumstance of time, fitting our selues thereunto, yet without turning from truth and hone-

sty, either to the right hand, or to the left: or to consider how short our time is, vsing this world, as if we did not vse it. 1 Corinthians 7. chapter. Or patiently to beare aduersities, at what time they befall vs. But the first reading hath farre more Greeke Coppies, and authorities of more learned writers, olde and newe, to confirme and countenance it, as *Beza* and *Parau* doe write vpon the place.

[*To Serue at the Altar*] To performe the whole office of the Leviticall Priest, whereof Oblations or Sacrifices (being a chiefe part) are put for the whole, by a *Synecdoche*. 1 Cor. 9. 13. *They which Serue or waite at the Altar, are partakers of the Altar.*

[*To Serue lusts*] To obey wicked motions, by consenting vnto them, or practising them. Titus chap. 3. Verse 2. *Seruing diuers Lusts and Pleasures.*

[*To Serue our Neighbour.*] To apply ourselues cheerefully and diligently, to doe him all the good we can. Galat. 5, 13. *Serue one another thorough love.*

[*To Serue Riches*] To loue Riches, obeying the conetous desire thereof. Math. 6, 24. *Ye cannot Serue God & riches.*

[*Seruite*] Businesse, labour, and endeauor about the good and

and welfare of others. Rom. 12, 11. *Not sloathfull to do Seruice.*

2 Diuine, religious worship giuen to Idolles. Galath. 4, 8. *Ye did Seruice to them who are no Gods.* Heere is ouerthrowne that Popish distinction of *Latria* (a worshipp due to God alone,) and *Doulia* (a worshipp peculiar to Saintes :) seeing the worship of Idols, is heere called [*Doulia,*] which worde is also elsewhere applied, to signifie the worship of God. Rom. 12, 11. and eleuen times in the Scriptures besides. *Latria* is attributed to God 19. times in the new Testament, & the Greeke Interpreters haue giuen it 9. times vnto God in y old testament, *Doulia* 27 times, as Learned *Parau* in his Lectures on the Romans, chap. 12, 1. hath obserued.

3 Subiection and obedience, such as Seruants doe owe vnto their bodily Maisters. Eph. 6, 7 where in Greeke the Worde is *doulia*.

4 Ministracion of almes or releefe vnto the poore Saintes at Ierusalem. Rom. 15, 3 1; compared with Rom. 15, 25.

5 Diuine, spirituall, and inward worship, by mortification of sinfull lusts. Rom. 12, 1. *Seruice of God.*

[*Seuerity*] The extreame rigor of God punishing his enemies precisely, euen to the

utmost; in most exact Iustice. Rom. 11, 21. *Seuerity on them that fell.*

S.

H.

[*Shadow*] A coole place seruing for bodily refreshing, in time of great heate.

2 A refreshing or comfort from God, after, or in some hot affliction or great danger, as y Shadow is comfortable to the Traueller in time of extreame heate, Psal. 91, 1. Thus is God a Shadow, in respect of his protection and deliuerances. Esay 25, 4. and 4, 6. Numb. 14, 9. Psal. 109, 3 1.

3 Such Instruments as God vseth, to giue comfort and refreshing by, to troubled and afflicted persons. Lamen. 4, 10. *Under his Shadow shall we be preserved.* Thus good Kings, and godly Rulers, are Shadowes.

[*A Shadowe from Heate.*] Gods protection of his people from violence and crueltie of their enemies, to be comfortable as a shadowe is in time of drought and heat. Esa. 25, 4.

[*The Shadow of death*] Extreme spirituall affliction, thorough temptation and sin. Psal. 23, 4. *Though I walk through the valley of the shadow of death, that is, the very estate of death.*

2 Worldly troubles and calamities, through the crueltie of malicious enemies. Ieremie

13, 16. *Whilst you looke for life, he turnes it into the Shaddow of death and darknesse.*

3 Most secret naughtines. Iob 12, 22. Also feare and terror, Iob 24. 17. and dreadfull darkenesse. Iob 10, 21, 22.

The light and comfort of the Gospell is spiritually opposed vnto shadow of death. Math. 4, 16.

[**The Shaddow of my roose**] Mine house, therein to take his rest safely. Gene. 19, 8. *Seeing they are come under the Shaddow of my Roose.*

[**To Shake Earth**] To moue men vnto great admiration & astonishment, as it happened at the publishing of the Law. Heb. 12, 26. *Whose voyce then Shooke the Earth.* A Petonimie.

[**As the Shaking of an Olive Lease**] That but a few men should bee referued from the violence and fury of the enemy, euen as when the Olive is beaten, but a few berries remaine, and scarce a cluster of Grapes left at the inning of the vintage. Esay 24, 13. *Shall be as the Shaking of the Olive, &c.*

[**To Shake Heauen and Earth**] To moue with admiration both men and Angels, as it came to passe at the publishing of the Gospell, through the powerful might of the Spirit, Heb. 12, 26. *I will Shake Earth and Heauen.* See 1. Pet.

1, 12. Acts 2, 7. **Petonimie.**

2 To moue Heauen and Earth, and the Creatures therein, to execute and testify the wrath and punishment Diuine vpo the Babylonians for their malice, pride, and cruelty. Esay 13, 13. *I will shake the Heauens, &c.* The wrath that should fall on them, is specified and illustrated in verse 14, 15. Fiercely pursued they should bee, and none (not the neereft of kindred) should rescue them.

[**To bee Shaken in minde**] To bee tossed and moued too and fro, with thoughts of doubts, as a Ship with waues in a tempest. 2. Theff. 2, 2. *That ye be not soone Shaken in minde;* that is, from the faith of Christ which ye know in your minde.

[**Things Shaken, and not Shaken**] The whole Ceremoniall Law abolished, and the eternall kingdome and Priesthood of Christ. Hebrewes 12, verse 27.

[**Shame**] An affection which springeth by reason of some ciuill dishonesty or filthinesse, appearing in the countenance by blushing. Gen. 2, verse last. and 3. *They were naked, & were without shame.* This is a Shame of face, or naturall shame; and it is eyther of feare that wee should do dishonestly, or of griefe that wee haue done dishonestly.

2 Trouble and perturbati-

on

on of minde and Conscience, being greeued and cast downe at the remembrance of sinne against God. Rom. 6, 21. This is Shame of conscience, which in wicked men is an euill affection, and part of the torment of Hell: but in the godly it is a good affection, a signe and fruite of their repentance. Ier. 31, 19. *Ephraim smote his thigh, and was ashamed.* 1. Cor. 15, 34. 2. Theff. 3, 14.

3 Making voide, or forgoing that we hope for, where-off followeth Shame. Rom. 5, 5. *Hope maketh not ashamed;* that is, doth not deceiue & frustrate vs, so as we neede to bee ashamed.

4 Punishment or iudgement from God, which makes the sinner ashamed. Iere. 13, 26. *That thy Shame may appeare.*

[**Shamefastnesse**] A grace & well becommeth and beautifieth women, making them of a modest and reuerent behavior. 1 Tim. 2, 9. *Decke themselves with shamefastnesse.*

[**In Shape as a man**] A very true naturall man. Phil. 2, 7. *And was found in shape as a man,* that is, one who in truth had the nature of a man, like other men, sauing for sin.

[**Shed**] The plentiful largenesse, or abundance of Gods grace powred on beleeuers. Romanes 5, 6. Titus 3, ver. 6. *Which is Shed on vs abundant-*

ly.

[**Shæpe**] A Creature, so called, of a meeke and harmelesse Nature, very profitable to the owner euery way, both aliue and dead. Iob 1, ver. 3. *His substance was seven thousand sheepe.*

2 Such as bee members of the visible Church, professing to follow Christ. Iohn 21, 16. 17. *Feed my Sheepe.* These bee Sheepe by profession.

3 Faithfull Christians, & not onely professie Christ, but meekely and in truth submitte themselues, both in their iudgement and affections, to the doctrine of Christ their chiefe Pastour. Iohn 10, 27. *My Sheep heare my voyce, and I know them, and they follow me.* Sheepe by effectually calling.

4 The elect Gentiles, not yet gathered into the folde of the visible Church. Iohn 10, 13. *I haue other Sheepe that are not of this fold.* Sheepe of Gods purpose and election.

5 A people innocent or harmelesse. 2. Sam. 24, 7. *These Sheepe, what haue they done?*

[**Shæpefold**] A Fold wherein to keepe Sheepe safe from the wolfe, and other wilde beasts.

2 The whole Catholike inuisible Church, consisting of beleeuing Iewes and Gentiles. Iohn 10, 16. *That there may be one Shepheard, and one Sheepefold.*

[**Shæps**

[Shepherd] See Pastor.

[To shew] To declare something by teaching & instruction of the ignorant vnp perfectly, Math. 16, 21, Acts 19 28. 1 Cor. 12, 21. Also to giue a perfect sight and vision of a thing, as Iohn 14, 8, 9. *Shew vs the Father.* v. 21. And I will shew mine owne selfe vnto you. 1. Tim. 6, 15, Heb. 8, 15.

2 To giue, to impart, to communicate, to do, as *I will shew him how great things he shall suffer,* Acts 9, 16. This was by offering occasions of trouble, and giuing patience. *Ascend or come vp hither, and wee will shew you a thing;* that is, wee will do a thing. 1. Samuel 14, 12, *I will shew* (that is, giue) *thee all my good.* Exod. 33, 12. *Who will shew* (communicate or impart) *any good vnto vs?* Psal. 4, 6. *Thou hast shewed* (that is, done) *vnto thy people hard things* Psal. 59, 5. and 70, 20. and Ioh. 5, 20. *And sheweth him all things,* not by teaching him as an ignorant one (for he is the wise dome of the Father, who made all by him) but by communicating to the Son (as essence and nature) so power and faculty to worke diuine workes. Which Christ as Sonne receiued of his Father by eternall generation: as Mediatour at his incarnation, God shed (as his loue and heare) so his vertue and might into him.

3 To present and offer something vnto ones sight and view. Math. 4, 8. *Ana shewed him all the Kingdomes, &c.* Math. 8, 4. Marke 14, 15. Iohn 2, 15. Iohn 10, 32. *Many good we kes haue I shewed you:* that is, done in your eyes. Iohn, chapter 20, verse 24.

4 To euidence some hidden thing by outward tokens and works ordained for manifestation of a secret grace; sealed in the heart and inuisible. Iames, chapter 2, verse 18, 3, 13.

[Shield] An Instrument of war, made for defence, to ward and keepe off the blowes of an enemy.

2 Faith, which is as a Shield, to beare off and beate backe the fierce temptations of Satan. Ephes. 6, 16. *Above all take the Shield of Faith.* A spirituall Shield.

3 Diuine defence and protection. Psalme 18, verse 2. *The Lord is my Shield.* An heauenly Shield.

4 Magistrates, beeing Instruments of safety & defence to good men. Psal. 47, 9. *The shields of the world belong to God.* An earthly Shield.

[Shiloh] Secundine, or after-birth, which being peculiar to women, noteth him to be that seed of the woman. Gene. 3, 15. and Sonne of Mary, Luk. chapter 1. Genesis, chapter 49,

10.

10. *Till Shiloh come:* that is, Christ made of a woman. Gal. 4, verse 4.

[Ship] Marriners and Merchants which traffique in Shippes, Esay, chapter 23. ver. 14. *Howle yee Shippes of Tarshis.*

2 The riches, strength, & glory of Gods enemies. Psal. 48, verse 7. *Thou shalt breake the Shippes, &c.* Esay, chapt. 2, ver. 16.

[Shipwracke] The losse, wacke, and ouerthrow of a Ship by tempest, or otherwise. Acts 27, 44.

2 The losse or falling from that doctrine which once men did beleue & professe. 1 Tim. 1, 19. *And concerning faith haue made Shipwracke.* Thou shalt breake the Shilde of Tarshis.

[Shoes] That part of our cloathing, which couers & defends our secte from stones, thornes, and other iniuries which they are subiect vnto. Exod. 3. *Put off thy Shoes.*

2 The Gospell of peace & attonement, which (being beleued in) prepareth and armethe the feet, or the affections of a Christian Soule, to goe thorough all difficulties of their way, being many and sharpe. Canticle 7, vers. 1. *How beautifull are thy goings with Shoes?* Ephesian, chap. 6, 15. *Your feet shod with the preparation of the Gospell of peace.*

[To shut vp in vnbeleefe] To hold all men from their birth fast bound in the tethers of naturall blindnesse and infidelity (as it were in a close prison) till the mercy of God let them loose by an effectual calling to Christ. Romanes, 11, 32. *Hee hath shut vp all men in vnbeleefe.* God doeth not worke this by powring vnbeleefe into any mans heart (then should hee bee author of sinne) nor by bare permission, only suffering men to fall into vnbeleefe, and to lye therein, neither yet alone by conuicting them of infidelity through the testimony of the Law, by which cometh the knowledge of vnbeleefe and sinne: but as a iust Iudge punishing their naturall blindness by giuing them vp vnto Satan, to be carried headlong to greater aduall blindnesse and vnbeleefe, as hee punished Pharaoh, Ahab, the members of Antichrist, the Iewes, Romanes, chapter 11, verse 8. 2 Thessal. 2, verse 11. Exod. 8, 15, &c.

[To shut vp the Kingdome of Heauen] To keepe men fro hearing and receiuing y worde preached, whereby the doore of the Kingdome of Heauen is set open vnto vs. Mathew, chapter 23, vers. 13. *Because you shut vp the Kingdome of Heauen before men.*

[To

[**To Shut vp the words**] To confirme the words to ſe godly alone, hiding them from others. Dan. 8, 26. and 12, 4. and Eſay 8, 16. That is, locke them vp and keepe as vnder ſeale cloſe the doctrine from Gods enemies, and reueale it to the beleeuers.

S. I.

[**Sicke**] One that lackes bodily health, eyther in whole or in part. Luke 8, 1, 2. *His ſicke Seruant.* Phil. 2 27. *Hee was Sick neere to death.*

2 Sinners which feele their finnes with greeſe & deſire of remedy from Chriſt. Math. 9, 12. *The whole need not the Phyſition, but the Sick.* verſ. 13. *For I am not come to call the righteous, but the Sinners to repentance.*

[**Sickneſſe**] Ill diſpoſition of the body. Iohn 11, 4. *This Sickneſſe is not to death.*

2 The infirmities of the ſoule. Math. 8, 17. *Hee bare our Sickneſſes.*

[**To Sift as wheat**] By temptations to aſſault and exagitate, endeavouring by malicious diligence and ſubtlety to ſhake faith out of the heart (as wheat out of a Syue) that nothing may remaine but ſe bran of vnbeleefe and wickedneſſe. Luke 22, 31. *Satan hath deſired to Sift (or winnow you.)* God doth Sift & winnow, to purge

& cleaſe the heart (as a good husbandman the Corne,) but Satan doth it to deſtroy & to tread the Corne vnder foote, like rauening fowles and vultures. Thus in one act Satan is vniuſt, and God moſt iuſt, becauſe they had not one end.

[**In the Sight of God**] *See beſore God.*

[**Signe**] Some outwarde ſenſible thing, whereby ſome other thing is brought to minde. Math. 16, 1, 2, 3, 4. *Deſiring him to ſhew them a Signe from Heauen. Can yee not diſcerne the Signes of the times?* Gen. 9, 13. *It ſhall be for a Signe.* Theſe be eyther naturall or ciuill Signes.

2 Some ſtrange miraculous worke, which (as a Signe) ſheweth forth Chriſts diuine power. Marke 16, 20. *He confirmed the worke with Miracles & Signes.* Theſe be myraculous Signes. Eſay 7, 11, 2. Theſſ. 2, 9.

3 A Sacramentall token, to witneſſe the Couenant of free Saluation by Chriſt. Rom. 4, 11. *The Signe of Circumciſion.* Gen. 17, 11. This is a myſticall Signe.

4 Some outward declaration of Gods mercy or iudgement. 1 Cor. 14, 22. *Strange tongues are for a Signe.*

[**To binde as a Signe**] To haue a thing alwayes in Sight, or ready in our remembrance. Exod. 13, 9. Deut. 6, 8. *Bind the as a Signe to thy hand.*

[**To**

[**To make one a Signet**] To haue one alwaies before him on his hand, and in his eye (as a Signet) to care for him, and delightfully to reſt in him, as God doth in Chriſt and all his people. Hag. 2, 24. *I will make thee for a Signet.*

[**Silence**] Quietneſſe, ſubmiſſion, or ſubiection, rebellious affections beeing tamed & ſubdued. Pſal. 62, 1. *My ſoule keepes Silence.* See Pſal. 4, 4. By Silence and ſilneſſe is often meant in Scripture, a modeſt quietneſſe of the minde, troublous affections being alaide, as Pſal. 131, 2. and Lament. 3, 26. 1 Tim. 2, 11.

2 A cutting off, or deſtruction. Pſalm. 31, 17. and 49, 12. *Man is like to beaſts, which are ſilenced;* ſo it is read in the originall, by iudgement of the learned; for the Hebrew word ſignifies Silence or ſilneſſe, not onely in voyce, but in motion, as the Sunne was ſtill & ſilent when it mooued nor. Iohn. 10, 12, 13. And people deſtroyed, are ſaide to be ſilenced. Eſa. 15, 1. Alſo the Graue or Death, is called Silence. Pſalm. 115, 17. And things without life, are in the Hebrew phraſe, Dumb, or Silent. Hab. 2, 19.

[**Siluer**] A precious Metall, whereof money uſeth to be made.

2 The cheeſt and choiſeſt perſons in a Kingdom, as Prin-

ces, Rulers, and Priests. Eſay 1, 22, 23. *Thy Siluer is turned into drowſe, thy Princes are rebellious.*

[**Not to regard Siluer**] Neither to craue it of the Babylo-nians, nor to receiue it beeing offered by them as a ranſome for their life, but to kill all they met with. Eſay 13, 17. *They ſhall not regard Siluer, &c.*

[**Simple**] One endowed with a very meane and ſlender wit and capacity. Prou. 9, 16. *Who ſo is Simple, let him come hither, and hee that is deſtitute of wiſedome, &c.* Pſal. 19, 7. *Giveth wiſedome to the ſimple.*

2 One that hath a plaine hart, void of wiles & wrinkles, hauing not the witte and ſkill to contriue any miſchiefe or harme to others. Rom. 16, 19. *As concerning euill, be ſimple.*

This word [Simple] in the Hebrew meaneth, one that is eaſily perſwaded or enticed, one credulous and light of beleeefe. Pro. 14, 15. Conſequent-ly it is uſed for (vnſkilfull) and applied ſometime to euill perſons, Prou. 9, 6. and 21, 3. Sometime to the good, as Pſal. 116, 6. The Greeke often doth traſlate it a babe, & ſo Chriſt calleth ſuch. Math. 11, 25.

[**Similitude**] Likeneſſe, when one thing is declared by another like it: as Mathew 20, verſe 1.

2 Forme, together with truth of the thing. Rom. 8, 2.

Made

Note.

Made in the Similitude of sinfull flesh. Heere is meant a true humane Nature, made vnto the forme of our Nature.

[**Simplicity**] These foure things: first, faithfulness without deceit, not coofening the needy; humility without pride, not seeking our owne praise. Secondly, gentleness without fiercenesse, not giuing ypoore ill language. Thirdly, vprightnesse without respect of persons, not preferring one before another, where necessity is equall. Rom. 12, 8. *Let him giue with simplicity.* This worde is here set against fraud, couetousnesse, morosity, vain-glory, malignity, partiality, and curiosity, by fishing and examining the poore too narrowly, seeking pretences and excuses, as if they had no need.

[**Sincere**] That which is pure, and without mixture. *See Pure.*

[**Sincere faith**] Vnfained faith, which is without mixture of Hypocricie. 1. Timot. 1, 4, 5. *Pure heart, good Conscience, Sincere faith, or faith vnfained.*

[**Sincere Milke**] The Doctrine of the word, as it is vn-mixed with errors, traditions, and heresies. 1 Pet. 2, 1. *Desire the sincere Milke of the worde;* that is, such as there is no deceit in it.

[**Not Sincerely**] Without a sincere and pure mind, though

the matter of their doctrine were pure. Phil. 1, 16.

[**Sincerity**] Truth or vprightnesse, without counterfeiting. 1 Corin. 5, 8. *Keep the Feast of vncleaned bread with Sincerity.* 1 Cor. 16, verse last.

2 Immortality, incorruption, or life eternall. Ephesians 6, 24.

[**Single life**] An vnmarried life, or life of such as liue out of marriage; which none stand bound to do, vlesse they can forbear by speciall giuft. 1. Cor. 7.

[**Single**] True, or without guile; it is the same with Sincere.

[**Singular**] That which is not common and ordinary, but peculiar and proper to a godly person. Math. 5, 47. *What singular thing do ye?* Here it is taken in good part: but in the euill part, it is put for one conceited and pceuish, bent to his owne way and will, without reason.

2 That which is excellent and precious. 1. Theff. 5, 13. *That yee haue them in singular loue for their worke sake.*

[**To Sing as an Harlot**] That the Merchants of Tyre, should with faire speeches, and praise of their merchandize & ware, draw another to bargain with and buy of them, as harlots for their lucre do entice with their pleasant songs, young men to come

come into them. Esay chap. 23, 15.

[**Sin**] The transgression of Gods Law. 1 Ioh. 3, 4. *Sinne is the transgression of the Law.* The word in Hebrew which is translated sinne, signifieth properly misdoing, or missing of the marke or way: as in Iudg. 20, 16. *Men could sling stones at an haires breadth, and not sinne,* that is, not misse. Also Prou. 19, 2. *He that is hasty with his Foote sinneth,* that is, misleth or swerueeth. In Religion Gods law is our marke or way, from which when we swerue, wee Sinne: therefore sinne is defined to be transgression of, the Lawe, or vnlawfulnessse. 1 Ioh. 3, 4.

2 The guilt of sin, making vs subiect vnto, and worthy of punishment. Romanes 5. verse 12. *By one Man sinne entred into the Worlde, in whom all haue sinned.*

3 The punishment due to sinne. Gen. 4, 7, 13. *Sinne lyeth at the doore: and my sin is greater then I can beare.* ver. 13. Esa. 24, 20. 1 Pet. 2, 24.

4 Both guilt and punishment. Gen. 26, 10. *Thou shouldst haue brought sinne vpon vs.* Psalme 32, verse 1. *Blessed is the Man whose sinne is couered.* Mathew 9, 2.

5 Originall corruption, or the prauity and-naughtinesse of our corrupt nature, beeing prone to all euill. Romanes 6,

11, 12. *Let not sinne raigne.* Roman. 7, 8. And so throughout that chapter. Psal. 51, 5. Rom. 3, 9, 23.

6 Actuell Sinne, when euill thoughts are consented vnto, and performed in ourwarde deedes. James 1, 15. *Lust when it hath conceyned, bringeth forth sinne.*

7 Any sinfull acte or deede. Rom. 5, 12. *By sinne death entered.* Also false doctrine, or error in doctrine. Iohn 8, 46. by a *Synecdoche.*

8 A continual course of sinning, or a constant seruice of sinne. Rom. 5, 15. Rom. 6, 15. *Shall wee sinne, that grace may abound?* Also Rom. 6, 1. *Shall we continue in sinne?*

9 A Sacrifice offered, to make attonement for sinne. 2. Cor. 5, 21. *Hee hath made him to be sinne for vs.* Exod. chap. 29, 14. Exod. 30, 10. Psal. 40, 6, and often elsewhere, it signifieth vnbeleefe, as the Mother-sin. Iohn 16, 19.

[**Not to haue Sinne**] Not to haue so great a Sinne, as contempt of Christ and his Doctrine. Iohn 15, 22. *Not haue had sinne.*

[**To loose Sins**] To assure a repentant sinner of Forgiveness, by applying the promises of mercy in y publick ministry. Math. 16, 19. *Whatsoeuer thou shalt loose, &c.* The Papists doe build their indulgences vpon

N n this

100 The object of sin is matter which is in the world 31.7

this loosing, and their tyranny on binding.

[*Sinne to lye at the Dooze.*]

Three things. First, that his sin how closely soeuer done, yet should bee made manifest as things which lye before the doore, where all men go in & out.

2 Secondly, that howsoeuer his conscience might sleepe & be quiet after his bloody sinne, yet as a sleeping dog lying at the doore, being awaked by such as tread on him, doth bite and vex, so should horror and biting of conscience continually molest him.

3 Thirdly, that the punishment of his murdering sinne should be ready at hand to take hold of him, so as hee should not escape, though his paine for a time were deferred. The pain due to Hypocrites, is like a Ban-dogge at the doore, which is easily irritated & provoked to flye in a mans face, and to teare his flesh; so the destruction of sinners shal quickly and certainly arrest & seize on them. Gen. 4, 7. *Sinne lyeth at the doore.*

[*Sin to death*] The blasphemy of the holy Spirit, which is capitall, without all recoverie. 1 Iohn chap. 5, verse 16. *There is a sinne to death, for which yee shall not pray. See Blasphemy.*

[*To sinne*] To breake or

transgresse some Commandements of God. 1 Iohn 1, 8, 9, 10. Also to offend publicly 1 Tim. 5, 20.

2 To follow sin with pleasure, not studying to liue holily. 1 Iohn 2, 1. *That ye Sin not.*

[*To commit Sinne*] Willingly, with the whole will, to fulfill the desires of lust and sinne, 1 Iohn 3, 8. *He that committeth Sinne is of the Diuell.*

To continue in sinne, to liue in sinne, to commit sinne, and to sinne (sometime) to serue sinne, to obey sinne, be *Synonima* or of one signification and force, being spoken of viregenerate impenitent sinners, who in all things bee ruled by their owne sinfull motions, though not without the check of conscience and reason; yet without any godly sorrow, or hatred of their sinnes.

[*To sinne no more*] To increase our care and endeavour against our sins, that the force of them may be weakened, and their number lessened, and occasions auoyded. Iohn 5, 14. *God and Sinne no more*, that is, resist and strue against thy sins, that they bee not such, nor so many as haue beene: it is a comparatiue speech.

[*To destroy Sinne*] To beat and keepe downe the power of sin, that it reigne not. Rom. 6, 6. *That the bodye of Sin might bee*

be destroyed.

2 To teach, that elect persons iustified by Faith, are sanctified by the Spirit to be able to kill the rage of sin, as they are freed from guilt and punishment of it. Galathians 2, 18. *If I builde againe the things (that is, Sinnes) which I haue destroyed.* To builde Sin, is to teach that grace hath abounded, that men may liue in sin: to destroy sin, is quite contrary, to teach, that such as are iustified by grace, may not serue sin.

[*Not to Sin*] To endeuer the cleansing our selues from sin, following holinesse of life. 1 Iohn 3, 6. *Sinneth not.*

[*To walke in Sinne*] To liue securely in a sinfull course. Ephe. 2, 2.

[*To sinne against one*] To giue him occasion of sinne by oure euill example, in worde, or deed. Mat. 18, 15. *If thy brother Sinne, or trespass against thee.*

[*To haue cloake for Sinne.*] To haue something to pleade for excuse, Iohn chap. 15, 22.

[*Sinner*] Euery man, being subiect to Sinne, and to the transgression of the Law. Luke 18, 13. *God bee mercifull vnto me a Sinner.* Thus all men bee sinners. Rom. 5, 8. *When wee were Sinners.*

2 The Gentiles, which bee strangers from the Couenant of God. Galathians 2, verse

15. *And not Sinners of the Gentiles.* Thus Heathens onely bee Sinners. In this respect, they which bee borne of God, bee sayde not to Sinne. 1 Iohn 3, ver. 9.

3 One that liueth in sinne, and maketh a trade of sinning, hauing Sin reigning and raging in him. Iohn 9, 31. *GOD beareth not Sinners.* Mathew 11, 19. *Psalme 51, 13. Psalme 1, 1. That standeth not in the way of Sinners.* Rom. 5, 7, 8. Thus wicked men onely are sinners. Which name is vsually giue to such as be giuen to sinne, and haue the course of their life sinfull, therefore *Salomon* opposeth good men and Sinners. Eccle. 9, 2.

4 One wounded with a sence and feeling of Sin, hungering after Gods mercies in Christ. Mathew chap. 9. verse 13. *I came to call sinners to Repentance.* Thus the godly bee Sinners.

[*Sinners of the Gentiles*] Such as from their Progenitors and byrth were strangers from God his Couenane, being not borne of Gods people, but of Aliens from the Commonwealth (or Church) of *Israel*, as all the Gentiles were before the Resurrection of our Lord; otherwise, euen the Iewes were borne in Sinne, and by Nature the Children of Gods wrath, as well as others. Galat.

No. 2. ver.

2.verse 15. *Not Sinners of the Gentiles.*

Sinners in the sight of the Lord. Such as sinne openly, declaring their sinnes impudently, without any reuerence of diuine Maiesty, or of men in earth. Genes. 13, 13. *They were great sinners in the sight of the Lord.* Thus Tremelius reads it. See Genes. 6, 11. *Corrupt in the sight of God,* that is, impudent offenders.

[**Sinfull nation**] A people addicted and given to sinne, daily sinning out of an habite, (not in some few acts) whereby they are wholly disposed to sinne, and can do nothing but sinne. *Isaiah 1, 4. Ab sinful nation.*

[**Syon, or Mount Syon**] An hill in the City of Ierusalem, whereuppon the Temple was buile. Earthly Syon, ^{is} as a Type and Figure of another Syon. Psalme 125, 1. Syon, was the name of an high mountaine in Ierusalem, on the top whereof, was a strong Forte, which the Heathen Iebusites kept by force from *Israel* vntill *Dauids* daies. Iosh. 15, 63, 3 Sam. 5, 6, 7. but hee tooke it from them, fortified, and called it *Dauids* Citie. 1 Chro. 11, 4, 5, 7. Neere vnto this was Mount *Moriab*, whereon *Salomon* builde the Temple. 2 Chr. 3, 1. whereupon Ierusalem was called *Tripholye* City. Nehe. 1, 18. Es. 41, 2. and

48, 2. Mat. 4, s. and Syon is named the Lords holy mountain which he loved, and where he would dwell, and from which the Law should come forth; therefore was it a figure of Christ his Church. Joel. 3, 17. Psal. 78, 60. Esay 2, 3. Psal. 132 13, 14.

2- The visible Church of God
beere on earth. P^{sa}. 51, 20, *Be
favourable to Syon;* and 129, 5.
As many as beere illwill to Syon.
Before the comming of Christ,
the visible Church was onely
among the Iewes, and was fig-
nified by Syon, as the most ex-
cellent place: where the Is-
raelitish Church, did use to as-
semble to. worship. God. *Esa*
39, 20.

3 The Celestiall Citie, hea-
uently Syon, most excellent for
glorie, and permanent for sta-
blenessse, like to a Mountaine
which is high and firme. Rev.
14.1.

4 The company of belce-
uers heere on earth, of what
Countray soeuer. Ioel 2. verse
32.

[Daughter of Zion] The Church which was wont to be assembled in the Temple built vpon Mount Syon. *Iohn 12, 15.*

2 The women which dwelt
in *Ierusalem*, where Mount
Syon was seated, whether sin-
gle or married, *Esa* chap: 3, ve.
16.

[Sir]

[Sir] A term of reverence
given to Teachers and men of
authority and wealth. John 12
21. *Sir, we would faine see Iesus.*
Thus Sarah called Abraham,
Sir, or Lord. 1. Pet. chapt. 3, 5.

[Syrtes] Perillous places in the Sea, like vnto whirl-pools. Acts 27, 17. *Fearing lest they should haue fallen in Syrtes.*

[Sister] A Daughter of the same father; so was *Mary* to *Martha* and *Lazarus*. *John 11, 1. And her Sister Martha. A Sister by nature.*

2 A Kinswoman; so was Sarah to Abraham. Gen. 12, 10. Say thou art my Sister. Also Math. 13, 56. His Sisters, are they not with us? A Sister by affinity and consanguinity.

3 Euery true Christian that
doth the will of God. Math.
chapter 12, verse 50. *Hec that
doth the will of my Father, is my
Brother and Sister.* A Sister by
profession. 1. Corinthians, 9,
verse 5.

4 Any thing that is decreed vnto vs, and to which wee are neerely ioyned in loue and affection. Prouerb. 7, 4. *Say vnto wisdom, thou art my Sister.* A Sister by affection of loue.

5 The Church, to be gathered out of the Gentiles. Cant. 8, 8. *Wee have a little Sister.* A Sister by spirituall vnion with Christ.

[Not to take a wife to her
Sister] Not to take one wife

to another, or not to haue at once two wiues. This sentence condemneth *Bigamie* and *Polygamie* hauing two or more wiues together. *Leuiticus*, chap. 18, ver. 18. *Neither shalt thou take a wife to her Sister to vex her*: that it is the true meaning of these words, (as I haue rendred it) may appeare by these following reasons: first, because marriage with our wiues Sister is by proportion forbid in verse 16. of this chap. Secondly, to wrest the reasons added herevnto any purpose saue monogamy or hauing one woman for wife at once, were violence to the Text. Thirdly, because elsewhere the second wife (when the first was liuing is tearmed a vexer or prouoker, (*angens senamula.*) 1 Sam. 1, 6. Fourthly, if hauing of more wiues then one at once, be not prohibited in this Text, it should bee no where in Scripture forbid, saue to the King. Deut. 17, 16. Lastly, Christ. Math. 19, 5. *Paul*, 1 Cor. 6, 16. and 7, 1. Also *Malachy*, 2, ver. 15. And *Chaldean* paraphrast on *Ruth*, chapter 4, ver. 6. be most faithfull Interpreters of this Law.

[To Sit] To rest after labor.
John 4, 6. *Iesus being weary, sate
thrus upon the Well.*

2 To haue Dominion & Rule
(whereof sitting is a Token.)
Mathew 19,28. *And Sit vp-*

Note

This was all another
bill for called Drunk
J. H. Herman

on Seats, and iudge the twelue Tribes of Israel. Revelation 20, 4.

[To Sit in the dust] To fall from high estate and degree, to the lowest and poorest condition. Esay 47.1. *Come downe, and Sit in the dust.*

[To Sit in heavenly places.] To possesse heauen in Christ our head, and by hope to looke to possesse it in our owne persons. Ephes. 2, 6. *And hath made vs Sit in heavenly places.*

2 To bee a co-partner and fellow of Gods soueraigntie & power. Eph. 1, 20.

[To Sit at the right hand of God] To partake with God, in the fulnesse of his glorie, Majesty and Rule, ouer all Creatures, as Christ onely doeth. Psal. 110, 1. Eph. 1, 20. *And set him at his right hand in heavenly places.*

Christ as touching his diuine essence and maiesty is in Heauen, but not locally shut vp & enclosed there, onely because it is there most eminent & apparant: whereas his humanity is in heauen, as in the proper place so, as hee is not heere in earth; else were his bodye an imaginary, and no true bodie, (which still holdeth naturall properties, though it haue cast off naturall infirmities) & then his ascension were a fiction, & no true and reall action.

2 To haue part in the bles-

sednesse and glory of heauen, with God, by his free mercie. Math. 20, 23. *To Sit on my right hand shall be giuen, &c.* Mathew 25, ver. 32. *To them on the right hand.*

3 To continue, dwell, abide. Psalme 2, 4. and 132, 14. 101, 6, 7.

4 To company and haue familiarity with one. Psalme 26, 4, 5.

[To Sit in the Temple of God] To rule and command in the Conscience or the church, where God alone ought to sit as cheefe Ruler. 2 Thess. 2, 4. *He Sits as God in the Temple of God.*

[Sire troubles] Sundrie and many afflictions, from which God will deliuer the vpright man. Iob 5, 19. *He shall deliuer thee in fixe troubles.*

S.

L.

[Slacke] One, that lingereth and puts off to doe a thing beyond the appointed and due time. 2 Pet. 3, 9. *GOD is not Slacke*, that is, hee is not one that neglecteth his season, to come later then he shold. God is not such a Slacke one.

[To Slander] To raise and giue out an euill report of others, to their reproach. Psal. 15, 3. *Hee that Slandereth not with his tongue.* Psa. 50, 20. One may slander his neighbour, in spea-

spea-

speaking the truth of him, if it bee done with a minde to disgrace and hurt his name, by discovering his faults.

[Sleepe] The binding of the senses, to giue the bodie rest after labour. Ester 6, 1. *His sleep went from him.* Psal. 3, 5. *I Slept, and rose againe.* Psal. 4, 8. This is Naturall Sleepe, which is the rest of the body in the bed.

2 Sinne, ruling and ouer-ruling in mens hearts, which makes the soule secure and sencelesse of God, as if it were asleepe. Rom. 13, 11. *It is now time wee should arise from Sleepe.* Ephe. 5, 14. *Awake thou that sleepest.* This is spiritual sleepe, which is the rest of the soule in sinne.

3 Negligence and carelesnesse, more or lesse. Mat. 13, 35 *While men Slept.* Math. 25, 5. *While they Slept.* This is also the Sleep of the Christian soul, ouertaken with some security, thorough abundance of peace and pleasures. It is a sleepe of ease, securitie, and prosperitie.

4 Death, or dissolution of the soule from the body. Dan. 12, 2. Acts 7, 60. and 13, 36. Iohn 11, 11. 1 Cor. 11, 30, 1. Thessal. 4, 14. *And some Sleepe.* This is mortall sleepe, the rest of the body in the graue. It signifies quietnesse and rest of minde voide of carking care. Psal. 127, 2.

[To Sleepe] To rest; Secondly, to sinne and liue securely. Thirdly, to dye. Thus men Sleepe, as before is shewed.

2 To bee slow, and put off long to helpe one out of trouble. Psalme 44, 23. *Why sleepest thou, O Lord?* Thus God is said to Sleepe.

[Sleight of men] The cunning and craftinesse of corrupt Teachers and heretiques, like vnto that slight and cunning whereby Dice-players vse to deceiue such as they play withall. Ephes. 4, 14. *By the slight of men.* M. Beza iudgeth, that the Apostle heere doeth borrow his speech from Gamesters & Dice-players, yet hee referreth it vnto the vncertaine cases, whereby both false Teachers, and their followers are vnconstantly tossed, finding no stay for their minde to rest on: like boats tossed vp and down with waues, and like to the vncertaine casts at Dice, and doubtfull euent of Dice-players, who are euer vnfore what chaunce they shall haue, or what will be the issue of their game; euen so vnstable and restless are false Teachers.

[To Slip] To faile in some dutie towardes GOD, or our Neighbour, or our selfe. Psal. 73, verse 2. *My foote had wel nie slip.*

[Slow to anger] One loath

N n 4

10

Note.

to punish, deferring his vengeance. Psal. 103, 8. *The Lord is Slow to anger.*

[**Sluggard**] One, that is idle, louing ease and bodily rest. Prouerbes chap. 6. ver. 6. *Goe to the Pismire, O Sluggard.*

2 One, that is carelesse and negligent in the duties of godlynesse. Prou. 23, 13. *The Sluggard saith, there is a Lyon in the way.*

S. M.

[**To create Clouds & Smoake**] To raise vp vnlooked for helps and aydes for defence of his owne people in *Babylon*, as sometime he did protect them in the wilderness, by a clowd in the day, and fire in the night. Esay 4, 5. *The Lord will create a Clowd, &c.* See Exod. 13, 21. and Chap. 14. ver. 19. 24. Gods protection whereby hee defendeth his owne in affliction and dangers, is elegantly set forth by many Metaphors, of Clowde, Smoake, flaming fire, shadow, place of refuge, covering, Esay 4, 5, 6. by Tower, Buckler, Shielde, Fortresse, Horne, &c. Psalme 18, 1, 2. and Psalme 144, 1, 2. by such heaping vp of words, the all-sufficiency of Gods protection is signified.

[**Two Smoaking firebrands**] The two Kings, one of Syria,

the other of Israel, so called, because Fire-brands quickly are put out, and can doe no great hurt; so the anger of these two Kings against Iudah should be vaine and short. Esay 7, verse 4. *Feare not the two tailes of these Smoaking Firebrands.*

[**To Smell**] To accept and take fauourable. Genes. 8. ver. 25. *GOD Smelled a sauour of Rest.*

[**To Smite**] To strike one with the hand, or with a Rod. Mathew 26, 27. *They Smote him with a Rod.* Also to Chaſtise. Ieremy 5, 3. Esay 5, verse 25.

2 To witnesse soule-griefe and sorrow for sinne. Ieremie 31, 19. *And Ephraim Smote his Thigh.*

3 To kill. Gen. 32, 11. *Let he will come and Smite me.* It signifieth to oppresse tyrant-like. Esay 10, 20, 24.

[**To Smite with blindness**] To strike and plague men with darkenesse, not of bodily eyes onely, but of minde, to troubling their wits, and dazeling their sight. Genes. 19, 11. *And hee Smote them with Blindnesse.*

[**Smoake**] The reeke and vapour arising out of the fire, beeing hurtfull vnto the eye, and sodainly vanishing to nothing.

2 The vnstable and vanishing

ing condition of the Wicked. Psalme 37, 20. *Each with the Smoake shall they consume away.*

3 A sloathfull Messenger, who is as irkesome and greuous to him that sendeth him, as Smoake is to the eye. Prou. 10, 26. *As Smoake to the eyes, so is a Sloathfull man to him that sends him.* Also a mighty King, *Ezekiah*, bitter as Smoake. Es. 14, 31.

4 The hot and fierie anger of God, against the Wicked. Psalme 18, 8. *Smoake went out at his Nostrils.* Esay 6, 4. *Filled with Smoake*, that is, the great wrath of God was abundantly declared.

4 A visible signe & Token of Gods presence. Esay 4, 5. *A Clowd and Smoake by day.*

S. N.

[**Snare**] A Ginne or Trap, to catch some-thing in priuily.

2 Some secret assault of an enemy. Psalme 91, 3. *From the Snare of the hunter.*

3 Sinnefull temptations of Satan and worldly lusts, wherein sinners are intrapt and helde fast, as Birds in a snare, 1 Tim. 6, verse 9. *They that will be rich fall into temptations and Snares.* 2 Timothy 2, 26. *And come out of the Snare of the deuill.* Also reproachfull words. 1 Tim. 3, 7.

4 Worldly riches and plea-

ures, which to the wicked, (thorough their owne fault) prooue Snares, by Gods iust iudgement. Psalme 69, 22. *Let their Table be made a Snare.*

5 The hurt and ruine which cometh from Christ, to such as do not belieue his promises Esay chapter 8, verses 14. and 15.

[**Feare, Pit, and Snare.**]

All manner of evils, fearefull, dangerous, the feare whereof is worse then the thing feared: sodaine and vnlooked for mischiefe, as the falling into a pit, whereof one is not aware: and such calamities out of which a man shall not escape, as there is no getting out of a snare. Esay chap. 24, verse 17. *Feare, & the Pit, and the Snare are vpon thee, &c.*

S. O.

[**So**] In such sort, or such wise. Math. 20, 26. *But it shall not be so among you*, that is, not in such sort and fashion, as it is with earthly Princes.

2 Likenesse, or vnlikenesse, when it is a note of comparison, Luke 17, 26. *So shall it be in the daies of the sonne of man.*

3 A condition to be performed, Rom. 8, 18. *If so be ye suffer with him.*

[**Subiecty**] A power or gift, enabling men to vse moderately all lawfull pleasures of this

this life, and to refraine from all vnlawfull. Titus 2, 12. *To live Soberly, iustly, and godly.* 1. Pet. 5, 8. *Watch and be Sober.*

2 The moderation of the minde in the vse of inwarde guifts, without pride or swelling against others. Rom. 12, 5. *Be wise vnto Sobriety.* Acts 26, 25. *I speake the words of truth & Sobriety.*

[**Sold**] That which passeth ouer to the possession of another, who with his money hath purchased the property & vse of it. Acts 5, 1. *Sold a possession.*

[**Sold vnder sinne**] A bond-man, or one in bondage to sin, as a slaue bought with money, is bond to his Lord: Regenerate persons are such in part. Rom. 7, 14. *I am carnall, Solde vnder sinne.* But the wicked are such wholly. 1. Kings 20, 21. *Thou hast Sold thy selfe to do wickednesse.* Ahab was a voluntary bond-man vnto sinne, fulfilling the lusts of it with greedinesse. Paul was vnuoluntary, being forced to do the will of sinne; for he did the euil which he hated and would not haue done, because he was regenerate in part. Romanes, 7, verse 15, 16.

[**Some**] The greater number or more part. Roman. 3, 3. *What though some did not beleeue?*

[**Spiritual Songs**] Such Songs or ditties as are not like

carnal songs of drunkards, but spirituall for the matter as well for the affection of the fingers. Ephel. 5, vers. 19. *With Psalms, Hymnes, and spirituall Songes.* Psalmes be such holy Songs as beside the voyce, are sung with the Instrument, as Harp, Lute, &c. Hymnes be Songs containing the laud & praise of God onely, and are sung either by voyce alone, or by instrument also. Songs containe beside praises of God, doctrines, prophesies, exhortations, thankgiuing. The vse of musicke is to be allowed euen publicly in Churches, so as these three apostolicall conditions be wel obserued: first, that men sing with the heart. Secondly, spiritually. Thirdly, to the Lord: that is, to edification in godlinesse, and vnto Gods glory. Therefore popish abuse of Musicke to the hinderance of edification, shutting out Sermons by long confused chaunting, and in a strange tongue, cannot be defended by this place of Paul. In Esay 12, 2. and Exod. 15, 2. Song is put for matter & argument of Song.

[**Song of degrees**] A Song of ascensions, or of heights; that is, a Psalm to be sung with an high voyce, as the Leuites are said to praise GOD with a great voyce on hye. 2. Chron. 20, 19. Or this phrase and title noteth the excellency of

of the Song, for graue, pithy sentences. Sundry other waies is this title vnderstood, as of the staires or steps (which by degrees) went vp into the house of the Lord, whereon the Singers should stand: or of comming vp from Babylon. Ezra 7, 9. Fifteene Psalmes together are thus entituled, from the 120. vnto the 135.

[**Song of his beloued**] A Song purposely made & written by the Prophet vnto the honour of Christ, the Husband & Bride-groome of y Church, whose friends the Prophets were especially. Esay 5, 1. John 3, 29. John 15, 14.

[**Sonne**] Any man-childe begotten in lawfull Marriage: as Isaac to Abraham. Gen. 22, 8. *My Sonne.*

2 A Nephew or a Grand-child. Gen. 46, 7. Gene. 31, 43. *These sonnes are my sonnes.* 2. Sam. 19, 24. *Mephobosheth the sonne of Saul.*

3 One that lineally descendeth from the loynes of another. Math. 1, 1. *The Son of Dauid;* that is, one of his posterity.

4 A childe, eyther Sonne or Daughter. Rom. 8, 17. *That we are the Sonnes (or Children) of God.* Also verse 18. Reuel. 21, 7. *And he shall be my Sonne.*

5 One spiritually begotten by the preaching of the Gospel. Titus 1, 3. *Titus my nat-*

rall Sonne. 1 Tim. 1, 2, 3. *So euery true Christian may bee called the Son of his Pastour, which be- got him to God.* [It noteth three things; first, the age of Titus, a young man. Secondly, Pauls fatherly affection. Thirdly, the effect of the Gospell regenerating Titus and Timothy.]

6 One that hath the affection of a Sonne, and submitteth himselfe to another, as a Sonne to his Father. Phil. 3, 22. *Hee hath bene with mee, as a son with his father.* Prou. 3, 1. *Hearken my Son.* So is euery good subject a Sonne to his Ruler. Iosh. 7, 19. Also Christ the Sonne of God and Marie. Esay chap. 9 ver. 6.

7 Some most excellent creature of God, as an Angell, or some other. Cant. 2, 3. *So is my beloued among the Sonnes.*

8 A Successor, one who succeedeth or commeth after another in gouernment. Thus it is written, that Iehoiakim begat Ieconiah, and his brethren. Math. 1, 11. A Legall, and not a Naturall Son.

9 One which is so called *Ironice* in derision, because hee falsely boasted to be a Son, whē he was not. Luke 16, 25. *Sonne, remember that thou, &c.*

10 One of the Kings stock and family. Math. 17, 26.

In Math. 27, verse 26. where Christ saith, that the sonnes or children are free from tribute:

if

Note.

if it bee meant of sacred Tribute due to the Temple, then it did belong to Christ as Lord of the Temple: if it bee taken of ciuill Tribute, which Romanes as Lords of Iury by conquest did challenge; euen this also did rather belong to Christ then to the Romaines, because hee was the Sonne of *Dauid*, of the Kings linage and race.

The cause why the Tribute is laide downe for *Peter* alone, and not for any of the rest of the Apostles, was not to commend a mystery of *Peters* supremacy as chiefe in power ouer the rest, this is a popish fancy; but for that Saint *Peter* had an house and family in that City wherein Christ abode, so had not the rest. Moreouer, paying of Tribute was a Token not of superiority, but of subiection. Lastly, it would be considered how vnlike vn- to *Peter*, the Pope of Rome his fained successour is; for he exacteth Tributes of Kings and people, but payeth none: thus the weapons which Popery hath to defend it selfe, do rather fight against it, then ought maintaine it.

[*One like the Son of man*] One in the figure of Christ, God and man in one person. *Daniel*, chapter 10, verse 13. *One like the Sonne of Man came from the Clouds, &c.* This coming from the Clouds, signifi-

fie his God-head; and his man-hood is signified by his name (the Sonne of Man) he is saide to come to the ancient of dayes, when he ascended to his father, at whose right hand sitting, he receiued glory, dominion, and a kingdome euertlasting, not perishing and fading like the earthly Kingdomes, verse 14.

[*Sonne of God*] One begotten of the substance of God, by an vnspokeable and eternall generation. *Matthew*, chapter 3, verse 17. *This is my well-beloued Sonne.* *Iohn*, chapter 1, verse 14. *As the glory of the only begotten Sonne of God.* This is a Sonne by Nature; and thus Christ alone is the Sonne of God, according to his Diuine Nature: other bee Sonnes by adoption and fauour. *Arrius* deny this, most falsly and impudently.

2 The man Christ, or the Man-hood of Christ, which is the Sonne of God by the grace of personall vnion, being vnited vnseparably to the person of the Sonne of God. *Luke*, chapter 1, 35. *That holy thing which is borne of thee, shall bee called the Sonne of God.* A Son by grace of personall vnion.

3 One that is taken of fauour to be a Sonne, being by nature a Childe of wrath. *Iohn*, chapt.

chapt. 1, 12. *Galathians*, 4, 5. *Romanes* chapt. 8, 14. *As many as are ledde by the Spirit, they are the Sonnes of God.* Thus euery true beleuer is a Son, by grace of adoption.

4 One framed and made after the Image of God, in perfect righteousness and holiness. *Luke* 3, verse last. *Adam the sonne of God.* Thus *Adam* was the sonne of God, a sonne by Creation. In this sence also, the Angels are *Sons of God*. *Psalm* 89, 6.

5 One that comes of godly Parents, and is a worshipper of the true God outwardly, though not in truth. *Gen.* 6, 1. *The sonnes of God saw, &c.* This is a Sonne by profession only.

Creatures are the sonnes of God commonly, the Saints bee his sonnes specially, but Christ is his Sonne singularly.

[*Like the Sonne of God*] One of excellent and as it were diuine fauour and beauty. *Daniel*, chapter 3, verse 25. *Like the Sonne of God:* that is, as an Angell: for Angels were called the Sonnes of God; thus our Geneva note, but the former is better. The latter seemeth right by the verse 28.

[*God hath given his Sonne*] That God most freely out of his fauour and eternall mercy (without all respect of our workes and merits) hath be-

stowed his Sonne vpon vs, to be our Sauour. *Romanes*, chapter 8, verse 32. *God spared not his Sonne, but gave him for vs.*

[*Sonnes of death*] Persons appointed to dye, or worthy to dye. *Psalm* 79, 11. *1 Samuel*, 20, 31. *Deut.* 25, 2. *Psalm*, 102, 11. And sonne of perdition. *2 Thess.* 2, 3.

This word Sonne in Scripture beside other fig. is put for euery yong thing, as for a yong Vine. *Psalm* 80, 15. and for young Lambes. *Psalm* 114, 4, 6. It is Sonnes in the Hebrew. and 147, 9. Sonnes in the originall, which wee translate young Rauens.

[*Sorrow*] A naturall affection, whereby the hart is grieved, in respect of some euill thing which troubleth vs. *Gen.* 37, 34. *And sorrowed for his Son a long season.* *Gen.* 42, 38. *Thou shalt bring my gray head with sorrow to the Graue.* This is a naturall Sorrow.

2 A griefe arising out of the feare of punishment, breeding desperation vnto death. *2 Cor.* 7, 10. *Worldly sorrow causeth death.* This is worldly Sorrow. Also it signifies sin, which bringeth sorrow. *Eccle.* 11, 10.

3 The griefe and displeasure of minde, which we feele, for offeuding God our mercifull Father, by our sins. *2 Cor.* 7, vers. 10. *Worldly sorrow causeth repen-*

repentance to life. This is godly Sorrow.

4 Misery, which is cause of Sorrow. Reuel. 21, 4. *No more crying, nor Sorrow.* A Metonymie of the effect for the cause.

[Sorrow of death] A death full of Sorrow, both of body and minde. Acts 2, 24. *Hee loosed the Sorrowes of death.* Deadly Sorrowes, such as a Woman is tormented with in her trauaile: these were loosed by Christs victory ouer, and deliuerance from death, which for a time helde downe Christ, as one oppressed by those deadly Sorrowes.

[Soothsayers] Certaine Diuiners or Magicians, which by obseruation of the starres, take vpon the to foretell the euents of humane matters. Esay 2, 6. *They are Sooth-sayers.* Some deriue this word *(Haanan)* which signifies a Cloud, because these kind of men by the chattering and flight of birds in the Clouds & ayre, do marke what things will happen vnto men. Others fetch it from the Hebrew worde *Haayn*, an eye to signifie astrologers, which obserue seasonable times for dooing of matters without either diuine or naturall cause: see the punishment appointed to such, Leuit. 20, 6. The grearresse of the paine shewes it to be no light crime.

[Souldier] One that fight-

eth in war against a worldly enemy. Acts 10, 7. Luke 7, 8. *I haue Souldiers vnder me.*

2 A spirituall Warriour vnder Christ, against sinne and Satan. 2. Tim. 2, 3, 4. *Suffer affliction as the Souldier of Iesus Christ.* Such is euery Christian, but especially the Ministers of Christ.

[Soule] That spirituall and best part of man (which is distinguished from the bodye) whereby wee vnderstand and discourse of things. Gen. 2, 7. Math. 10, 28. *Which is able to destroy body and soule.*

2 The whole man, consisting of body and soule. Rom. 13, 1. *Let euery soule bee subiect, &c.* Ezek. 18, 20. *The Soule that sinneth shall dye:* by a Synecdoche of the part for the whole. Gen. 46, 26, 27. Gen. 27, 4. Also 1. Pet. 1, 9. and 1. Pet. 2, ver. last. *Bishop of your soules.* Deut. 4 15. Luke 12, 19. Gene. 14, 21. Psal. 107, 9. 1. Pet. 3, 20. Acts 7, 10. Prou. 27, 7. and 25, verse 15.

3 The will and affections, whereof the Soule is the seate. Luke 1, 46, 47. *My soule doth magnifie the Lord.* 1. Samuel, 18 1. *The Soule of Iouathan was knit to the Soule of David.* 1. Th. 5, 23. Gen. 34, 8. A Synecdoche of the whole for a part. Heb. 4, 12.

4 Life. Psalme 16, 10. *Thou wilt not leaue my soule in hell;* that

that is, suffer my life to bee alwayes oppressed with death. Psal. 73, 2. *Left hee demoure my soule.* And often else-where in the Psalmes Soule is put for Life, for a mans person and selfe: by a Metonymie of the cause. The soule being cause of life. Iob 2, 6. Math. 2, 20. Prouer. 12, 10. 1 Kings 19, 10. Psalm. 63, 10 Exod. 4, 19.

5 The breath which men breathe in and out. Acts 20, 10 *His soule is in him.*

Soule in Greeke, hath the name of breathing and respiring, and therefore sometime is vsed for the breath. Iob, 41, 12. It is the vitall spirit that all quicke things moue by; therefore beasts, birds, fishes, and creeping things are called in Gen. 1, 20. 24. *Living soules:* and this soule is sometime called the Blood, because it is in the blood of quicke things. Gen. 9, 4. Leuit. 17, 11. It is also often put for the life of the creatures, so for ones selfe, person, and whole man.

6 God himselte. Prou. 6, 16 *Tea, his soule abhorreth seauen.*

7 A sensible and reasonable creature, such as man is, Gen. 2, 7.

Soule (in the Hebrew and Greeke tongue) is often sound to signifie the carcase or dead body of a man; also any living thing: as in Leuit. 19, 28, and 21, 11. Reuel. 16, 3.

[South] Dry and barren places, thorough the extreme heate of the Sunne, in such Regions as lye South, being parched and scorched with the great ardent heate of the Sun, and the Riuers dried vp, and all left desert and desolate; such were Gods people in their captiuitie, & therefore deliuerance was as welcome and gratefull to them, as to see Riuers runne freshly in desert waste Countries, and as easie to God as to send store of waters into drye soyle. Psal. 126, 4. *As the streams in the South.*

[To Sow] To scatter seed in the earth, that it may grow and bring forth fruit. Math. 13, ver. 3. *The Sower went out to Sow.*

2 To disperse worldly goodds among the poore. 2. Cor. 9, 6. *He that soweth sparingly, shall reape sparingly.*

3 To distribute the worde by preaching. Luke 8, 5. *And as he Sowed, &c.*

4 To buy a dead body. 1. Cor. 15, 42, 43. Buriall places be the stede plots which will yeeld a ioyfull haruest at the resurrection.

[To Sow iniquity] To performe and do wicked workes with diligence and pleasur. Prou. 22, 8. *He that Sows Iniquity, shall reape affliction.*

[To Sow to the Spirit] To do good workes by the helpe and

and aide of the Spirit; or to bring forth the fruites of the Spirit. Gal. 6, 8. *If ye Sowe to the Spirit; that is, if yee do wisely and carefully giue your selues to spirituall exercises, that yee may bring forth fruites of the Spirit, to which end yee are to spare no cost vpon your Teachers.*

[**To Sowe in teares**] To serue God through afflictions and heauinesse. Psalm. 126, 5. *They which Sowe in teares, doe reape with ioy.*

[**To Sowe, and to Reape**] To declare the promises concerning Christ to come, and exhort men to beleue in the Messiah, which should be sent into the world: thus the Prophets did like seed-men: also to perswade men to receiue this promised Messiah, being already come and giuen to y^e world: thus did the Apostles collect into the Christian Church, and gather to Christ (like reapers) such as by the seed of the Prophets Doctrine had bene entered into some knowledge of Christ. Iohn 4, 36, 37, 38. *That both bee which Soweth, and bee which Reapeth, may reioyce together.* Such as were somewhat instructed about Christ, by the doctrine of the Prophets, wer brought to maturity and ripenesse by the more cleere and full manifestation of Christ by the Apostles, who as they were

much holpen by the precedent labours of the Prophets, who had plowed, broken vp, and sowed the field to their hands: so now the Ministers of Christ in this age are greatly furthered by the labours of the Apostles; we reape what they sowed. Note further, the Apostles to be called Reapers, in respect of the Iewes, but sowers or seed-men, in respect of the Gentiles, who had neuer before heard the Gospell & name of Christ. 1. Corin. 9, verse 11. 1. Corin. 3, 6. Romanes 15, verse 20.

[**Sower**] An Husbandman, which soweth and manureth his ground.

3 A Minister, who disperseth the Seed of the word. Mat. 13, verse 7. *The Sower went out to Sowe.*

S.

P.

[**Span-long**] A short time or small continuance. Psalm 39, 6. *Thou hast made my dayes as a hand-bredth, or Span-long.*

[**To Spare**] To forbear such as haue sinned with offence to others, not censuring them. 2. Cor. 13, 2. *If I come, I will not spare.* Thus man Spareth man.

2 To hold backe correction from sinners. Lamen. 3, ver. 42. *Thou hast not Spared.* Thus God Spareth man.

[**To**

[**To Speake not of himselfe**]

In the doctrine of saluation, to teach nothing but what his Father had before spoken in the Scriptures of the Law and the Prophets. Iohn 14, 10. *I speake not of my selfe.* In like sence it is written of the Holy Ghost, that he shall speake nothing of himselfe. Iohn 16, 13. Because hee should teach nothing to the Christian Church after Christs ascension, but what Christ himselfe had first taught in the Scriptures of the Evangelists and Prophets; therefore Christ saith, He shall receiue of mine, and shew to you. How honestly then doth the Church of Rome pretend to speake by the Spirit, when shee speakes contrary to Christ?

[**To Speake things earthly and heavenly**] To teach the doctrine of the Gospell by comparisons taken from earthly things, such as be best knowne vnto vs, and not nakedly and barely in a sublime and lofty stile. Iohn, chapter 3, verse 12. *If I speake vnto you earthly things, &c.* Heere is no comparison of the things themselues, for Christ alwaies taught things diuine and heavenly, which belonged to the Kingdome of God; but of the manner of teaching these thinges which in Christ was done familiarly in our owne word and phrase, by similitudes taken from mat-

ters wherewith we are best acquainted: whereas he had been able to haue fetched resemblances from the height aboue, and depth below, yet he tooke the from things terrene and in common vse, as water, winde, fire, salt, seed, plough, leauen, &c. A good patterne for teachers, for Christs forme of teaching was best, fittest to breed vnderstanding and beleefe.

[**To Speake**] To vtter some word with our mouth, thereby to expresse the inward thoght. Gen. 34, 2. *And he Spake kindly to the Maid.*

2 To declare, witnesse, and signifie ones mind by another. Psalm 62, 12. *God spake once or twice.* Ieremy, chap. 10, ver. 1. Exodus, chapter 20, verse 1. *God spake these words, &c.* Thus God speakes by his Angels, Ministers, Word, Workes, and Signes.

God speakes not Grammaticall words onely (bare sounds) but true subsisting things. That which with vs the speech soundeth, the samewith God is a substantiall thing: it was Light, Sunne, Moone, Earth, Sea, Fishes, Peter, Paul, &c. When God spake and said, *Let them bee.* Our Grammar is to giue names to things already created. GOD his Grammar is to create and make to bee, what hee doth once name or speake of.

O o

If

If he say, receiue thy sight, beleeue, repent, the blinde see, the infidell beleeueth, the sinner turneth. Therefore Gods speech is not naked words, but reall essentiall things.

3 To vtter some weighty thing with deliberation. Psal. 47, 3. *My mouth shall speake of wisdom.*

4 To preach. Acts 14, 1. *He so spake, as many beleued.* Acts 11, 20. *They spake to the Gracians, and preached the Lord Iesus.*

5 To confesse with our tongue before men, what wee beleeue with our heart before God, Psalme 116, 16. *I beleued, therefore I spake.* 2 Cor. 4, 13. *We beleued, therefore wee spake.*

6 To entreate or pray God for our selues or others. 1 Sam. 1, 12, 13. *For Anna spake in her heart: and vers. 16. Of the abundance of my griefe, haue I spoken hitherto.*

7 To thinke or muse vpon a thing. The thought of the heart is an inward speech; and the word of the mouth, is as a thought outward or vttered. Marke 5, 28. *For shee saide, If I may but touch, &c.* Math. 9, 3. *They saide, or spake within themselves.*

8 To worke & effect something. Hebrewes 12, verse 24. *The blood of Christ speaketh better things.*

9 To bid, enioyne, & command as an Apostle, by the authority which Christ hath giuen me. Roman. 12, 3. *For I say.*

10 To declare and make plaine something which was saide before. Gal. 4, 1. *Now I say, &c.* That is, what I did speake before of Moses Law, being our Schoole-maister to Christ, I do thus vnderstand & desire more to manifest vnto you by a new name, and a new similitude of a Tutor or Gouernor.

[*We saith in Osee*] God spake by the mouth of Osee the Prophet, as it is written that God spake in the mouth of all his holy Prophets, Luke 1, 70. and in Mathew 22, 43. *Dauid in spirit called him LORD.* It is then the Spirit speaketh in the Prophets and Apostles. Rom. 9, 25. *For he saith in Osee: see the like, Rom. 9, 15, 17. Gal. 3, 22. Romanes 11, 32.* Marke then that Scriptures are of diuine authority, and do not receiue their authority from the Church, whose office is, faithfully to interpret them, and to preserue them from corruption. Secondly, that they haue a voyce, and are able to iudge and determine controuersies, nor being dumbe, as Iesuites cauill.

[*Thou sayest it*] It is so, or I am hee: compare Mathew, chap.

chapt. 26, verse 64. with Marke 14, verse 62. Thus Christ gaue example of modesty, how to answer, when without arrogancy we cannot speak directly.

[*Speed*] Successe, good or ill. 2. Iohn, 10. *Neither bid him good Speed.*

[*To Spew*] To distaste, loathe, and detest; or with loathing to reiect one. Reuel. 3, 16. *I shall Spew thee out of my mouth.* A speech borrowed fro a stomach euill affected, which perbreakes and casteth vp that thing which offends it, and is loathsome to it.

[*Spices*] The graces and fruites of the Spirit, mentioned in Galathians 5. Which for their comfortable taste and delight, are likened vnto Spices. Cant. 4, 16. *That the Spices may flow out.*

[*Spiders web*] A vaine or trifling thing, which is of no value nor strength. Esay, 59, verse 5. *And meane the Spiders web.*

[*Spirit*] The winde or ayre, breathing or blowing vpon vs with might, and secretly. Iohn, 3, 8. *The winde or Spirit bloweth where it listeth.*

12 The whole essence of the God-head, as it is common to all the three persons. 1. Iohn, chap. 4, verse 24. *God is a Spirit.* Romanes, chap. 1, ver. 5. 1. Tim. 3, verse last. 1. Pet. 3, 18. He-

brewes, chap. 9, verse 4. Iohn, 6, 63.

3 The third person in the Trinity. 1. Iohn 5, 6. *That Spirit is truth: and vers. 7. Inspiring all good thoughts in our hearts.* Math. 28, 19.

The third person in Trinity is called Spirit, eyther beeing breathed (as it were) and proceeding from the Father and the Sonne, who breathe and moue our hearts by it: or by a Metonymie of the effect; or because hee breatheth where he listeth; or because hee stirreth vp spirituall motions in the hearts of beleeuers, purifying and quickening them. Luke, chapter 1, verse 35. Or because he is a spirituall, inuisible, and incorporeal Essence. Also hee is called [Holy,] because he is so by nature most holy. Secondly, by effect, the sanctifier and worker of all holinesse in the creature. Againe, he is called a Person, because whatsoeuer belongeth to a person, as to vnderstand, to will, to giue, to call, to do, to subsist of himselfe, dooth agree to the Spirit, who appeared in visible shape. Luke, chapter 3, verse 22. Acts, chapter 2, verse 3. Gaue 5 Apostleundry toonges, Acts, chapter 2, verse 11. Hath will and power to worke and bestow in the Church, the gift of Tongues, of interpreting Toonges, of Myracles, of Faith,

Note.

of Healing, of Propheſie, &c. 1. Corinthians, chapter 12, ver. 8, 9, 10, 11, 12. which cannot be attributed to any quality or motion created. Laſtly, it is called the third perſon, not in order of time, or dignity of nature, but in order and manner of ſubſiſting, Mathew, chapt. 28, verſe 19. 1. Iohn, chapt. 5, verſe 7.

4 The gifts and graces of the Spirit, Luke 1, 15. *Iohn was filled with the Spirit.* Alſo Acts, chapt. 6, verſe 5. and 2, 18. 1. Cor. 14, 32. Gal. 3, 2. *Receiued you the Spirit?* And elſe-where often. A *metonymie* of ſ cause for the effect. 2. Kings, chapter 2, verſe 9. Numbers, chapt. 11, verſe 17.

5 The worke of the Spirit; to wit, the new quality of holineſſe, created by the Spirit in the hearts of the elect. Gal. 5, 17. *The Fleſh luſtes againſt the Spirit.* Alſo verſe 25. *If wee live in the Spirit, let vs walke in the Spirit.* Rom. 8, 1. This is a ſupream worke of the Spirit, peculiar to the elect.

6 An excellent and moſt ſingular efficacy and working of the Spirit vnto the ſanctification of Chriſts humane nature, filling it with holineſſe a-houſe meaſure. Rom. 8, 2. *The Law of the Spirit of life, which is in Chriſt Ieſus;* that is, the work of perfect holineſſe wrought in the Man-hood of Chriſt, by

his owne lively quickening Spirit, which is like a Law, mightily governing and moderating.

7 The ſpiritual worke of the Goſpell, being ſet againſt the carnall ſhadowiſh Ceremonies of *Moses Law.* Gal. 3, 3. *That after you haue begun in the Spirit;*

8 An inferior worke of the Spirit; generally and ſleightly enlightening and reforming the reprobate. 1. Sam. 10, 10. *The Spirit of G O D. came vpon him.* 1. Theſſ. 5, 19. *Quench not the Spirit.* Heb. 6, 4. *And were made partakers of the Holy Ghoſt.* This is an inferior worke of the Spirit, common to the elect, with many reprobates.

10 The motions of ſ mind, ſtirred vp by the Spirit. Pſal. 51 11. *Renew a right ſpirit within me.* Rom. 8, 14. Luk. 9, 55. Iudg. 3, 10. *And the Spirit of the Lord came vpon him;* that is, hee was ſtirred vp, or moued by the Spirit, to do that hee did.

11 Good or wicked inſtinction or inſpiration of the Spirit. Mathew, chapter 22, verſe 43. *How did David in the Spirit?* Acts, chapter 28, verſe 25. Luke, chapter 2, verſe 26. *It was declared to him by the holy Ghoſt.* 1. Corinthians, chapt. 14, verſes 14, 15, 16. Ephesians, 2, verſe 2.

12 That which is ſpiritual or pure. Iohn 3, 6. *That which is borne of the Spirit, is Spirit;* that

that is, cleane, holy, and pure; like to the cauſe whereof it ſpringeth.

13 Reuelation of the Spirit. 1. Cor. 2, 12. *By the Spirit we know what things are giuen vs of God. For the Spirit reueales the hidden things of God.* Verſe 10. Alſo Reuelation pretended to come from the Spirit. 2. Th. 2, 2.

14 An holy Angell. Heb. 1, 14. *Are they not all miniſtring Spirits?* Alſo it ſignifies a wicked Angell; to wit, the Diuell. Luke 11, 26, *Hee tooke ſeauen other ſpirits.*

15 The ſoule of man. Luke 23, 46. *Father, into thy hands I commend my Spirit.* 1. Pet. 3, 19. *And preached to the ſpirits that are in Priſon;* that is, to the Soules which were in the Priſon of hell, now at this time, when *Peter* wrote this Epistle; but were aliue, at what time the Sonne of God did preach vnto them by his Seruant *Nob.* For in hell there is no place of preaching or repentance.

From this place of *Peter* the Papists gather, that Ieſus Chriſt after his death deſcended into hell in his ſoule, by his preaching to deliuer frō thence, ſuch as were ſhut vp in that part of hel called *Limbus Patrum*, as in a priſon, alſo to releaſe diuers out of the payns of Purgatory. This collection howſoeuer

backed by antiquity and authority of ſome of the Fathers, (as *Saint Auguſtine* namely) yet it is erroneous and falſe, as will appeare by theſe reaſons following. For firſt, heere is (in *Peter*) no mention of Chriſt his ſoule, or of his deſcending, but of his Spirit whereby cannot be meant his ſoule, becauſe the Apoſtle ſpeakes of that Spirit of Chriſt whereby hee was quickened and raiſed vp from the dead, verſe 18. But that Spirit which raiſed Ieſus from the dead, was his diuine power & God-head, or diuine nature, heere ſette againſt his fleſh, which ſignifieth his humane nature. Indeed none is reſtored from death to life, but his ſoule muſt bee ioyned to his body, yet can ſ ſoule no more conioyne it ſelfe to the body, then at firſt it could create it ſelfe. Wherefore that which made Chriſt aliue again; was not his humane ſoule, but his diuine power, as it is written, *Him God raiſed vp.* Acts 2, Alſo Rom. 1, 4. Againe, what ſenſe is there to reſtrain Chriſt his preaching in hell vnto the dayes of *Nob.* Were they onely in *Limbus* or Purgatory? 3. This text of *Peter* doth ſpeake of diſobedient ſoules, not of godly ones. 4. Heere is no one ſillable at al of their deliuerance; and truth is, they whom *Peter* ſpake, are yet kept in the priſon

of hell for their obstinacie. Fiftly, in all the Scriptures, prisons is not founde to signifie a place to containe the godly in. Sixtly and lastly, al that is written by *Peter*, is no more but that Christ of olde time, went and preached through his Spirit or God-head by *Noah* his seruant to the Spirits or soules which are now in hel, but were alieue at what time *Noah* did preach vnto them. This sence of the place is so cleere, as diuers popish Diuines do'yeelde to it. *Thomas Aquinas* reiecting their opinion, which say, Christ preached in hel, telleth vs, it is better expounded of the Operation of Christ his Godhead, from the beginning of the world. Of this minde are the ordinary glosse, *Lyrann* and *Andradus* to, as Learned *Rainolds* affirmeth. *Beda* also, with *Athanasius*, interpret this Text of Christ his preaching to them who were vnbeleeuers, before the floud, as *D. Fulke* writeth in his answere to the Rhemists, on this Text.

16 That high and noble faculty of mans soule, called the vnderstanding or minde, with the most inwarde cogitations thereof. Luke 1, 47. *My Spirit reioyceth*. Rom. 12, 2. *Be renewed in the spirit of your minde*. 1. Thess. 5, 23. 1 Cor. 2, 11. And in all places where Spirit and soule are mentioned together.

An vnregenerate person hath but a soule and a bodye: but a spirituall man borne from aboue, hath a Spirit, Soule, and body. Not that any newe part is added to the soule of new-borne childe of God, but a new spiritual quality is wrought in it. Iohn 3, 6.

17 Purpose, thought, will, and consent. 1 Cor. chap. 5, 3. *But present in Spirit*. Also ver 4.

18 With all the heart, or with a true affection. Rom. 1, 9. *Whom I serue in my spirit*, that is, chearefully, & with a good will. Mathew 5, 3. It is put for opinion or affection.

19 The conscience sanctified and renewed by the Spirit. Rom. 8, 16. *Gods Spirit beareth witnesse with our Spirit*, that is, to our Sanctified conscience.

20 The dreames and deuices of men, couered and cloaked with pretence of spirituall reuelation. 2 Thess. 2, 2. *Nor bee troubled, neither by Spirit, nor by word*.

21 The spirituall and sincere worship of God, void of carnal ceremonies & hypocresie. Ioh. 4, 24. *Must worship him in Spirit and truth*. Phil. 3, 3.

22 The Gospell. 2 Cor. 3, 6. *Hath made vs able Ministers of the Spirit*.

23 One, that pretendeth to haue the gift of the Spirit to do the office of a Prophet and Teacher, yet indeede hath it not.

Note.

not. 1 Iohn 4, 1. *Beleeue not e-very spirit*.

24 Doctrine, deliuered by him, which is endued with the gift of the Spirit, for instruction of the Church. 1 Iohn 4, 2. *Every spirit which confesseth that Iesus is come in the flesh, is of God*. Heere is meant, both doctrine and person that brings it.

25 Spirituall exercises, of Prayer, Meditation, Hearing, &c. Gal. 6, 8. *Hee that sowes to the Spirit*, that is, he that exerciseth himselfe in spirituall duties.

26 Skil of working in gold, Siluer, Iron, and Brasse. Exod. 31, 3. *Whom I filled with the spirit of God*.

27 Liuelynesse, quicknes, and greater zeale of godlynes then in other men, to the end they may be examples to leade others in the way. 1 Timot. 4, 12.

28 A strange tongue by the gift of the Spirit. 1 Cor. 14, 15. They do erre which interpret this either of voice, or breath, or blinde intentions.

[*Spirits*] The most inward and secret conceptions and thoughts of the Soule. 1 Cor. 12, 10. *To another discerning of Spirits*.

[*Euill Spirit*] Fury, rage, & madnesse, stirred vp by some diuell sent of God, to vex wicked *Saul* for his disobedience. 1 Sam. 16, 14.

[*Spirit of Adoption*] An effect of the holy Spirit, to witte, a witnessing vnto the beleeuers that God hath adopted them, and taken them for his Children. Rom. 8, 15. *Ye haue receiued the Spirit of Adoption*, that is, the Spirit which witnesseth vnto you your adoption to be Gods children.

[*To be borne after the Spirit*] To be borne into this elementary world, by the vertue of Gods promise, and after a spirituall manner, and not by ordinary course of nature. Gal. 4, 29. *Persecuted him that was borne after the Spirit*, that is, *Isaac* & the children of the true Church.

[*Borne of the Spirit*] One regenerate and borne into the Christian worlde by the holy Spirit, the author of our New-birth. Iohn 3, 6. *That which is borne of the Spirit*.

[*Carnest of the Spirit*] See Seale, and Carnest.

[*Spirit of feare*] An effect of the Spirit, to wit, feare & terror wrought in the heartes of men by the holy Spirit, in the ministry and preaching of the Law, reuealing our sinnes, and Gods wrath due vnto them. Rom. 8, 15. *Ye haue not receiued the spirit of feare againe*. 2 Tim. 1, 7. This is the worke of the Spirit in vnregenerate men.

Thus the Spirit of a sounde minde, the Spirit of wisdom

Note.

and meeknesse, the Spirit of knowledge, the Spirit of grace and prayer, the Spirit of Prophecie, and suchlike, signifie severall effects, workes, and gifts, together with the author and cause, which is the Holye Spirit infusing them: & on the other side, the Spirit of Pride, Couetousnesse, fury, vncleanesse, and the like doe signifie these vices, and the diuell that wicked Spirit the authour of them.

[**Spirit of the Son**] Not the giuing of the holye Ghost to the son, but the breathing and proceeding of the Spirit from the essence of the son, as well as from the Fathers, also that the son giueth the Spirit. Iohn 16, 7, 14.

[**To beginne in the Spirit**] By the spirituall efficacy of the Gospel to enter vpon the seruice and pleasing of God; such as had done thus, were not to looke for perfection by outward ceremonies and naturall strength endeouoring to keepe the Law. Gal. 3, 3. *Having begun in the Spirit. &c.*

[**Fervent in the Spirit**] A Christian soule, made earnest in duties of Christianity thorough the powerable motion of holy spirit stirring vs vp to vehement and zealous endeavours. Rom. 12, 11. *Fervent in Spirit.* When anie matter concerning Gods glory, or the

saluation of our selues and others is in hand, wee may not then behaue our selues sloathfully or coldly. Reuelation 3, 16.

[**One body, and one Spirit**] Our beeing conioyned into a most straight corporation by one spirit knitting many members in one. Ephes. 4, 4. *There is one body, and one Spirit.* That which is one, may not be diuided by hatred, discord, scismes, heresie.

This word [Spirit] when it is opposed vnto the [Flesh] it signifieth one quality, to wit, the grace of regeneration, or whatsoeuer is in man renewed by the holy Ghost. Galath, 5, 17. and when it is set against the Letter, it signifieth another quality, to wit, the operation and efficacie of the holy Ghost, engraving and writing in mens hearts, the Doctrine of the Gospell and Law. 2 Corinthians 3, verse 6. and sometime it noteth the Vertue, truth, and end of some outward signe which severed from such end, is called the Letter. Romanes chap. 2. verse 27.

[**Spirit of the Gods**] A Diuine force and vertue. Gen. 41, verse 37. *In whom is the Spirit of Gods.*

[**Holy Spirit**] That Spirit of God, which in himselfe is most holy, and worker of holynesse in

Note.

in all others, Ephes. 1, 13. *You were sealed with the holy spirit.*

[**To be led by the Spirit**] To follow the direction of the spirit, hauing his good motions for the guide and gouernor of our whole life. Roman. 8, 14. *They that are ledde by the Spirit, are the sonnes of God.*

[**To liue in the Spirit**] To be quickned (hauing beene dead in sinnes) with the Spirit to Godward, to bee able in some measure to please him by an holy life. Gal. 5, 2. *If ye liue in the spirit.* Whereas some vse to demand whether the Spirit be in the faithfull onely, as touching his gifte and operation, or also by his essence and substance; I do iudge, that seeing he neuer leaueth his own gifts bus is euer present with his owne workes, to preserue and continue them, as it is saide, he doeth continue with the faithfull for euer, therefore his own person, not his graces alone, is with and in the godly.

[**Spirit lusting against the flesh**] See Lust.

[**Ministring of the Spirit.**] The preaching of the Gospell, wherby God giueth his quickning Spirit, working the life of Grace in the elect. 2 Corinthians 3, 8. *How shall not the ministerie of the Spirit bee Glorious?*

[**Spirit of Grace**] The work

of the Spirit, making the elect partakers of that Grace, which Christ hath purchased. Zachary chapter 12. verse 10. *And I will poure vpon the house of David, and vpon the Inhabitants of Ierusalem, the Spirit of Grace.*

[**Meaning of the Spirit**] Inward sighes, and earnest desires, proceeding from the instinct of the Spirit, Rom. chap. 8, 27. *Knowe the meaning of the Spirit.*

[**Personesse of the Spirit**] Such a newe life, as becomes them whom the Spirit hath renewed; or a new and holy life wrought by the Spirit of God. Romanes 7, verse 6. *That wee should serue God in Newnesse of spirit.*

[**Spirit of Promise**] That Spirit, which brings not the Law to terrifie vs, but the promise of free adoption to confirme and comfort vs, and by his speciall gifts to seale vp the promise in our mindes. Ephes. 1, 13. *The holy spirit of promise.*

[**Promise of the Spirit**] The spirit promised, or the blessing of a spirituall life, which commeth to belecuers by promise and free gift of God. Galathians chap. 3, verse 14. *That wee might receiue the promise of the spirit.*

[**Spirites of the Prophets.**]

The

The doctrine which the Prophets bring through the inspiration of the holy Spirit. 1. Cor. 14, 32. *The Spirits of the Prophets are subject to the Prophets.*

[To receive the Spirit] To feel the efficacy & power of y^e Spirit, working in vs, faith, hope, loue, ioy, feare, greefe, & such like graces & affections. Rom. 8, 15. *Ye haue not received the spirit of bondage, but ye haue received the spirit of adoption.*

[To send the Spirit] Not to remoue the holy Spirit from heauen to earth, in respect of his diuine essence, (which being infinite, and fulfilling all places, therefore dooth not change place) both worke effectually & forcibly, (as Kings effect matters by their Legats) by the decree of God in the hearts of the elect, to gather them to Christ out of y^e world, and to endow their harts with full confidence in him, giuing thereby witness to their spirits, that they bee the children of God. Gal. 4, 6. *God hath sent forth the Spirit of his Son, &c.* Seeing it is, heere called both the Spirit of the Father and of the Sonne, and is saide to bee sent out from both, in Ioh. 15, and 16. Therefore rashly did the *Arrians* teach the inequality of the Father, and of Christ, as touching the God-head, which is heereby prooued to be equally belonging to them

both, because the Sonne as well as the Father sendeth the Spirit, who is saide to be the Spirit of them both.

[Spirit of slumber] Spirituall slumber and blindness, caused by the wicked spirit. E. say 29, 10. *The Lord hath covered you with the spirit of slumber.*

[Spirit of soothsaying] Such an euill spirit as can tell things past, and guesse at thinges to come. Acts 16, 16. *Having a spirit of sooth-saying, or divination.*

[Sword of the Spirit] The word of God, which is a spirituall sword, to defend vs, and offend Satan. Ephe. 6, 17. *Take to you the sword of the Spirit.*

[In the Spirit] By such prayers as proceed from the Spirit and the most inward parts of the soule: as Roman. 8, 26, 27. Ephe. 6, 18.

[Spirit of truth] The holy Spirit being himselfe most true, euen truth it selfe, also the Author and Teacher of truth to al others. Iohn 14, 17. *Euen the Spirit of Truth.*

[Thorough the Spirit] Thorough faith wrought in the elect by the grace and vertue of the holy Ghost, or by the holy Ghost begetting faith. Gal. 4, verse 5. *We through the Spirit, &c.*

[Uncleane Spirit] A wicked Angell or a Diuell, vnclean in

in himselfe, and author of vncleanness in others. Math. 10, 1. Luke 9, 1. *And gave them power against vncleane spirits.*

[Spirit of wisdom and Reuelation] The gift of wisdom, and a more large measure of the knowledge of the Gospell, through the reuelation of the Spirit. Ephesians 1, verse 17.

[To walke after the Spirit] To be led by the Spirit, when we follow (in ordering our liues) the good motions thereof. Rom. 8, 1. *Which walke after the Spirit.* Gal. 5, 25.

[To worship in Spirit] To giue and offer vnto God a spirituall seruice, agreeable to his Nature, beeing himselfe a Spirit. Iohn 4, 23. *The true worshippers, shall worship the Father in Spirit.*

[In Spirit] Spiritually, not in carnall rites. Phil. 3, 3.

[Spiritually] That which is most pure, being giuen not to our bodies onely, but to our very spirits and secret thoughts. Romanes 7, 14. *The Law is spiritual.*

2 Persons endued with great measure of godly knowledge and spirituall graces. 1. Cor 3, 1. *I cannot speake vnto you, as vnto spiritual.*

3 One mightily ruled and governed by the Spirit. Gal. 6, 1. *You which are spiritual, restore such an one.*

4 One that hath the true sence and interpretation of the word in his heart, by which he can try all doctrines. 1. Cor. 2, 15. *The spirituall man discerneth all things.* The Papists appropriate this terme **[Spiritually]** to their Cleargy, which of all other men, are most carnall euery way.

[Spirit of slumber] A mind sencelesse altogether in matters of saluation, (like to one in an heauy sleepe or lethargy) who is not to be awaked out of the sleepe of sinne, with any prickings of the word. Roman. 11, 8. *I will giue them the Spirit of slumber.* The word **[Spirit]** though it signifie the minde, as Ezra 1, 1. yet heere it signifieth somewhat more, namely, the euill spirit Satan, sent of God into the mindes of the reprobate Iewes, to harden them in their vnbeleefe till they became past feeling. And note it generally, that where good or bad epithites are added to this word **[Spirit]**, they doe imply the effects and works of Gods grace, inclining the godly to good things: or of his wrath, inclining and disposing (as a righteous Iudge) the wicked to euill things.

[Spiritually] By the vertue and speciall enlightening of the Spirit. 1. Corin. 2, 24. *Because they are spiritually discerned.*

[Spiri-

3 Worldly Princes excell-
ing in dignity. Dan. 8, 10.

[To shine as the Starres] To
be clothed with heavenly glo-
ry. Dan. 12, 3. And they that
turne many unto Righteousnesse,
shall shine as the Starres, for ever
and ever.

[Day-Starre] The cleare
doctrine of the Gospell. 2 Pet.
1, 19. The Day-starre arise in
your hearts. How then? do the
Papists well to keep the Scrip-
tures from the people of God,
vnder pretence of obscurity &
darkenesse?

[Starres of God] Most beau-
tiful Starres. Esay 14, 13.

[To make a nest among the
Starres] Proudly, to presume
of safety, as if they were out of
reach and gun-shot, being a-
mongst Starres, farre above
mens heads. Obed. 4. Make thy
nest above the Starres.

[Starres of God] Most beau-
tiful, bright, and glorious
Starres. Esay 14, 12. Above the
Starres of God.

[The Staff and Staffe.] All
the props, helpes, and aides of
the Common-wealth, both
small and great, whereof the
kinds are particularly rehear-
sed vntill the fift verse. Esa. 3, 1.
The Lord doth take away the Staff
and Staffe.

[To lift up his Staffe] To
be aid stand for the defence &
safeguard of his people of Iuda,
as when at their coming out

of Egypt, Moses lifted vp his
Staffe to diuide the Sea. Esay
10, 24.

[Stem of Jesse] The royall
Family of Dauid sonne of Iesse:
now depriued of kingly power
and authority, and brought to
pouerty as in Ioseph and Maria
both of this family, and both
needy persons, appeareth. Esay
11, 1. A rod of the Stem of Iesse.
Marke 6, 3, 4. Luke 2, 24. In
this first verse of chapt. 11. of
Esay, the natiuity and person
of Christ. in the 2. and 3. his
manifold graces: in other three
verses, his office and Kingly
administration be described.

[Wandering Starre] An vn-
stable man, or one of an vn-
constant minde. Iude 13. They
are wandering Stars.

[Steward] An officer in a
great family, put in trust with
dispensing and laying out of
his Maisters goods. Luke 16,
1. A certain man had a Steward,
&c.

2 Euery Christian which
hath receiued a calling & gifts
from God, but especially the
Ministers of the Gospel, trusted
with the Mysteries of Christ to
dispose and dispense them to
the people. Luke 16, 2. For thou
mayst be no longer Steward. And
12, 42. Whom a faithfull Stew-
ard, and wise.

[To stir up] To foster and
keepe burning the fire of Gods
Grace, which Satan and the
flesh

flesh goe about to put out and
quench. 2. Tim. 1, 6. That thou
stir up the giuft of God which is
in thee. Hag. 1, 14. A Metaphor
from a sparkle hid in the ashes,
and by gentle blasts quicke-
ned.

2 To bring one into the
world, aduance him to autho-
rity, and to harden him in his
sinne, as a punishment of his
former lusts. Rom. 9, 17. For
this same purpose haue I stirred
thee up.

[Stone] A creature so cal-
led, being strong, hard, and
stiffe, whereof there bee many
kinds.

2 Hardnesse of heart, or a
stiffe and vnyeelding heart. E-
zekiel, 36, 26. I will take from
you your hearts of Stone.

3 Christ, who is likened to
a Stone, because hee beares vp
the whole building of the
Church, and ioynes together
Iewes & Gentiles, as two wals
in one. Hence he is called the
Head-stone, or the Corner-
Stone. Math. 21, 42. And be-
cause this Stone is not set vp
by man, but sent by God, ther-
fore he is saide to bee a Stone
cut out of the Mountains with-
out hands. Dan. 2, 45. And
because vnbeleeuers refuse to
be laide vpon this Stone, and
so perish; therefore it is called,
A Stone of offence. Esay 8, 14.
15. 1. Pet. 2, 8. A Stone to sum-
ble at, and a Rocke of offence.

Moreouer, because he is of ex-
ceeding great value and excel-
lency, thence he is called an e-
lect and pretious Stone. 1. Pet.
2, verse 6. Behold, I put in Sion a
cheafe Corner-Stone, elect & pre-
cious. Whereunto adde this,
that hee is rearned a liuing
Stone, because by his euer-li-
uing vertue, hee preserues in
life of grace all the faithfull, till
hee bring them to the life of
glory. 1. Pet. 2, 4. To whom wee
come, as to a liuing Stone. Lastly,
because the most perfect pro-
vidence of God watcheth o-
uer the Church, & euery faith-
ful person built vpon this Stone:
therefore it is saide, that seauen
eyes shall be vpon it. Zach. 3, 9.
Vpon one Stone shall be seuen eyes.
Zach. 4, 10.

[Stone of Israel] God, who
was the strength and refuge of
Israels people. Gen. 49, 24. By
the Stone of Israel.

[Liuely Stones] All true
beleeuers, which by the Doc-
trine of the Gospell, are quick-
ned with the life of God, bee-
ing founded vpon Christ the
Head-Stone. 1. Pet. 2, 5. As
liuely Stones are made a spirituall
House.

[White Stones] A Stone
of this colour, given in olde
time to witnes the acquitting
or absolution of one fro some
crime, vniuistly laide to him.

2 Absolution of sinners,
which doe belceue in Christ,
from

from guilt and punishment of all their sinnes. Reuel. 2, 17. *I will give him a white Stone.*

[**Straight of times**, or **troublesome times**] That for the space of 62. weeks of yeares, (which is 434. yeares) great calamities should come vpon, and continually presse and vexey Iewes in *Ierusalem*, which did begin vpon the departure or returne of *Nehemiah* to the King of *Babylon*. Dan. 9, 25. *Euen in troublous times.* Of these times fore-spake *Nehemia*, chapt. 13, 6. but *Ezekiel* more fully, in chapt. 38, and 39. And by the bookes of *Ezra*, *Nehemiah*, & *Machabees*, it apperres to haue fallen out as *Daniel* heere prophesied, and elsewhere.

[**Straight gate**] Mortification of our euill lusts, or deniall of our selues, when our reason and will are made subiect vnto Gods word. Math. 7, 13. *Enter in at the Straight gate.*

[**Stranger**] One that is not a Iew, but of some other Nation. Math. 27, 7. *To bury Strangers in.* Esay 14, 1. it signifies elect Gentiles.

2 One that comes to vs from another Country, though he be a Iew. Heb. 13, 2. *Be not forgetfull to entertaine strangers.*

3 A woman that is not a mans owne wife. Prouer. 5, 20. *Why shouldst thou embrace the bosome of a Stranger?*

4 One that vieth this world

as if he vsed it not, setting his mind vpon his Country, which is aboue. 1 Pet. 2, 11. *I beseech you as Pilgrims and Strangers. Heb. 11, 13. Confessed they were Strangers and Pilgrims vpon earth.*

5 Vncircumcised Gentiles, who had nothing to doe with the Couenant of Saluation by Christ. Ephes. 2, 12. *And were Strangers from the Couenant of Promise.*

6 One which is not of the Kings stocke and family. Math. 17, 25, 26.

7 One which loseth his dignity and liberty, passing into the power of another. Obad. verse 12.

8 Euery Infidell and prophane person. Joel 3, 17. Reu. 21, 27.

[**Children of Strangers**] Either Children which are begotten in marriage with Infidels: or (which is better) the rites, customes, inuentions, and manners of strangers, which are called Children by a Similitude. Esay 2, 6. *They rest in the Children of Strangers.*

[**Strength**] Strong praise, Psal. 8, 2. and 29, 1. and 86, 7. and 118, 14.

2 Kingdome, Psal. 20, 6. Also the Arke of God, Psal. 78, 61.

3 Naturall and vitall iuice, which makes things strong. Gen. 9, 12. Psal. 22, 16. and 33, 16.

16. Iosh. 14, 15. Gen. 4, 3.

S.

V.

[**Subiection**, or **Submission**]

The placing and setting one thing vnder another in a due order, as the water vnder the earth, and earth vnder the aire, the aire vnder the Firmament, and this vnder the third heauen; Children vnder Fathers, Seruants vnder Maysters, Subiects vnder Princes, &c.

2 That obedience that all creatures yeeld vnto their Soueraigne Christ, either voluntarily, or vnnvoluntarily. Ephes. 1, 22. *Hee hath made all things subiect vnder his feet.* Phil. 2, 10. *That at the name of Iesus e- uery knee should bow.*

3 Reuerence and obedience toward God. Hebr. 12, 9. *Be in Subiection to the Father of spirits.*

4 The willing obedience yeelded in word or deede, by doing and suffering, from inferiours towards their superiours. Rom. 13, 1. Ephes. 5, 22. *Wives, Submit your selues to your Husbands.*

5 Inordinate and preposterous yeelding vnto the wicked desires of others, or to y bondage of such things, as ought not to rule ouer our Consciences. Gal. 2, 5. *To whome wee gaue no place by Subiection.* 1.

Cor. 6, 12. *I will not bee brought vnder the power of any thing.*

[**To Submit**] To yeeld obedience to all lawfull Gouvernors, with a willing acknowledgement of their iust authority ouer vs. Col. 3, 18. *Wives Submit your selues to your Husbands.*

2 To serue one another thorough loue for Gods sake. Ephes. 5, 21. *Submitting your selues one to another in the feare of God.*

[**Subtilty**] A singular wit, or naturall policy, wherewith Serpents were indued at their creation. Gen. 3, 1. *And the Serpent was more subtle then anie Beast of the field*, that is, more prouident and wise: for Subtylie heere is taken in good part, because the Serpent was thus made of God, and GOD made euerie thing good, but Satan abused this good quality to a bad end.

2 Craft and wicked wyliness, whereby men are made fit to deceiue others. Actes 13, 10. *O full of all Subtily and mischiefe.* Heere the word [Subtily] is taken in ill part for guile and deceite.

[**Subuerted**] One quite ouerturned in his iudgement, as an house, whose Foundation is turned vppward, hardly to be builte againe: so an Heretiques case is verie desperate, as beeing damned of himselfe, oppugning and withstanding

Pp

the

+ strength put for piety pzo 12.4
p for courage & for faithfulness Exo 18.21

the truth against the light of his owne conscience, beeing bent to his error obstinately, to maintaine it, and wilfully to stand in it: wherefore, worthy after admonition & publique conuiction to be reiect-ed, and by excommunication cut off by the censure of the Church. Tit. 3, 10, 11. *Hee that is such is Subuerted, being condemned of himselfe.*

[**To Suffer**] To giue leaue to do a thing, or not to hinder when one may. Luke 9, 59. *Suffer mee first to goe burie my Father.* 1 Cor. 10, 13. *Psalme 105, 14.*

2 To endure paine with patience. 2 Timothy 2, 3. *Suffer Affliction as a good Souldier, &c.*

[**To Suffer for the Kingdome of God**] Not to thinke to demerit heauenly felicity by suffering affliction, but to endure vnder hope to enioy it at the length, because affliction is the way vnto the Kingdom. 2 Thess. 1, 5.

[**Not to Suffer**] To forbid or interdict. 1 Tim. 2, 12.

[**To Suffer in the flesh**] To dye a painfull death, according to his humane nature. 1. Pet. 4, 1. *Forasmuch as Christ hath suffered in the flesh.*

2 To mortifie our sinnefull corruption, which is so painefull a thing, as may wel be called a suffering. 1 Peter 4, 1. *He*

that hath Suffered in the flesh, hath ceased from sinne. By degrees wee ought to crucifie our corrupt nature, till it be vterly abolished.

[**To Suffer with Christ**] Either to bee a companion with Christ in suffering, or to indure patiently painefull things for his sake. Rom. 8, 18. *If so be ye Suffer with him.*

[**Sufferings of Christ**] All the painful and reproachfull afflictions which Christ felt in his owne person, for our Redemption; or which his Members, to wit, the faithfull, doe feeble for exercise and triall of their faith, patience, and loue. Col. 1, 24. *Fulfill the rest of the Sufferings or afflictions of Christ.* 1 Pet. 1, 12. *See Passion and Affliction.*

[**To Suffer violence**] To prease vpon the heauenly treasure with earnest and zealous affection stirred vppe by the preaching of the Gospell, & both offereth this Coelestiall treasure, and forcibly through the Spirit, causeth the heartes of the elect, to receyue it by Faith. Math. 11, verse 12. *The Kingdome of Heauen Suffereth violence.* See Luke 16. Verse 16.

[**Summer**] The hottest season in the yeare. Genesis chap. 8. verse 22. *And Summer and winter.*

2 Opportunity and fit time

to

to do things in. Prou. chapter 6, 8. *Prepareth her meat in Summer.*

[**Drought of Summer.**] Excreame driness. Psal. 32, 4. *My moysture was consumed into the drought of Summer.*

[**Sunne**] That great Light, which giueth light by day, a most pure, bright, and glorious creature. Gene. 1, 16. *The Sunne to rule the day.* In Hebrew it commeth of a worde, which signifieth a Minister or Seruant. Deut. 4, 19.

2 Christ Iesus, the Sunne and light of the world. Iohn 1, 5. *And that light shineth in darkness.*

3 The bright and glorious presence of God. Reuel. 21, 23. *This City hath no need of the Sun for the glory of God did light it, or was a Sun to it.*

4 Worldly prosperity. Iob 31, 26. *I did not regard the shining of the Sun.*

5 The inward beautie and puritie of the Church of God. Canticles 6, ver. 9. *Pure as the Sunne.*

[**Sunne and Moone confounded, &c.**] That such shall bee the glory of Christ his Kingdome, when the Iewes shall be called by the Gospell toward the end of the world, as in comparison thereof, Sun and Moone shall loose their light. Esay 24, 23. *The Moone shall be ashamed, and the Sunne confounded.* Or haply

by Sunne and Moone may be meant the churches of the Gentiles, who shall blush to see their zeale and piety eclipsed by a farre more excellent shining light set vp amog the Iewes.

[**Sunne, Moone, Light, not darkened**] When hee was yet in his young flourishing age, and in prosperity, which by the light is noted often in Scripture, as aduersity and all kinde of misery is sig. by darkenesse. Eccl. 12, 2.

[**To behold the Sun**] To rest and satisfie a mans selfe in the sweet pleasures of this life void of care, and without consideration, either of mortality (called here the daies of darknes) or of the worlds vanity. Eccl. 11, 7, 8.

[**Sun not to sal down**] Quickly to expel the immoderate affection of anger, ere it be night. Ephes. 4, 26.

[**Supererogation**] A worke of counsell done by perfect ones, beeing more then they were bound vnto, by any precept of the Law of God. [Popish.]

[**Superscription**] A title written ouer ones head, shewing the cause of his death. Luk. 23, 38. *This superscription was written ouer him.*

2 A Title engrauen in coin to shew whose it is. Math. 22, 21. *Whose Image or Superscription is this?*

Pp 2

[Su-

[**Superstition**] A forme of diuine worship, deuised by men, beside or beyond the commandement of God, breeding in y followers of it, a seruile feare, Acts 17. 22. *I perceiue you are in all things too Superstitious.*

2 True religion, reproched & slandered, with the name of superstition. Acts 25, 19. *About some words of their Superstition.* Thus the Heathen man termed the Religion of *Moses*.

[**Supremacy**] That high and soueraigne power and authority w Kings and Princes haue vnder and from God immediately, as chiefe and supream Governours ouer all persons, & in all causes temporall & ecclesiastical, according to the word of God, and good customes of seuerall Countries where they raigne. This doth that Man of sin, most falsly claime to himselfe, by vertue of succession to *Peter* the Apostle, who was subject to secular power in his life and death.

[**To Sup with Christ.**] To communicate in all the spiritual delicacies of Christ (as they which Sup together, parrake in bodily food) Reuel. 3, 20. *He shall sup with me.*

[**Christs Supping with vs**] His chearing and delighting himselfe, with his owne graces and gifts of his Spirit, bestowed vpon vs (as one that eateth sweet and pleasant meat.) Reu.

3, 23. *I will come and suppe with him.*

[**Supper of the Lord**] The Sacramēt of bread & wine ordained by the Lord. 1 Cor. 11, 20. *This is not to eate the Lords Supper.* This Sacrament is called a Supper, because Christ ordained it at his last Supper. Secondly, because it is a spiritual banquet, or Soule-feast. Math. 26, 26. *And as they did Eate, Iesus tooke the bread, &c.* It is termed (by a part) breaking of bread, Acts 20, 7. & 2, 42.

The Lords Supper had sundry names giuen it by old writers, who called it *Synaxis*, also *Loue* and *Eucharist*, of the ende and vse which is thanksgiuing; also (a Sacrifice) not propitiatory (for that is Christ onely, dying on the Crosse) but gratulatory as a remembrance of Christ crucified: also (oblation) of the offering of bread & wine, which the Church made toward the celebration: also (*Missæ*) cyther of things sent by the rich, for the vse of the poore: or of sending away catechumens, or of dismissing the whole assembly; what helpe is here for setting vp the Mas fro this word (*Missæ*?)

[**To Sustain, or Support**] To beare or hold vp a thing, as a prop or shore, to keep it from falling.

2 To vpholde one, cyther that he take not a fall by sinne and

Note.

sinne and calamity, or that hee take no hurt by such falls. Psa. 3, ver. 4. *The Lord Sustained me.* Psa. 23, 1, 3.

3 To hoide or lift vp one that is falling. Acts 20, ver. 35. Luke 1, 54.

[**Sure**] Certaine, firme, and constant. 2 Pet. 1, 19. *Wee haue a most sure word of the Prophets.* Verse 10. *Make your election sure,* that is, firme to your selues.

[**Surety**] One, that vnder-taketh for the debt of another man. Prou. 6, 1. *If thou be Surety for thy neighbor.*

2 Christ, who vnder-tooke to answere the debt of our sins to Gods Iustice, by his obedience to death. Heb. 7, 22. *Iesus is made Surety.*

S.

W.

[**To Swallow**] To destroy, or abolish. Psalme 21, 9. *Will Swallow them in his anger.* See Psa. 35, 25. and 52, 16. and 55, 10.

[**To Swear**] To vse the name of God in an Oath, to witnesse some matter in Controuersie, for the ending of strife. This may be done either vainly and falsely, or reuerently and truly. Mat. 5, 34. *Swear not at all.* Zach. 5, 3. Deut. 10, 20. Eccl. 9, 1.

2 To worship and serue God, whereof lawfull Swear-

ring is a part. Deutero. 6, 13. *Thou shalt Swear by my name.*

3 To make confession, or solemn profession by mouth, that God is onely searcher of hearts, to acknowledge him as the witnesse and rewarder of trueth, but as a seuer and iust auenger of falsehood and periury. Esay 45, 23. Rom. 14, 11. The latter place expounds the former; and albeit, that Prophecie of Esay cited and interpreted by *Paul*, bee in part fulfilled now in this life, (for the wicked are forced sometime to confesse Christ to bee a iust and righteous God whom the faithful willingly acknowledge to be so) yet it shall not fully bee accomplished, vntill Christ come in y Clouds, & all appeare before him, whe will they, nill they, they shall bee driuen to acknowledge him their Iudge. Now because none can bee the vniuersall Iudge of the world saue hee which is essentially God, therefore *Paul* aply citeth that text out of Esay, to proue that the glory of the God-head doeth belong to Christ, to whom all must giue an account, and before whome, all knees must bow.

[**To Swear vnto the Lord**] By solemn Oath, to binde our selues wholly vnto God, to serue him onely with a pure heart. 2 Chron. 15, 14. *And*

Pp 3 they

they Swear unto the Lord. Also verse 15. Esay 19, 18.

[*To Swear in truth, iudgement, and righteousness*] To take an Oath neither falsely to confirme a lye; nor breaking what is truly affirmed or promised; nor lightly and vainly without good ground and iust cause, concerning Gods glory, our neighbours good spirituall or bodily; or our owne name, when truth without an Othe cannot be knowne: nor lewdly and wickedly against Religion, or right, as *Herods* and the *Iewes* Oath. Marke 6, Acts 23. Iere. 4, 2. *Thou shalt Swear in truth, &c.*

[*To Swear by the Lord.*] To call vpon the name of the Lord, as a witnesse and iudge against vs, if we doe not deale and speake truly, Ioshua 2, 12.

[*To Swear by Malcham.*] To haile betweene the seruice of the true God and Idolles. Zeph. 1, 5.

[*Sweate of Face*] Great labour and hard paines, such as cause sweate and wearynesse. Genes. 3, 19. *Thou shalt eat thy Bread in the sweate of thy Face.*

[*Sweete*] Gratefull, acceptable. Leuit. 1, 9. *An Offering of Sweete odours vnto the Lord.* Here, it is taken in good part.

2 Pleasant and delightfull,

Thus is wickednesse Sweete vnto the mouth of a Wicked man. Iob 20, 12. (Heere it is taken in ill part) and Gods Statutes to the soule of a righteous man. Psal. 119, 10.

[*Swine*] Obstinate & desperate sinners, which scorne and deride the word of admonition, rowling and tumbling with pleasure, in the myre of their olde, filthy, and rotten conuersation. Mat. 7, 6. *Cast not Pearles before Swine.*

[*Sword*] A sharpe Instrument of iron, made for defence and offence. Luke 22. ver. 49. *Shall wee smite with the sword?*

2 The word of God. Ephesians 6. verse 17. *The sworde of the Spirit, &c.* Heb. 4, 12. *For the worde of God, is liuely, and mightie in operation, and sharper then any two-edged Sword.*

3 An instrument of Iustice, or ensigne of publike authority. Rom. 13, 3. *They beare not the Sword in vaine.* Also the power to draw out the Sword to punish offenders.

4 The iudgement of war. Leuiticus 26, 25. *I will send a Sword.*

5 The sharpe iustice and vengeance of GOD, heuing downe Sinners. Deut. 32, 41, and 42. *I will whet my glittering Swords, and my swords shall eat their flesh.*

6 Death executed by the Sword. Exodus 18, ver. 1. *And de-*

delivered mee from the Sworde of Pharaoh.

7 Bloody warre, strife, and deadly contention. Math. 10, 34.

[*To line by the Sworde.*] To leade a restless life, beeing driuen to maintaine his owne by warre. Gen. 27, 42. *He shall line by the Sword.*

[*A flaming Sword*] A sword of fire, or like a flame of Fire,

or rather by a Synecdoche of the part for the whole, manie fierie swords held in the hands of the Cherubs or Angelles, shaking and turning them to and fro in terrible manner, to affright *Adam* and *Eue*, that they should be afeard to enter againe into Paradise, out of which God foreuer had in iustice driuen them. Genesis 3, 24.

P p 4



T. A,

[Tabernacle] A Place, purposely built and appointed vnder the Law, therein to do Sacrifice, and to serue God openly, as afterward was done in the Temple, and as we now vse to do in our Churches. It was made like a Tent, to remooue too and fro as occasion required; it had in it one Roome, called the Holiest of all, wherein the High-Priest entred once a yeare: and another Roome, called the Holy Place. Heb. 9, 2, 3, 4. *For the first Tabernacle was made, wherein was the Candlesticke: and after the second veile was the Tabernacle, which is called the Holiest of all.* This was the publike Tabernacle, for publike vses of diuine seruice.

The Tabernacle set vp, and put together by ioynts, figured the mysticall body of Christ; to wit, his Church knit & coupled together by ioynts, by the power of Christ, working within them inwardly, as Eph. 4, 16.

2 A place or Tent to dwell in. Math. 17, 4. *Make vs three Tabernacles.* Psal. 132, 3. This was a priuate Tabernacle for priuate vse of humane life.

3 Christs humane Nature,

which is the true incorruptible Tabernacle, conceiued by the Holy Ghost, not made with hands, wherein the Son of God dwelt substantially. Heb. 9, 11. and 8, 2. *And is a Minister of the Sanctuary, and of the true Tabernacle which the Lord pitcheth, and not man.*

4 Our naturall body, wherein our Soule dwelleth for a time, as in a fraile brittle Tabernacle. 2. Corinth. 5, 1. *When our earthly Tabernacles be dissolved.* 2. Pet. 1, 13.

5 Heauen which is appointed to be the everlasting Tabernacle and habitation for the Saints to dwell in. Reuel. 21, 3. *Behold the Tabernacle of God is with men, hee will dwell with them.*

6 The visible Militant Church-way, faring as a Pilgrime heere vpon earth. Psal. 15, 1. *Lord, who shall dwell in thy Tabernacle?* The Church is called a Tabernacle, because of many mutations and changes it is subiect vnto, and because it hath heere no abiding place.

[Tabernacles] The seuerall places where the Tabernacle was fixed. Psal. 43, verse 3. Though the Tabernacle was but one, yet (till Salomon built the Temple) it had sundry stations and places of residence wherein Gods ordinary worship was exercised and preserved. As first in the City of *Kiriath-*

rioth-Iebharim, whence *David* carried it into his City. 1. Chr. 15, and 16. In the reigne of *Saul*, the place was at *Nob*. 1. Sam. 21, ver. 2, 3. Where many Priests did abide to minister vnto the Lord. Another place was at *Gibbon*, in the first daies of *Salomons* reigne. 1 Kings 3, 4, 5. Lastly, the Temple being built, the Arke (being a visible token of Gods most holy presenee) did there rest a long time. This multiplicity of places caused the Prophet in the plurall number to say, *Leade me to thy Tabernacles*.

[**Tabernacle of Congregation**] That part of the Tabernacle, whither the people resorted and gathered together at an appointed time; or else, whither God resorted to speake with *Moses* and his successors. Exod. 27, 21. Numb. 7, 8, 9. *When Moses should enter into the Tabernacle of the Congregation to talke with God*. This part was called the Sanctuary.

[**Tabernacle of David**] The Kingdome and Church of our Lord Iesus Christ, which is as a Tabernacle or place of refuge to the godly, howsoever it be contemptible in the eies of the World. Amos, chapter 9, verse 11. *In that day I will raise up the Tabernacle of David which is fallen*.

[**Feast of Tabernacles**] That feast, at which the Iewes dwelt

seauen dayes in Tents, to put them in remembrance, that God made their Fathers to dwell in Tents, whē he broght them out of *Egypt*; and that heere they had no abiding place. Iohn, chapter 7, verse 2. *Now the Feast of Tabernacles drew neere*. Leuit. chapter 23, verse 34.

[**Table**] A frame of wood, made to eate meate vpon.

2 All earthly benefits, seruing for necessity, or honest delight and ornament. Psalme 23, verse 5. *Thou hast prepared a Table for me*. Psalme 69, verse 22.

Because men come to the Table, there to be merry, and to be refreshed, also do furnish their Table with the best meates and delicacies; therefore (by a *Synecdoche*) Table signifieth all acceptable, pleasing, prosperous, and happy things, euen whatsoeuer vseth to giue contentment to our minde, be they blessings spirituall, as Scriptures, Sacrifices, Temples, &c. or temporall, as Health, Strength, Riches, Friends, Prosperity, Peace, publike State, Lawes, Magistracy, Credite, &c. All which (though good in themselves, and good vnto good men; yet to the wicked which bee without Christ, and Gods enemies) they be al turned to their hurt and destruction: which

Paul

Note.

Paul setteth soorth by three similitudes: first, of a snare made to take birds when they seeke their food. Secondly, of a trap or nette wherein wilde beasts are caught. Thirdly, of a stone or blocke, whereat blinde men, drunkards, and heedlesse persons vse to stumble and to fall: so all healthfull thinges shall prooue hurtfull to malicious sinners, as it happened vnto the obstinate Iewes.

3 That which is vpon the Table, (Bread and Wine) also that which is represented thereby, Christ and his benefits. 1. Corinthians, chapter 10, 21.

[**Table of Diuels**] Fellowship with Diuels, by beeing present at the Sacrifices offered vnto Idols. 1. Corin. 10, 20, 21. *These things that the Gentiles sacrifice, they sacrifice to Diuels. Ye cannot be partakers of the Lords Table, and the Table of Diuels*.

[**To eate and to drinke at Christs Table**] To communicate and haue fellowship with Christ in heavenly ioyes, Luke chapter 22, 30. *That yee may drinke at my Table, in my Kingdome*.

[**The Table of the Lord**] The company of Gods people, assembled to partake in y^e Lords Supper. 1. Corin. chap. 10, verse 21. *Ye cannot partake of*

the Lords Table; that is, yee cannot haue society and fellowship with Christ and his members in the Sacrament of the Lords Supper, if you partake of the Table of Diuels. What reason haue Papists to scoffe at our Communion-Tables, seeing Scriptures beare out this Name? Haue not wee cause rather to abhorre their sacrificing Altars?

[**To serue tables**] To take care and charge of the poore Saints to provide for them by distribution of the Church goods or almes, for their needfull sustenance at their eating together, as Acts 2. Verse 46. Acts 6. verse 2. *And to serue Tables*.

[**To sit or be at table**] To partake or haue society with others, in eating and drinking. Iohn 13, v. 28. *But one of them that were at the Table, knew for what cause hee spake it vnto him*.

[**Table of Shittim Woode**] The standing Table of worde and Sacraments, where GOD keepeth open house (as one would say) to refresh and feast his people in Christ. Exodus chap. 25, verse 23, and Chap. 26, ver. 35. To this Figure aludeth *Salomon*, Proverbs 9, 2, and *David*, Psal. 36, 9, and 65, 5. Also Christ, Revelation 3, 20. Secondly, it represented the fulnes of ioy y^e is in Gods pre-

presence, and the pleasures *¶* are at his right hand for euermore. Psal. 16, 11. Which he hath prepared for *¶* elect, *that they might eat with him.* Luke 22, 16.

[*To spread, or prepare a table*] To make liberall prouision of meate and drinke, and of other necessities for this life. Psal. 78, 19. *Can God prepare a Table in the wilderness?*

2 To set in due order Dishes vpon the Table. Esay ch. 21, 5.

[*Tables of testimony*] The two stones (as two Tables,) wherein the Law was written, which bare testimony of Gods will. Exod. 32, 15. *And Moses returning, descended from the Mountaine, with the two tables of testimony in his hand.*

[*To take up the Clotude, or to let it abide*] To rest or to goe on at the voyce of Christ, as *¶* Israelites iournied, or lay still, as the cloud abode on the Tabernacle, or was taken vppe. Numb. 9, 16, 17. Thus expounded Iohn 10, 3, 4.

[*To Take in til part*] To wrest wordes and actions to an ill purpose, when they might bee taken well. Rom. 1, 29. *Taking all things in euill part.*

[*To Take the arme of God*] To put on all our spiritual harnesse, sitting it close vnto our hearts, and vsing it for our defence and safety against sinne

and Sathan. Eph. 6, 11, 13. *For this cause Take to you the whole Armour of God.*

[*To Take holde of Gods arme or strength*] By true Repentance and acknowledgement of him, with hartly prayers for pardon, to hold God (as it were) by the arme, and stay him from striking. Esay 27, 5. *Let him Take holde of my strength.*

[*To Take the Foxes*] To remooue, or take out of the way whatsoeuer hurteth the Church, in doctrine or manners. Canticles 2, 15. *Take the Foxes.*

[*To Take away sin*] Sometime to abolish all instruments and meanes of sinne, namely, of false worship and Idolatry, Esay 27, 9. *To Take away sinne,* that is, the stones of the Altar, Images and Groues, as it folloves in that verse.

[*To Take heede*] To be wary or watchful for the preuenting of some sinne or danger. Ephes. 5, 15. Luke 12, 28. *Take heede and beware of Conuouersesse.*

[*To take thought*] To vex and disquiet the heart with feare and griefe. Luke 12, 25, 26. *Why take you thought for the Remnant?*

[*To take in vaine*] To abuse a thing, by vsing it rashly or to wicked purpose. Exod. 20, 7. *Thou shalt not Take the name of the*

the Lord thy God in vaine; that is, eyther lightly, or wickedly.

[*To take away sinne*] To deliuer (not onely from temporall captiuitie or calamity, brought for sin vpon the Iewes but) from guilt and eternall punishment by free remission; and from the tyranny of sinne by sanctification of the Spirit. Esay 27, 9. Roman. 11, 26, 27. This promise was made not to Gentiles, but peculiarly to the Iewes, as appeareth by *¶* two words of *Sion & Iacob*, in vers. 26, of Rom. 11. Not to some one or a few Iewes, but to the whole people; nor for their deliuerance from Babylon, but from sinne and death, and that by Christ the deliuerer of the Iewes, (*Ipso propinquitatis iure*) comming of them according to the flesh. But as yet wee see not this people so deliuered and conuerted to Christ: therefore they must be deliuered & saued by him before the ende of the world, to which purpose *¶* Paul citeth that Text of Esay 27, 9. Whereas *¶* Iohn 1, 29, the Baptist saith of Christ in the present time, that he taketh away, (purging sinne by his blood, and abolishing it at length by his Spirit) it is, to signifie a continuall act, for the force of Christ his death, to expiate and extirpe sin out of mans nature, is perpetuall; and mentioning [Sinne] in the sin-

gular number, he cheefly meaneth that (*peccatum peccans*) originall corruption the root of all, together yet with all the fruites thereof, which are vsually called sinnes in the plurall number: Lastly, vnder [World] he comprehendeth both Iewes and Gentiles; as it is written, 1. Iohn 2, 2. Finally, the Baptist propoundeth him to his Disciples, as a Lambe and Sacrifice euen before his sufferings and death, betimes to plucke out that common error of *¶* Iewes, wherewith euen Christs owne Disciples were infected, that the Messiah shold be an earthly King, to rule with outward pompe and glory. Acts, chap. 1, verse 6.

[*Tale bearer*] One that goeth about (as a Pedler with wares) with reports and tales. Leuiticus, chapter 19, verse 16. Proverbs, chapter 20, verse 19.

[*Talent*] A certaine piece of Gold, which weyed sixty pound, as the common Talent did, or 120. pound, as did the Talent of the Temple. 2. Samuel, chapter 12, verse 30. Exodus, chap. 25, verse 19. *Of a Talent of pure Golde thou shalt make it.*

2 A free and franke giift of God, bestowed on men, in a certaine portion and measure, to bee vsed to his owne glory, and the profit of others. Math.

25, 15. *And to one bee gave fine Talents.* There is no man but hath some Talent committed to him, whereof he must make vse heere, and account heereafter.

[**Tares**] A kinde of graine in the East-Countries, so like to Wheate (whiles it is in the blade) as hardly the one can be discerned from the other, being also a very hurtfull thing.

2 The Children of this world, but especially Hypocrites. Math. 13, 36. *The Tares are the Children of that wicked one.*

3 All offences in manners and doctrine, being so coloured and disguised, as hardly can vertues bee knowne from vices, and errors from trueth. Matthew 13, verse 25. *And sowed Tares among the Wheate.* False doctrine whē it is disguised, is fitly signified by Tares, both because it is the root and seed of wicked men: Also for that it doth beset the minde, as Tares (being taken in drinke or bread) do make giddy the braine.

[**Tarshish**] The Ocean or maine Sea. Psalme 48, ver. 9. *Breake the Ships of Tarshish.* Tarshish was the name of the sonne of Iaman, the sonne of Iapheth, the sonne of Noah, Gen. 10, 4. Of whom, *Tarsus* a City of Cilicia in Syria, had ſ name. Acts 21, 34. From thence they

went by shipping into farre Countries, *Affrica, Indea, Ophir, &c.* 1. Kings 22, 48, and 10, 22. Heereupon that Sea was called Tarshish, and generally the name is applyed to euery Ocean.

[**To Taste**] To take some slender tryall of meates or drinckes, how good they bee, before wee receiue them into our bodies.

2 Slightly to know & beleue generally, the doctrine and promise of Christ, as a man that tasteth of a Cup & drinckes not; or as a Cook, who tasteth the meate, and eateth it not: or lastly, as a sicke man, who doth Taste meate, which hee dooth pirke backe, or cast vp againe. Heb. 6, 4, 5. *For it is impossible that they which were once enlightened, and haue Tasted of the heavenly giift.*

3 To take experience of a thing, hauing indeed tried it. Psalme 34, 9. *Taste and see, how good the Lord is.* 1. Pet. 2, 3. it signifies that ioy which they haue, which earnestly imbrace Christ, out of knowledge of him.

[**To Taste Death**] To die, or to feele death. Math. 16, 28. *There be some heere that shall not Taste of death.*

T.

E.

[**To Teach**] To cause to learne;

learne; which God doth effectually, by enlightening the heart vnto knowledge & faith of the word: and men instrumentally, by interpreting the word, and by lively voyce familiarly propounding instructions to the outward eare. Ier. 31, 34. *They shall be all taught of God.* Psal. 119, 26. *Teach mee by Statutes.* Acts 20, 21. Math. 28, 9. *Go & Teach all Nations.* Teaching is by publike & priuate persons; by words, works, signes, and creatures, &c. Gal. 6, 6.

[**Teacher**] A publike Minister, which by wholesome Doctrine instructeth the Church, bearing downe errors. Ephes. 4, 11. *Hee gave some to be Teachers.*

2 Such as by priuate instruction helpe others to know the things of God. Titus 2, 3. *Teachers of honest things.* Thus Parents, and Maisters, and common Christians are Teachers: The former by publicke, the latter by priuate authority.

[**As a Treee trée, or an Oke.**] That as these Trees which lose their lease and beauty in winter, yet keeping their substance in the Roote, do flourish again in the Spring, when the Sunne draweth out the sappe into the branches: so should that people of *Inda* be, though spoiled of their honour and glory, being carried captiues into Ba-

bylon, yet in the holy seede, a substance should remaine, the elect reserued, when the reprobates were fallen like leaues from a Tree in the Autumne. Esay 6, 3. *As a Tree, and as an Oke shall the holy seede be.*

[**Teare**] A water issuing out of the eye from the moistnesse of the braine, as witness of some inward griefe. Psal. 6, 6. *I water my couch with Teares.* and 42, 3. *My Teares are, &c.*

2 Sorrow and afflictions, the cause of Teares. Reuel. 21, 4. *All Teares shall be wiped from their eyes.* Psal. 126, 5. *If ye sowe in Teares, &c.*

[**To wipe off all Teares of all Faces.**] To remoue all inward heauinesse, and outward calamities which causeth tears. Esay 25, 8. This to be fulfilled in the restitution of the Iewes, to the Kingdome of Christ, when Turkes and Popish rout being rooted out and subdued, there should bee no power and Tyrant to oppresse the truth of the Gospell, and the professors of it, as it was wont to be vnder Antichrist and the Turke: see Reuel. 21, 4.

[**To Teare in peeces**] To destroy utterly and vnrecouably, as when a Lambe is torne in peeces of a Lyon or Beare. Psal. 50, 22. *Least I Teare you in peeces.*

[**Temperance**] A moderation of the minde in the vse of out-

outward blessings, holding vs backe from excesse, causing vs rather to reframe from that we may lawfully haue, then in our delights and pleasures to goe so farre, as our abilities, estates, and the times would gine vs leaue. 2. Pet. 1, 6. *Ioyne with your knowledge, Temperance. Gal. 5, 23. See Sobriety.*

[Temple] A materiall house built of Stone and Timber, to worship God publikey therein. Acts 7, 48. *God dwels not in Temples made with hands.* An externall Temple.

2 The whole outward Legall seruice, to bee performed in the Temple, by the commandement of God: Also the promises made vnto the Temple, and his worshippers there. Ier. 7, 4. *The Temple of the Lord, the Temple of the Lord.* It signifies also the vmoost Court, called *Salomons Porch.* Ioh. 2, 14. Ioh. 10, 23. Acts 3, 2, 8, 11.

3 The bodies and soules of the faithfull, wherein God dwelleth, as in a house or Temple, being in Christ consecrate to God by the Spirit. 1. Corin. 6, 19. *Know yee not that your bodies are the Temple of the Holy Ghost?* 2. Cor. 6, 16. 16. This is a spirituall Temple.

4 The inward, pure, and spirituall worship, whereof the Ceremoniall Law was a Type. Reuel. 11, 1. *A Rod to measure the Temple.*

5 The most mighty and holy God, full of maiesty, power, and glory, communicating himselfe to the Saints and Angels in Heauen, for their full happinesse. Reuel. 21, 22. *For the Almighty and the Lamb, are the Temple of it.*

6 The most eminent place of the visible Church. 2. Thess. 2, 4. *Hee doth sit as God in the Temple of God.* That is, in the externe and visible Church of Christ, wherein (by this Prophesie of S. Paul) Antichrist should sit and tyrant-like inuest himselfe as chiefe Pastour and Monarke thereof; taking vpon him by proud, vsurped, imperious gouernment, to change the doctrine of God, the Articles of faith, and the forme of regiment left by Iesus Christ vnto his Church, giuing new Lawes of his owne, with force to binde the Conscience, seeking to draw al to himselfe, not admitting and abiding any Peere or Fellow in his Ecclesiasticall Monarchy: and that the Bishop of Rome, and hee alone hath done this now for many yeares together, who doth not see that is not starke blinde? They do absurdly, which refraine these words of the Apostle Paul, vnto the Temple at Ierusalem, which are to bee vnderstood of the outward visible Church, and of some more eminent thereof, in the

Nett.

the natuall and middle whereof, Antichrist must sit. Thus the Fathers haue expounded it. He shall sit on the Chaire of the Scriptures, saith *Origen.* He sitteth in the Church, as we cruely thinke, saith *Hierome.* Hee sitteth not in the Temple at Ierusalem, but in the Temple of the Church, as *Chrysost.* plainly affirmeth. He sitteth in the holy places of the Church, saith the *Scholiasse.* Also *Theodoret* writeth, that *Paul* calleth the Temple of God, y Church of God; to whom may be added, *Occumenius, Augustine,* & others, which all haue expounded it of the Church, the chiefest seate whereof Antichrist should vsurpe. Now who knoweth not, that *Rome* through the residence of the Emperor there, and the magnificence of the Empire was accounted and called the *Metropolis* of the Empire, the Mother Church? &c. *Euen Thomas Aquinas* their owne Doctor, and *Sheldon*, sometime a popish Priest in his motiues, and the *Rhemists* in their annotations of this place of *Paul* beare witnesse, that rather in the Church of God then in the Temple of Ierusalem, Antichrist shoulde sitte.

[Holy Temple] An house appointed to holy vses, euen to the seruice of the most holy God. Psal. 5, 7. *I will worship to-*

wards thine holy Temple.

2 Heauen. Ioh. 2, 4.

3 The company of the faithfull. Ephes. 2, 21.

[Temple of Idols] An house erected for the seruice of Idols. 1. Cor. 8, 10. *Sit at Table in the Idols Temple.*

[To Tempt] To make prooffe of a thing by question, or otherwise, for knowledge sake: for that is the end of Temptation, to gaine knowledge thereby.

2 To make triall and prooffe of our faith, patience, and loue towards God. Gen. 22, 1. *GOD tempted Abraham.* This Temptation is commonly by prosperity or affliction: and the end of it is to make it knowne to our selues what is in vs, eyther good or bad. Deut. 8, 2. *Tempting thee, that hee might know what is in thy heart;* that is, make it knowne to thy selfe, for the all-seeing God cannot be ignorant what is in vs. Thus God is saide to Tempt.

3 To sift vs by subtil suggestions, that all grace may be shaken out of our hearts, and nothing left but the Branne or Chaffe of corruption. 1. Thess. chapt. 3, vers. 5. *Least the Tempter had Tempted you in any sort.* Thus Satan Tempteth, not to try, but to destroy.

4 To entice and moue one to sinne. Iames 1, 14. And euery man is Tempted when he is

drawne aside of his owne concupiscence. Thus Lust tempteth; but God tempteth not thus. Gal. 6, 1.

5 To make tryall of Gods power and iustice, whether he can and will help, or hurt. Exo. 17, 2. *Wherefore doe ye Tempt the Lord?* Thus men Tempt God through distrust.

6 To forsake the ordinary means of our good, presuming too much vpon Gods helpe. Math. 4, 7. *Thou shalt not Tempt the Lord thy God.* Thus men Tempt God by curiosity and presumption, to try whether God will vse any way to succour them, other then is appointed: When men will not beleue that G O D can helpe them without a miracle: Esay 7, 12. Deut. 5, 16. Luke 21, 16.

7 To seeke matter and occasion against other men, for which to reprehend and accuse them. Math. 16, 1. *Then came the Pharisees to Tempt him.* Thus Man Tempteth Man, by captious and by subtile questions.

[**Temptation.**] Probation, tryall, or prooffe, of anything or person, to get true knowledge of it, for knowledge is the end of Temptation.

2 Afflictions and crosses, by which men are tryed. James 1, 2, 14. *Count it exceeding ioy when ye fall into sundry Temptations.* This is Temptation of proba-

tion, seruing to manifest what is in vs vnto our selues and others.

3 Inward suggestions of Satan, or outward prosperity of life, as baits & snares to catch vs. Math. 6, 13. *Leade vs not into Temptation.* Math. 26, 41. *Pray, lest ye fall into Temptation.* Luke 4, 13. *Whe he had ended his temptation: that is, Temptation to perdition.*

[**To fall into Temptation**] To be overcome, when thorough weaknesse we yeeld vnto wicked motions and affections, and vnto occasions of euill. Math. 26, 41. *Lest ye fall into Temptation, for the flesh is weak.*

[**Humaine Temptation.**] Some Tryall, wherein doth appeare great weaknesse, such as accompanies the Nature of man. 1 Cor. 10, 13. *No Temptation hath taken you, but such as is humane, or which pertaineth vnto man.* The meaning is, that the Christians of Corinth, which for feare of giuing offence to their idolatrous Neighbours, went into their temples of idols, there to eate meate sacrificed to idols, had therein shewed themselves men, yeelding to humane frailty: and therefore it behooued them to bee more constant afterwards, that God might be with them in all Temptations that should befall them, for the time to come.

come.

[**To leade into Temptation**] To put or bring one in the power of Satan the Tempter, deliuering him as a iust Iudge, to the will and pleasure of the Deuill, to be carried captiue of him. Mar. 6, 13. *Leade vs not into Temptation.* God puts one in the power of Satan, as a Iudge doth put a malefactor ouer vnto the Hang-man.

[**The Tempter**] The Deuill, by his wicked suggestions proouing and seeking whome hee may destroy. 1 Thessalonians 3, 5. *Lest the Tempter had Tempted you in any sort.* 1, Peter 5, 8. Mathew 4, 3. *Then the Tempter came to him.*

[**Ten dayes**] A certaine space of time (very short) wherein God would afflict his Church. Reuel. 2, 10. *And ye shall haue tribulation ten dayes.* Gene. 3, 7. Numbers. 14, 22. Job 13, 3. *Ten times, put for oftentimes.* A finite number, put for an indefinite.

[**Ten hornes**] Many Kings and Prouinces, which did giue their authority, power, and force meane by the Hornes wherein lyeth the strength of Beastes) to erect, enlarge, and establish the tyranny of Ecclesiasticall Rome. Reu. 17, 12, 13. *And the ten Hornes which thou sawest, are ten Kings.*

[**Ten Virgins**] The visible Church, consisting of wise and foolish; that is, godly & wic-

ked. Math. 25, 1. *Then the kingdom of Heaven shall bee likened vnto ten Virgins.*

[**Tender mercies**] Most inward feeling and affectionate compassions, like vnto motherly pittifulnesse and kindenesse, which is hard to tell how tender and great it is. Luke 1, 78. *The tender mercies of our God.*

[**Tent**] A place to dwell in, so made, as it might be remooued and carried too and fro. Num. 5, 3. Gen. 4, 20. *Iubal was the Father of such as dwell in Tents.* Exod. 18, 7. *See Tabernacle.*

God caused an habitation to be made in the wilderness; wherein he dwelt among men. Exod. 26. Psalme 78, 60. That Mansion made of ten Curtains he called a Tabernacle. Exod. 26, 2. Psalme 26, 8. Over this other Curtaines were made and cast as a couering, called a tent or couering, Exod. 26, 7. Hereupon the whole place is called sometime a Tent, & sometime a Tabernacle. Psalme 15, 1. To this Tent (till the Temple was built by Salomon) all Gods people were wont to come to worship. Leuit. 17, 4, 5. Deuter. 12, 5, 6. It was a moouable place, and so differed from an house or settled habitation. 2 Sam. 7, 1, 6. 1 Chron. 17, 5. Yet for the vse, was sometime called an house.

[**Tents of wickednesse**] A place without the Church of God, wherein dwells no goodnesse nor holinesse. Psalme 84, 10. *Then to dwell in the Tents of wickednesse; that is, among Infidels and wicked men.*

[**Tents of Shem**] The visible and publike meetings of the Church of God, (which first was in families till y^e birth of *Enosh*. Gen. 4, 26. and after in great assemblies.) Gene. 9, 26, 27. *To dwell in the Tents of Shem.*

[**A Tent**] The small number of the Iewes, which shall be saved from spirituall and bodily calamity, which are called the Tenth, because both for their paucity and fewnesse; also because they are sacred & holy to God, as the Tenthis were. Leuit. chapt. 27. Esay 6, verse 13. *Yet in it shall bee a Tent.*

[**To live in Tents**] To exercise the trade of a Shepherd. Gen. 25, 27. *Jacob dwelt in Tents.*

2. To looke vnto household affayres, that they be well governed. Gen. 4, 20. *In all was the father of those which dwell (or live) in Tents.*

[**Testament**] That which we commonly call a mans wil, and appointment for the bestowing of his goods amongst his Children, or kindred and friends. Galathians, chapter 3,

verse 15. *Though it bee but a Mans Testament.* Heb. 9, verse 16, 17.

2. An appoyntment or agreement betweene God and Man, touching free saluation by faith in Christ. Mat. 26, 28. *For this is my blood of the New Testament.* This is called a Testament, because it was ratified and confirmed by the death & blood-shed of him, who made the Couenant or agreement with vs: to wit, of Christ, and containeth (as it were) his last will written downe.

3. The Booke or Tables wherein the Testament is written. 2. Cor. 3, 14.

[**Old Testament.**] The agreement or covenant of God, which is called [Old] in regard of the first dispensation of it by *Moses*, toward the Iewes, in many figures and shaddowes of Rites and Sacrifices, and with other obscure and darke Reuelations by Prophecies; which dispensation is now ended, Heb. 8, 13. *In that he saith, a New Testament, he hath abrogated the Old.*

[**New Testament**] The Couenant of God, in regarde of the dispensation of it vnder the Gospel, by Christ, towards Christian people, without such Types and Prophecies. Also with few Ceremonies, and with much more cleerenesse and fuller reuelation of the

the truth, and more plentifull graces of the Spirit, to endure alwayes new, and the same, to the end of the world. Ier. 31, 33, 34. Acts 2, 17, 18. This diuers manner of administration and deliuey of the Couenant or Testament, causeth it, that beeing but one in substance, (to wit, saluation by faith in Christ) yet it is called Olde and New Testament, as if it were two. Heb. 8, 8, 9, 10. *See Couenant.*

[**Two Testaments**] Two types, and figures to shaddow forth in some sort, and to represent the two Couenants of grace and works. Gal. 4, 24. *For these are the two Testaments, the one, &c.* *Agar* & with her sonne *Ismael* was abiding in *Arabia*, doth represent the Legall Couenant, (or of the Law) which was published in *Sinai* a mountaine of *Arabia*; and striketh the hearts of sinners with a seruile feare, because none can keepe it, and it threatneth eternall death to all that breake it. Therefore such as trusted in the Ceremonies and works of the Law, done by their owne strength, are lyable to the curse and cast out of the family or Church of God, (as *Agar* and *Ismael* out of *Abraham*'s house) that they neuer enjoy the inheritance of the life which is eternall. But *Sarah*, who not by naturall strength y^e she lacked,

but by vertue of Gods promise begot *Isaac* of *Abraham*; she represents the Euangelical couenant, or promise of grace, wherein, such as freely be gotten of the Spirit, doe put their trust, and are thereby Iustified and become inheritour of heauen, as *Isaac* the Sonne of the promise, enjoyed his Fathers inheritance. These two Couenants beeing weighed in the ballance of false Apostles, who ascribed part of saluation to the workes of the Law, or of the Pharisees, who imbraced the Law instead of Christ, then these Couenants are not onely two, but flat contrary to themselves: whence ariseth the conclusion set down by the Apostle, Gal. 5, 2, 4. *Christ profiteth you nothing, yee are fallen from grace, if you bee iustified by the Law, &c.*

New Testament hath commonly one of these three acceptions: first, Reconciliation of all elect sinners with God, thorough the blood of Christ. Secondly, the doctrine which teacheth agreement, either by voice or writing. Thirdly, the Cup in the Lords Supper, which sealeth this reconciliation. Math. 26, 26, 27. 2. Cor. 3, 6.

In Testaments diuine and humane, there be examples of vnproper and figurative speeches. See Gene. 17, ver. 11, 12.

Q q. 3 Math.

Note.

Note.

Math. 26, 27. Gen. 49. Deut. 33. 2. Sam. 23. 1. Kings 2. 1. Math. 2. Tob. 4.

[**To Testifie**] To beare witness of any person or thing, by word or worke. 1. Iohn 5, 9. *Which he Testified of his Son.*

[**Testimony**] The whole Scripture or word of GOD. Psal. 19, 7. *The Testimony of the Lord is sure, and giveth wisdom unto the simple.* The worde of God is called a Testimony, because it containeth Articles of the Testament or Covenant, both on Gods part and ours; witnessing his good will to vs, and our duty to him, what good he meanes vs, and what dutie wee should do to him. Sometime this word [*Testimony*] signifies doctrine, agreeable to the word. 2. Thess. 1, 10. Gods Law hath this name not for the former reason onely, but also for the contestation and earnest charge concerning it.

2 The word of precepts and commandments, which are witnesses of Gods wil what he would haue vs do. Psal. 119 2. *Blessed are they which keep his Testimonies.* Psal. 25, 9.

3 The Arke, because the Testimonies were kept in it. Exo. 16, 34. *So Aaren laid it before the Testimony.* Numb. 7, 89. Exod. 25, 21. Also it signifieth the Tabernacle wherein y^e Ark was.

4 A good report from others,

witnessing well. 2 Timot. 1, 8. Acts 16, 2. Either Christ or his Gospel which testifieth of him. 1. Tim. 2, 6.

5 The two Tables of Stone wherein the Law was written. Ezod. 40, 20. *And hee took and put the testimony in the Arke.* Exodus 25, 16, 21. and 31, 18.

[**To binde the Testimony.**] To wrap and fould vp the volume and roule wherein was written, as verse 23. the testimonie of God touching his defence of *Iuda*, against the two Kings of *Syria* and *Israel*, lest it should bee any more in the sight of a people which made but a mocke and scorne at it. Esay 8, 16.

[**Arke of Testimonie.**] A Chest, wherein were put the 2. Tables of Stone containyng y^e Lawe, which is the Testimony of his will. Exodus 30, 6. *After thou shalt set it before the vail that is neere the Arke of the Testimony.* Also God did there vnto giue his people visible Testimonies of his presence. The putting of the Testimonie or two Tables of the Covenant into the Arke, Exodus 25, 21: this signified that Christ was the end of the Law. Rom. 10, 4. And had Testimony from it. Rom. 3, 21, 22, 23. And that God wil not accept of any our obedience of the Law, vnlesse the blemishes of our sinnes, & the wants of our obedience be hid

hid & purged by Christ, whereupon he is called y^e propitiatioⁿ of our sins. 1 Iohn 2, 2. Whereas without the Ark (yet before it) were put and set a golden pot, Hebr. 9, 4. which had the hidden Manna. Exod. 16, 33, 34 and Aarens rodde which had budded. Numb. 17, 8, 10: The former signifieth the glory of eternall life hidden in Christ, as Reuel. 2, 17. The latter, that they were daily to be destroyed for their rebellions, vnlesse they were forgiven and couered by Christ.

T H

[**Thanksgiuing**] An acknowledging and confessing with gladnesse, of the benefits and deliuerances of God, both towards our selues and others, to the praise of his name. 1 Tim. 2 2. *Let supplication, and prayer, & thanksgiuing, be made for al men.* 1 Thes. 1, 4. Thanksgiuing hath in it. 1. Remembrance of the good done to vs. 2. Mention of it. 3. Confessing God to be the Author & giuer of it. 4. Cheerfulness, being glad of an occasion to praise him, and doing it gladly, with ioy.

[**To Thanke.**] To acknowledge a benefit, and to recompence a gift freely giuen. Luke 17, 9. *Doth he thanke that seruant?* In thankfulness to men, there must bee trueth in

confessing a kindenesse received, and iustice in requiting it as we may.

[**That**] The excellencie of some particular person or thing, good or euill, as y^e light, That Son of God, That Lambe of God, That life, That Antichrist, &c. That notable aduersary of Christ. 2 Thessal. 2, 3. *That Man of sinne*; that is, That most notorious sinner, exceeding all other in sinne. Oftentime [*That*] is read without any Emphasis, only to note some ordinary thing, or some person.

This particle [*That*] doeth often signifie the impulsue or finall cause of Gods counsels and workes, or of mens purposes and doings, as Romanes 2, 4. and Chapter 9, 23. and chapter 11, 32. and chapter 9, 17. In these places the end or marke propounded vnto the actions of God, are poynted at. Also Romanes 10, 1. *That they might be saved.* Not the euent but the end and scope at which *Paul* his prayers aymed is declared: but sometime [*That*] noteth the scope of Gods purpose and the euent, and what falleth out, or followed of some foregoing matter, by the course of Gods providence. As Roman. 11, 11. *Haue they stumbled that they should fall?* & Rom. 11, 31 *That they also may obtaine mercy*: Of these texts the meanings is that

the Gentiles being called to Christ, this euent by Gods appointment, will follow of it at the length, euen the vocation of the Iewes, being prouoked to desire and seeke the like grace by emulation of the beleeuing Gentiles. Lastly, euen the meanes leading to the end, are in this particule [That] designed, as Ephes. 1, 4. *Chosen that we should be holy.* If this obseruation bee well heeded, it will helpe to the due interpretation of many places of scripture, and giue light to manie weighty matters.

[**Theft, or stealing**] The withholding of that which is another mans, against the owners will; the drawing vnto vs other mens good by iniury, or not distributing that which is our owne when neede requires. Hos. 4, 2. *By swearing & lying, killing and stealing.* Exod. 20, 15. *Thou shalt not steale.* All manner of wrong done to our selues, in respect of our owne substance, or to the substance of others, is stealing.

[**Theefe**] One that taketh to himselfe the goodes of other men, without the priuie of the owner. Prou. 6, 30. *Men do not despise a Theefe which stealeth to satisfie his soule.*

2 One, that dealeth vnrighteously in his owne Temporall goods, or spirituall giftes, by keeping in and hiding them

from such, to whom wee owe them by vertue of our calling: or one, who behaues himselfe vnjustly in other mens goodes, impairing them, eyther by deceite or violence, as Iohn chap. 12. verse 6. 1 Cor. chap. 6. verse 10. *Theeues, extortioners.*

3 A Seducer, which by corrupt glosses, and false interpretations, steales from Gods Church of God the true meaning and doctrine of the Scripture; so spoiling soules, as Theeues spoile mens bodies. Iohn 10. verse 8. *All which came before mee, are Theeues, &c.* Hosea 6, verse 9.

4 Hypocrites, which vnder shew of piety, seeke their owne gaine with the losse of others. Math. 22, 13. *Ye haue made it a den of Theeues.*

[**As a Theefe**] Suddenly, as Theeues vse to doe, comming at such an houre as they are not looked for. 1 Theff. 5. ver. 24. *As a Theefe in the Night.* This pertaineth to the wicked, not vnto the godly, who are watchfull continually, looking and preparing for that great day. See Mathew 24, 42, 43, 44. Luke 12, 39, 40. and 21, 34, 35.

[**Then**] That a thing is so, or seeing it is so. Roman. 6, 1. also 7, verse 7. *What shall we say Then?*

2 Some certain time where-
in

in something was done. Math. 4, 1. *Then was Iesus ledde aside.* And elsewhere often it is thus taken, for to note a certaine time.

3 Therefore, and it is a note of an inference or conclusion, gathered from some premises. Rom. 8, 1. *Now Then there is no condemnation.*

[**Wherefore**] Sometime a precedent cause of that which is inferred. Rom. 8, 1. Roman. 3, 28. Rom. 2, 1. In these & such like places this particule is Argumentatiue, and inferreth the effect from the cause.

2 The end, order, and sequele of a matter. 2 Kings 22, 19, 20. Gen. 22, 16. Phil. 2, 9. Roman. 14, 9. *Therefore* (or to this end) *Christ dyed, &c.* Here is noted onely the consequent, or what in order did followe the humiliation and death of Christ, to wit, his exaltation, and manifestation of his Godhead, also his dominion ouer his Church, as is plainly to be seene by Luke 24, 46. 1 Pet. 1, 11. They doe erre then, which would by these and such like places conclude, that Christ merited in his obedience and passion, something to and for himself, to whom all good was due, euen from the time of his vnion: when his manhoode at his conception, was knit vnseparably vnto the person of the Son of God, then was he Lord

of all, euen as man, & had right to eternall glory. Also by Scripture cleerly proueth, that what foeuer Christ did or suffered, was for vs, not for himself; for that had obscured his grace towards his members, if hee had cometo deserue ought for himselfe.

[**Theraphim**] An Image, made in the likenesse of a man: and all instruments. belonging to false religion, Iudg. 17, v. 5. *Made an Ephod and Theraphim.*

[**Thing**] Some reall substance or quality, either good or euill. Ephesians chapter 1. verse 11. *Which doeth worke all Things after the Counsell of his Will.*

2 Some worde spoken of God, touching that which was after to be done, Luke 1, verse 37. *With God shall nothing be impossible.* In the Greeke Text it is read, no word shall bee impossible.

3 The doctrine of the gospel Acts 17, 32. *Wee will heare thee againe of this Thing.*

[**To thinke any Thing**] To conceiue or haue in our mindes a good thought, pertaining to saluation. 2 Cor. 3, 5. *Not that we are sufficient of our selues to thinke any thing, as of our selues: where then is the naturall power of will to choose and embrace good things, seeing wee lacke power and wil to thinke wel.*

2 To

*Thigh) putting
hand vnder it
if the man is
an old man
47 29 in
subjecte
to his wife
1 Peter 3, 7
because of
fleshly nature
is, and is placed
in his wife, as
his head, as
his 48, 20
and 8 30 This
has been
Iudith and
ans his*

2 To iudge, and certainly determine. 1 Corinth. 7, verse last. *I thinke I haue the Spirit of God.*

3 To make our Thoughtes knowne by boasting and glorying. Math. 3, 9. *Thinke not to say in your hearts.*

4 To deuise or imagine. 1 Cor. 13, 5.

[These things] The finnes and punishments of the Israelites living in the wilderness. 1 Cor. 10, 6.

[Great things] Very precious and excellent benefices, as freedom from all those evils, which the captiuitie in Babylon brought with it; liberty of body, goods, country, & conscience, being restored to the pure worshippe of God in his Temple, restitution of Citie & Temple, &c. Psalme 126, 2, 3. These were great things, not onely for the matter of the benefices, but for the manner of bestowing them, which was incredible and vnwoonred, as verse 1. & for the persons who were the receyuers, being Wormes and miserable sinners lesse then the least thing, and worse then the worst things.

[In all good Things] Of all his goods and substance, according to his owne ability, and the necessity of the Teacher. Gal. 6, 6.

[Thirst] To desire drink, out of a feeling of the want there-

of by some naturall drought or drinesse. Iohn 19, verse 28. *I Thirst.*

2 Verie earnestly to desire and long for Christ and his spirituall graces, out of a sense of our finnes and miseries, Math. chapt. 5, verse 6. Iohn 7, verse 37. *If any Man Thirst, &c.* Esay 55, 1. *Ho, euerie one that Thirsteth, come.*

[No Thirst no more] To finde all contentment and satisfaction to our soules in Christ onely, without seeking further for it, then in him alone. Iohn 6, 35. *He that beleeueth in mee, shall thirst no more.*

[Thou] Whosoever thou art, without difference of sex, condition, nation, &c. Exod. 20, 3, 4, 5, 7, 8, &c. Rom. 10, 10. *If thou beleeue, &c.* Gal. 4, 7. *Thou art no more a Seruant, &c.* And the like is often elsewhere, to teach y^e the commandments and promises of God belong not onely to the whole Company of beleeuers, and congregation of Gods people generally, but particularly to euery one without exception, Which meeteth with that corruption too too common, to put & putt off from our selues to others, things commonly and vniuersally spoken.

[Thought] The least motion and stirring of our minde: which, when it is by the holic ghost made agreeable to Gods word

word, the it is a good thought; but if the motion be from our corrupt hart, and be disagreeable to the word, then it is an euill thought, whatsoeuer good pretence it haue. Math. 15, 19. *For out of the heart, comes euill Thoughts.*

2 Our counsels, touching matters to bee done, or not done. Psal. 146, ver. 4. *Then his Thoughts perish.*

3 The griefe of an afflicted mind. Psal. 94, 14. *Amidst the Thoughts of my heart, thy comforts haue refreshed my soule.*

4 Reasoning inwardly in y^e soule. Luke 9, 46, 47. *When Iesus sawe the Thoughtes of their hearts.*

5 Purpose ioyned with induor. Gen. 50, 20. *When you Thought to do me euill.*

6 Carking, or immoderate care, or care with anxiety. Mat. 6, 31. *Take no Thought.* Mat. 10, 19. *Take no Thought what yee speake.*

[Referred to God] 7 The will, counsell, purpose, or decree of god, touching al things which he will do, or not doe. Psal. 33, 11. *The Thoughts of his heart shall stand for euer.* It doth sometime signifie Gods disposition, when his purpose is executed and brought vnto effect. As Ge. 50, 20. *But God Thought, &c.* So Tremel. translates it.

[Thousand yeares] The space

often hundred yeares.

2 An exceeding large space of time, a finite number being put for an indefinite. Psal. 90, 4. *A Thousand yeares is but as yesterday, when it is past.* 2 Peter 3, verse 8. *A Thousand yeares as one day.*

[Thyough or by, in the doctrine of Justification] The chief efficient cause, to wit, y^e grace and free fauour of God. Rom. 3, 24. *We are Iustified freely, by, or Through his grace.*

2 The outward meritorious cause, to wit, Christ Iesus our Redeemer. Rom. 2, ver. 24. *Through the Redemption which is in Christ.* Ephes. 1, 17. *Through his blood.*

3 The inward instrumental cause, to wit, our Faith. Rom. 3, 28. *We are Iustified thorough Faith, without the workes of the Law.* Verse 25. *Through faith in his blood.*

4 The signes and fruites of our iustification, to wit, good workes. Iames 2, 21. *Was not Abraham Iustified thorough Workes?*

[Thyough all, and in you all] The supreme gouernment ouer his whole Church, & reaching or passing through vnto euery member thereof, together with the most neere coniunction, which the faithfull haue with God by Christ: all which he doth violate, whofoeuer violateth Christian charitic

ty and peace. Ephes. 4, 6. *Which is aboue you all, and through all, and in you all.*

[**Thorough bearing of Children**] That in this conditiō of bearing, bringing forth, and bringing vp Children (which by Gods owne sentence, Gen. 3. hath much bitter sorrow & paine ioyned with it, as a fruite of the first Sinne) yet there is this comfort left vnto women to sweeten this misery & ease their heavy burthen, that it shall not hinder their saluation; if vnder such waight of punishment, like belecuing persons their faith shine forth resting on Gods promises, and shewing it by loue to others, & by holy and modest behauiour in themselves. 1. Tim. 2, 15. *Thorough bearing of Children she shall be saved, if they, &c.* This relative particle [**They**] must be referred (as to antecedent) not to Children, but to women of whose dury he speaketh generally, (it beeing vsuall in Scriptures to change one number and person into another.)

[**Thorough the Law**] By the works of the Law as they are done by vs: or vpon condition of fulfilling the Law by our owne strength. Rom. 4. 13.

[**Thorough him**] By his administration or powerfull gouernement. Rom. 11, 36. *Thorough him are all things.*

[**Thorny ground**] An heart

stuffed with the cares of this world, which choake the seed of the word, as thornes choake the Corne springing out of the ground. Mathew, chapter 13. verse 22. *That which fell among st Thorns, or thorny ground.*

[**Threatning**] A denunciation of some iudgement, temporall or eternall from God.

2 Hard and cruell speeches from one man to another. Acts, chapter 14, verse 17. *Let vs threaten and charge them.* 1. Peter, chapter 2, verse 23. *When he suffered, be Threatened not.*

[**To Thresh**] To beate corne out of the huskes with the strokes of a flaile, or other instrument made for that purpose. Leuiticus, chapter 26, verse 5. 1. Corinthians, chapt. 9, verse 10. *Thus men Thresh wheate, &c.*

2 To punish Gods enemies with plagues and calamities, as it were with sore strokes of Gods reuenging hand. Esay, chapt. 25, verse 10. *Moab shall be Threshed.* Thus God Thresheth in anger.

3 To exercise Gods people with chastisements and corrections for sinne, sifting & trying them, as when corne is beating out of the huske by Threshing. Esay, chapter 21, verse 10. *O thou whom I doe Thresh, or, O thou my Threshing.* Thus God Thresheth in mercy.

4 To

4 To execute extreame cruelty towards Gods church. Amos chapt. 1. verse 3. *They haue Threshed Gilead with instruments of Iron.* Such Instruments were wont to bee applied for punishing obstinate Rebelles. 2 Samuel 12, verse 31. Thus Tyrants Thresh the godly.

[**To Thresh the Mountaines**] To destroy and afflict greeduously, euen strong & mightie enemies. Esay chap. 41. Verse 15. *Thou shalt Thresh the Mountaines, and bring them to powder.*

[**Throne**] A high seate, full of Maiestie and Glory, fit for earthly Kings or Iudges, as 1. Kings 10. verse 18. *Then the King made a great Throne of Iuorie, and the Throne had sixe steppes.* Also it signifieth kingdoms and dominions. Daniel 7, 9.

2 Some visible token or representation of Gods power and Maiesty. Reuelation 4. ver. 9. *They gaue honour to him that sat on the Throne.* A Metaphor. Esay 6, verse 1. which is applied vnto Christ. Iohn 12. verses 20, 29.

[**Thunder**] A great noyse and sound caused in the clouds by the breaking out of hot and dry exhalations, beating against the edge of the Clowd. Psalme 18, verse 13. *The Lord Thundered in the Heauen.* Exo-

dus 19, 16. *There were Thunderings and Lightnings.* Thunder, is a witnesse of Gods power, and serueth to strike terror and feare in men, that the Godlie may be humbled, and the better subdued vnto God; & the wicked confounded and lesse without excuse.

T.

I.

[**Time**] Some certain space, as houre, day, weeke, yeare, &c. Daniel 2, 21. *Hee changeth the Times and seasons.* And let his portion be among the Beastes, till seauen Times passe ouer him, that is, seauen yeares. Exodus 2. verse 23. Daniel 4, verse 16 and 11, 13. Seuen Times for seuen yeares.

2 Terme, period, and shutting vp of ones life. Psalme 31, 15. *My Times are in thy handes, O Lord.*

3 Opportunity, or fit and conuenient season for to doe things in. Iohn 7, 6. *My Time is not yet come.* Acts 1, ver. 7. *The Times and seasons.*

4 The whole rearme or space which a man liueth. Psal. 90, verse 10. *The Time of our life is threescore yeares and ten, &c.*

[**To obserue Times**] To please Religion, pleasing of God, merit of saluation in keeping holy dayes, moneths, yeares, times,

pie-

prescribed in *Moses*, as though after the death and ascension of our Lord, (whereat their date expired) they were still in force, contrary to that which *Paul* had taught the Galathians, chap. 4. 10. *Ye observe Times and yeares.*

[**To change Times**] To bee the author of the alteration of estates and kingdoms, which continue so long as GOD appoints. Dan. 2. 21.

[**Time and times, and part of time**] Three yeares, and ten dayes. Dan. 7. 25. *And they shal be giuen into his handes, untill a Time and times, and the diuiding or part of Time.* See Mat. chap. 4. ver. 52.

[**Tithes**] The tenth part of our goods. Deut. 14. 28. Heb. 7. verse 8. *Men that did receyue Tythes.*

Tythes, were a tenth part of all one had offered to God, and to his seruice, which *Iacob* vowed to do. Gen. 28. 22. and *Abraham* paid to *Melchizedek*, Gen. 14. 20. Heereof some part at least was offered in Sacrifice, Numb. 18. 24. A shadowe and figure, as other oblations were, figuring Christ. The equi-ty is, out of our goodes to minister sufficiency to Pastors and poore. Gal. 6. 6. 1 Cor. 9. 11. Tithes (as first Fruites of Corne and Cattle) the sanctifying of the rest to their vse. Deut. 26. 15. and secondly, a

thankfull remembrance of Gods benefites. Genesis 28. v. 22.

[**To**] The meanes that leade to the end. Ephe. 2. 11. *Created To good workes.* It signifieth by or through. 2 Timothy 2. ver. 25.

1 The end and finall cause. Rom. 9. 22. *Prepared to destruction.* 1 Thess. 5. 9. *Appointed to Salvation.* Ephe. 1. 6. *To the praise of his grace.*

[**To himselfe**] To the glory of his grace. Ephe. 1. 5. *Predestinated vs to himselfe*, that is, to the praise of his glorious grace. This is the vtmost finall cause of free election to life: as the saluation of the elect is the nearest end thereof. See Ephe. 1. 6. 12. 14.

[**To day**] All the time, that the doctrine of Grace is preached. Psal. 95. 7. *To day if ye wil beare his voyce.*

[**To the Lord**] To the praise and glory of the Lord. Ephe. 5. 19. *Singing to the Lord.*

2 Sincerely, as one that hath to deale with the Lorde, the searcher of hearts & reins. Eph. 5. 22. *Submit to your Husbands, as to the Lord*, that is, for his sake, with vnsained hearts put your selues vnder the rule of your husbands, obeying them in such causes as hee approueth.

[**To morrow**] Time to come. Math. 6. v. 34. *Care not then for*

to Morrow.

[**Together**] Alone, without other. Thus sometime the Hebrew [*Iachad*] signifieth. Iob 34. 20. Ezra 4. 3.

2 Wholly, or euerie whit. Iob. 10. 8.

3 Together, or in one. Psal. 2. 2. All these significations agree to this word vsed in Psal. 33. 12. For God onely & wholly formeth euery mans heart and spirit. Zach. 12. 1. Heb. 12. 9. Numb. 16. 22.

[**Tongue**] The principal instrument of speech. Psal. 45. 1. *My Tongue is the pen of a ready Writer.* Iames 3. 5. *The Tongue is a little member.*

2 Speech it selfe. Iames 3. 6. *The Tongue is fire.* Ier. 18. 18. *Smite him with the Tongue.* A **petoning** of the cause for the effect.

3 Strange language, or the gift of speaking with a strange language. 1 Cor. 14. verse 2. *He that speaketh a Tongue,* 1 Cor 13. 8.

[**Tongue of fire**] A flame, & is like a tongue in forme, and in effect, for it licketh vp as a tongue doeth; so Gods wrath shall consume the wicked. Esa. 5. 24.

[**Deceitfull Tongue**] A tongue uttering crafty and guilefull words. Psal. 52. 4. *Thou lonest all words that may destroy.* O **deceitfull Tongue**, that is, a man speaking deceit with his

Tongue.

[**Double Tonged**] Such as say one thing sitting, and another thing standing: Lyars which vary in their reports. 1 Tim. 3. 8.

[**Tongue imagineth mischief**] The Tongue to bee the Instrument to utter that mischeefe which the heart hath thought and imagined. Psalme 52. ver. 2. *Thy Tongue imagineth Mischeefe.*

[**Tongue of the Learned**] That singular skill which Christ had in his own person, aboue measure, and which he gaue to his Ministers (according to measure) that they might knowe how to comfort and pacifie afflicted consciences. Esay 50. 4. *The Lord hath giuen me a tongue of the Learned.*

[**Tongues of men & Angels**] Such an excellent facultie of speech, as might not onely become men, but euen the Angels if they could speake; yet were it nothing worth, vnlesse it were employed (thorough loue) vnto the edification of others. 1 Cor. 13. 1. *If I could speake with the Tongue of Men and Angels, and had not Lowe, I were as sounding Brasse, & tinkling Cymball.* An **Hyperbole**.

[**To smite with the tongue**] To utter malicious and slanderous words, which hurt a mans name (as blowes or strokes hurt a mans body.) Ier. 18. 18.

Let vs smite him with the tongue.
Metaphor.

[To Touch] To feel a thing lightly with the finger. Luk. 8, 44. *She touched the hemme of his Garment.*

2 To hurt or offer the least violence. Psal. 105, 15. *Touch not mine anointed, doe my Prophets no harme.*

3 To refresh and strengthen one which is weake. Dan. 8, 8. 1 Kings 15, 5, 7.

[Tophet] A large and wide place neere vnto Hierusalem, where Iewish idolaters (after the manner of the Ammonites) burned their children, and offered them vp vnto the idol Moloch, set vp in this Tophet, being in the valley of Hinnom: as wee may reade, 2 Kings 23, 10. Ier. 7, 31. Also Ier. 19, 2. 2 Chron. 28, 3. King Ahas burnt his Children in Tophet.

2 A place appointed for destruction, where God would giue a famous overthrow openly in the sight and knowledge of his Church, vnto the fierce and mighty King of Babylon, for his exceeding cruelty against the people of God. Esay 30, 33. *Tophet is prepared of olde.* Whereas som expound this of hell, it is not properly a description of hell, but by allusion: for Tophet carryeth a resemblance of hell, in three things; 1. for the ampleness or largeness of the place. 2.

& the horrible crying of burned and tormented children. 3. also for the sharpnesse of the paines.

T.

R.

[Tradition] A doctrine, first delivered from GOD by speech, and written downe afterwards in his booke for the use of the Church. 1 Cor. 11, 2. *And keepe the ordinances (or Tradition) for so it is in the originall.* This is a writtē Tradition, wee are bound to beleue this absolutely. Of such Paul speaks. 2 Thess. 2, 15. & chap. 3, 6.

2 An humane ordinance, not written in the worde, but deliuered from man to man. Mat. 23, 2. *The Tradition of the elders.* Tradition so taken, is either good or euil, according to the subiect, matter, and intention of men. This is an unwritten Tradition. This wee must beleue conditionally, as it agreeth with the worde, but Popish superstitions contrarie to the word, are to be abhorred of vs.

[Tradition of the Fathers] Such ordinances as his Ancestors had receiued from God, and embraced; of the which, Paul was an earnest maintainer and follower, euen while hee was a Pharisee, but without repentance and faith in Christ.

Phil.

Phil. 3, 6. Galath. 1, 4. *Being zealous of the Tradition of their Fathers.*

[Transgression] That which goes beyond, and exceeds due bounds and limits.

2 Euery sinne, small and great. 1 Iohn 3, 4. *Transgression of the Law is sinne.* Heb. 2, 2. Sinne is called Transgression, because it exceeds the bounds and markes which God by his Law hath appointed vnto vs, for the moderating of our desires and actions.

3 The wickednesse of the Iewes betraying and denying Christ before Pilate, and deliuering him to be crucified. Esay 53, verse 8. Acts 2, 2. and 3, 13.

[Because of Transgressions.] To shew and manifest our sins, & in the sight & feeling thereof to bee driuen to looke vnto Christ, to be saued by his onely grace, and no otherwise. Galathians chap. 3, verse 19. *It was added because of Transgressions.*

[Tranaille] Journeying or passing on foote, or by horse, from place to place.

2 The paine of child birth. 1 Thessal. 5, 3. *As tranaille vpon a woman with childe.*

3 Troubles, dangers and euilles, which happen in ones journey. Exodus 18, 8, *Hee told all the Tranaille that happened vnto them.*

[To Tranaille in birth againe] To seeke, and with great grief of heart (like to that of Women which tranaille) to labour and strue to recouer or reuoke the Galathians to that truth of the Gospell, from which they were salu since their first birth, by Paul his preaching. Gala. 4, 19. A Metaphor from women great with childe.

[Treasure] Some earthly thing of price, which men make great account of, and therefore lay it vpp till afterward. Math. 6, ver. 19, 21. *Lay not up Treasure for your selfe in Earth.* Math. 13, 44. An earthly treasure.

2 The wholesome precious Doctrine of the word. 2 Cor. 4, 7. *Wee haue this Treasure in earthly vessels.* Metaphor. An heauenly Treasure.

3 Euerlasting life, with the graces and good workes that leade thither, and shalbe there freely rewarded. Math. 6, 20. *Lay up Treasures for yourselues in heauen.* When Christians do carefully imploy their graces, studying to abound in good workes, they doe heerein treasure and hoord vp ioyes, in life which is heauenly & euerlasting.

[Good and euill Treasures] The abundance, either of graces or vices, stored vp in the hearts of men, good and euill to bee vented and vttered.

R

red

tered by their Tongues. Luke 6, 46. *A good man, out of the good treasure of his heart, bringeth forth good things, &c.*

[**To Treasure up**] To gather together into one heap. Rom. 2, 5. *See treasure up vengeance against the day of vengeance.* The meaning is, that wicked men by continuing in sin, heap and stacke vp punishment, euen as worldly men do heape vp and gather treasure.

[**Translated**] Taken away from the conuersation of men without sence of death, removed whole into Heauen, as *Enoch* and *Elias* were. Hebrues 11. verse 5. *By Faith Enoch was Translated.* Genesis chapter 5. verse 24. *God tooke him.* Which phrase, though it bee sometime applyed to the reception of the soule, as *Ezechiel* 24, verse 16. *Jonas* 4. verse 3. yet it is fitted in Scripture to the assumption of the whole man from hence to Heauen. I see no more absurdity why the bodies of some may not be receyued into heauen before Christ, then the soules of all the Saints which departed before his death. For whereas Christ is called the first fruites of them that sleepe, it will not prooue that Christ did first of all other in bodye ascend to heauen, but that his resurrection is the cause of ours to eternall life; as the blessing and vse

of the residue of Fruitcs did depend vpon the benediction of the first fruitcs. That place in the Hebrewes, will teach onely this, that by his Flesh crucified, he merited and purchased the opening of Heauen to all that euer entred; not that his bodye came there before all other bodyes. Sure it is, that both *Moses* and *Elias* were aliue in Mount *Tabor*, the Translating of whose bodies was a comfortable pledge to all the holyc Fathers of the future Resurrection of all the faithfull. If their bodies which rose at the Resurrection of Christ, were taken vppe into Heauen before his owne Ascension, why not those of *Enoch*, *Elias*, and *Moses*?

[**Transubstantiation**] A change of one substance into another, as of bread into the body of Christ; of Wine into the bloud of Christ, according to that monstrous Doctrine of Popery. and contrarie to the wholesome wordes of Christ, which teach, Sacraments to be not the things themselves whereof they be but Pledges and Seales.

[**Not to Trauaile**] To be depriued of all her people, wherein shee abounded. *Esay* 23, 24.

[**Tree**] A Plant, growne vp to a great height and measure.

2 Eue-

2 Euery person, man or woman, good or bad. Mat. 3, 10. *Euery tree that bringeth not forth good Fruite. Metaphor.*

3 Souldiers of the King of *Asshur*. *Esay* 10, 19.

[**Corrupt Trees**] Vngodly persons, that are vnfruitfull and good for nothing, like to rotten and dead Trees. *Iude* 12. *Corrupt Trees, and without fruite.*

[**Tree of knowledge of good and euill**] The miserable experience of good lost, and of euill which should come vpon *Adam* and *Eue*, and al mankind, by breaking Gods commandement, in eating of that Tree, which was forbidden them to eate of. *Gen.* 2, 9. *The Tree of Knowledge of Good and euill.*

[**Many Trees**] A multitude of people to be refreshed with the spirituall water of *y* word. *Ezechiel* ch. 47, verse 7. *At the brinke of the Riner were very many Trees.*

[**Tree of Life.**] That happie life that *Adam* receyued of God by Creation, wherein he was to be confirmed, by eating the Tree of Life, which was appointed to bee a Sacrament thereof. *Gen.* 2, 9. *& the Tree of Life in the middle of the Garden.*

2 Christ Iesus, who himself is the eternall life, and from whom the faithfull receyue it.

Reue. 22, 2. *Was the Tree of life.*

[**Tree planted by the Riuers** &c] A faithfull person, ingrafted into Christ, to bee made one with him by regeneration, and to becom fruitfull in good workes. *Psal.* 1, 3. *Hee shall bee like to a Tree planted by the Riuers of Water.*

[**Trees of Righteousnes**] Righteous Men and Women, who being iustified by Faith in Christ, do liue righteously, & bring forth much good fruitcs. *Esay* 61, verse 3. *That they may be called the Trees of righteousness.*

[**Trespasse**] An hurt done to our Neighbour in his estate, name, or person. *Numb.* 5, 6. *Leuit.* 6, 2, 4. *Mathew* 6. 15. *If you do not forgive men their trespasses.*

2 Any sinne or offence, either against God or man. *Mat.* 16, 15. *Neither will your Father forgive you your Trespases.* This word [Trespasse] according to the Hebrew word, signifyeth seditions, iniquities, defections done purposely and disloyally, and therefore be heinous and criminall, it is more then sinne, as may bee gathered by *Gen.* 31, verse 36. *Exodus* ch. 34. verse 7. and *Iob* 34. ver. 37. hee addeth Trespasse to sinne. *Psal.* 5, 10.

[**Feare and trembling**] Not that perplexed feare & horror of damnation, which Wicked

R r 2 men

Note.

men haue; but the awe of sinning against God, and reuerend dread of his Maiesty, which holdeth the godlie alwayes conuerfant in Good workes, till they come to the end of their race, and attayne the goale of saluation. Philipians chapter 2. verse 13. *Work out, or make an end of your saluation, with Feare and with Trembling.*

Note.

Hence there is no helpe at all for the Papists, against the infallible certainty of saluation by faith, which dooth well admit (as companion and a fruite) a godly feare and trembling at sinne, (a feare of humility:) but quite shutteth out that seruile feare of beeing damned, (a feare of distrust.) See 1. Iohn 4, 18. *Perfect loue casts out feare.*

[To Try] To search, examine, and prooue euery thing, to finde out what is good, what euill; what true, what false; that we may embrace the one, and eschew the other. 1. Theff. 5, 22. *Try all things.* 1. Iohn 4, 1. *Try the Spirits.*

2 To looke into one neerely, to take knowledge of him, and his cause. Psal. 26, 2. *Proue me, Try me, O Lord.*

[Tribes] The posterity of the twelue sonnes of Israel. Ps. 78, 55. These were cald [Tribes] after the Romane name, where at first the whole multitude

was diuided into three parts, thereof called Tribes: but the Hebrew name signifies stanges, or rodde, as growing out of one stocke or tree; and these Tribes were 12. Numbers 13, 3, 5, 16.

[Triall of Faith] Afflictions which are sent of G.O.D, for tryall and prooffe of our faith, as gold is tried in fire. 1. Pet. 1, 7. *The triall of your faith beeing much more precious then Gold.* Iob 23, 10.

[Fiery Triall] Most sharpe, bitter, and greuous afflictions. 1. Pet. chapr. 4, verse 12. *Thinke it not strange, concerning the fiery Triall.*

[Tried] One vpon Triall found faithfull, Iames, chapr. 1, verse 12.

[Tribulation] A temporal affliction in this life, eyther inward to the soule, or outward to the body. Rom. 5, 4. *Wee reioyce in Tribulations.* This some time hapneth for triall, sometime is a fore-runner of Hell.

2 Parte of that eternall paine & torment, reserued for the wicked in Hell. Rom. 2, 9. *Tribulation and anguish shall bee vpon the Soule of euery man that doth euill.*

[Tribute] A summe of money paide vnto Princes (for their better maintenance) according to the proportion of mens substance. Rom. 13, 6. *For this cause yee pay Tribute.*

How-

Note.

Howsoever the two Greeke words, *φορος*, and *τελος*, vsed by the Apostle, and englished by our Translators, Tribute, and Custome, bee confounded by some learned men, as *Synonima* and equiualent: or of one signification and force, yet being heere by a particle disiunctiue distinguished, I iudge with other iudicious expositours, that they signifie two kindes of payments, one laid vpon the person which is properly *τελος*, or pollmony (Custome heere) because men were taxed by the poll, and paid man by man, as Math. 17, 25. The other laid vpon mens substance moouable, as Merchandise, or vnmoouable, as Lands; this is *φορος*, (Tribute) because men were wont to bring it into the Kings Treasure, or because it was paide of commodities brought in. Thus with vs there be two kindes of payments, the first cald Subsidies, Tenths, Fiftenths, laide vpon men according to ability: the second is Impost, or Custome due for Trafficke, arising by exportation, and importation. Note further, that among the Romans, Tribute was paide to the *Quaestores*, or publike Treasureis: Custome to Publicans or Customers: feare was due to Officers of Iustice, as Iudges, Presidents, Sericants, &c. Honour to the Emperor or King. 1. Pet.

2, verse 17.

[Trinity] The distinction of the persons, in the vnity of the God-head; one & the selfe same God in Essence, beeing for substance three; to wit, the Father, the Sonne, and the Holy Ghost. 1. Iohn 5, 7. *And these three are one.*

How three, remaining three, may yet be one; and one abiding one, be three, and all this at once. This is a mystery, rather to bee religiously adored then curiously searched into; requiring rather faith to beleue, then reason to comprehend and iudge it.

[To Trouble] To driue or thrust one from his owne station or seat, and thereby disquiet him.

2 To transport and carry Christian professors from that inward tranquillity and rest which they finde by staying vpon Christ alone, by preaching of the Law, and ioyning the obseruation of it with Christ, as necessary to saluation: whereupon ariseth restlesse feare in mens Consciences, troubled with priuity & sence of their owne guilt and transgression. Gal. 5, verse 12. *They were cut off which trouble you.* To be the cause thorough the sinne of Idolatry of Iudgements, drought, & famine vpon the Land, to the great disquiet thereof. 1. Kin. 18, 17, 18.

R 13

Art

Art thou he which Troublest Israel? &c.

[**Trumpet**] An hollow Instrument, of Silver, Brasse, or some other Metall, giuing a great sound through the breath of a mans mouth, where-with publique Magistrates are wont to proclaime their Lawes in the time of peace. Dan. 4, 2, 3, 4. After the example of God. Exod. 19, 16. *And the sound of the Trumpet exceeding lowd.* Also Captaines were wont to encourage their Souldiers in the time of warre, after the example of Gedeon. Iudg. 7, 18. And hypocriticall Pharisees did call the poore together, to receiue their almes. Math. 6, 2. *When thou giuest thine Almes, make not a Trumpet to be blown before thee.* This is a materiall Trumpet, whereof we read in Scripture of their good vses, and of one abuse.

2 The Prophets, Apostles and Ministers of the worde, w are commanded to publish the message and minde of Christ to his people, with great vehemency of voice. Esay 58, 1. *Cry aloud, spare not, lift up thy voice like a Trumpet.* Reuel. 8, 2. *and to them were giuen seven Trumpets.* This is by some expounded of the Ministers of y Gospel, whereof there was a type and figure vnder the Lawe in the Silver Trumpets, by the noyse whereof, the people of

God were called to the publique assemblies on Earth, as now by the Preachers of the word, they are called vnto the kingdome of heauen, Numb. 10, 2. *Make two Trumpets of silver, for the assembling of the congregation.* An immateriall and heauenly Trumpet, whereof ther is direct vse for saluation: also that notable shrill voice of the sound of God, shaking all and piercing the deade which haue long lyen in the dust, that they may liue againe. 1 Corin. 15, 52. 1 Theff. 4, 16. Iohn 5, 28. Note heere, that seruour, zeale, and courage, ought to be in the Ministers of the word in reproouing, admonishing, comforting, and stirring them vp to spirituall warfare, was figured in the Trumpets.

[**The Trumpet of God**] A most mighty noise (like to the noise of a Trumpet) made of God extraordinarily, for the quickening or raising vp of the dead. 1 Theff. 4, 16. *The Lorde shall come with the Trumpet of God.* 1 Cor. 15, 52. *The Trump shall blow, and the dead shall rise.* This is expounded to bee the voice of Christ himselfe. Iohn 5, 28. *All that are in the Graue shall heare his voyce.*

[**To blowe the great Trumpet**] Either litterally the Edict of Cyrus, to permit the Iewes to returne into their Countrey at the end of their Captiuitie in

Baby-

Babylon: or spiritually, the mighty sound of the Gospell, comming into all the partes to call vnto Christ out of al countreyes his elect, both of Gentiles and Iewes. Esay 27, 13. *It shall come to passe the great trumpet shall blow: which shall bee one of the last signes, which shall goe before Christes comming to iudgement, as in Mat. 24.*

There was among the Iewes a Feast of lesse solemnity, called [blowing of Trumpets:] it began the first day of the seauenth moneth, and was Celebrated with blowing of trumpets. The signification of it was the spirituall ioy and gladnes which all our life long wee are to haue by the comming of Christ, praising God for it with Oades and hymnes: for thus the Prophet Esay expoundeth it. Esay 52, 8, 9, and 35, 10. See Leuit. 23, 24, 25.

[**To blowe a Trumpet before vs**] To seeke fame and renowne of men, by dooing of good things. Mat. 6, 2. *When thou giuest thine Almes, thou shalt not make a Trumpet to be blowne before thee.*

[**Not to blowe a Trumpet before vs**] To do the workes of mercy, & all other good works as secretly as wee can, without seeking any vaine glorie from man, or receiuing it beeing proffered. Mat. 6, 2. *When thou*

giuest thine almes, make not a Trumpet to be blown before thee. There is the same meaning of y [*Let not thy left hand knowe what thy right hand doth.*

[**Trust**] The credite which one of vs puts in another, in our mutuall worldly dealings. Prou. 31, 11. *The heart of her husband Trusts in her.* This is ciuill trust.

2 The affiance and confidence of our hearts, relying vpon the mercifull & true promises, & most powerful, wise, and good prouidence of God, both for the remoouing and keeping from vs euil things, & for the giuing and bestowing good things. Psal. 37, 3. *Trust thou in the Lord.* and 34, ve. 22. *None that Trusts in him shall perish.* 1 Tim. 6, 17. This trust is religious, and cannot bee put in any creature without idolatry. Hence wee are forbidden to trust in riches, in the arme of flesh, in Princes, or in anie Son of man, no not in Christ as man, or in any our good works although proceeding from Grace.

3 The matter and object of our trust, or he in whome our trust is to be fixed. Psal. 40, 4. *Blessed is the man which makes the Lord his Trust.*

[**Truth**] The most perfect essence of any thing, or the most absolute perfection it self of any matter. Iohn 18, ver. 38.

R 4

What

Note.

What is Truth?

2 The most perfect divine Essence, which is truth it selfe, and the Author of all Truth in his creatures, Psal. 31, 5. *Thou hast redeemed mee, O Lord GOD of Truth.* Iohn 14. verse 6. *I am the Truth, &c.* Exodus 34. verse 6.

3 The constancy of God, in keeping his promises. Rom. 3, 7. *If the Truth of GOD hath more abounded through my Lye.* The word [Truth] is taken in this sence in all places of Scripture, where Mercy and Truth are matched and mentioned together. Psalm 117, 2. and Psal. 43, verse 3. and often elsewhere.

4 The substance and body of that, that was shaddowed vnder the Ceremonies of Moses Law. Iohn 4, 23. *The true worshippers shall worship the Father in Truth.* Also the impletion and performance of promises and prophecies concerning mans redemption. Iohn 1, 14.

5 The whole word of God, both Law and Gospell, which is called [the Truth] because it containeth the firme and sure doctrine, which teacheth the true way how to attaine eternall saluation. Iohn 17, 17. *Thy word is Truth.* Iohn 8, 31, 32. Coloss. 1, 5. *Whereof you haue heard before by the Word of truth which is the Gospell.* Galathians

5. verse 7.

The Doctrines of false Apostles, teaching righteousness to come by the Workes of the Law: also the opinions of all sorts of Heretiques, and whatsoever Precepts and Traditions of men, in the cause of Religion and Saluation (being not grounded on the Word of Truth) are to bee helde for meere fables, yea for lyes and falshood.

6 Christ and his Doctrine. 2 Iohn 1. *But also all that haue knowne the Truth.* 1 Timoth. 2, 4. This is the meane whereby saluation commeth to men.

7 The true vnderstanding of things necessary to saluation. Iohn chapt. 17, verse 17. *Sanctifie them with thy Truth.*

8 That light of Nature, left in man since his fall, to helpe him to know God, so far as to leaue him without excuse (but not so farre as is needefull to saluation. Romanes 1, verse 18. *Which withholdeth the Truth in unrighteousnesse.* Rom. 2, 8.

9 True Religion, taught & contained in the Gospell. Gal. 3, 1. *Who hath bewitched you, that you should not obey the truth?* Titus 1, 1.

10 Integrity of life, or vprightnesse and sincerity, void of deceite and counterfeiting. 1 Cor. 5, 8. *With the unleavened Bread of sincerity and truth.* Eph.

Note.

4.

4, 24. Esay 38, 3. *I haue walked before thee in Truth.*

11 Iustice or righteousness, as it is contrarie to iniquitie. 1 Cor. 13, 6. *It reioyceth not in Iniquitie, but in Truth.* Psalme 51, 6. *Thou louest Truth in the inward parts.* It is a part of the image of God. See Ephe. 4, 24. Iohn 3, 21. and 3. Iohn ver. 12. Truth signifieth iust deeds truly and vprightly done.

12 Fidelity and faithfulness betweene man and man, in keeping iust couenants, promises, and bargaines. Ier. 5, 1, 3. *O Lord are not thine eyes set upon Truth?*

13 A iust and true sentence pronounced by a Magistrate in cases of iustice. Prouer. 20, 28. *Mercie and Truth preserues the King.*

14 Plainnesse and simplicity of speech, when things are vttered as they be, without fraud and falshood. Psal. 15, 2. *He that speaketh the Truth from his heart.* Eph. 4, 25. *Speak truth one to another.*

15 Most true, and far from all deceite. Psalme 19, 9. *The iudgements of the LORD are Truth.*

16 Indeepe, and in good earnest; when the inward beleefe and obedience of the hart doeth answere the outward profession. Ephesians 4, 21. & *haue bene taught in him, as the*

Truth is in Iesus, that is, the true and sincere instruction in Christ.

[Girdle of truth] The true doctrine of the Gospell, & is vnto the soule to strengthen it, as a girdle is vnto the bodie of a Souldier in warre. Ephesians 6, 14. *Your Loynes girt about with Truth.*

Paul that holy Apostle, hath verie elegantly described the complete armour of a Christian Souldier, allotting his loines the [Doctrine of Truth] for a Girdle, his breast [a good Conscience] for a Brest-plate; his Legges and Feet (a prompt and ready minde to confesse and preach the Gospell of peace and attonement with God) as bootes and shooes; confidence in Christ (as a Shield) in the lefte hand, and in the right hand the worde of God for a Sworde: and finally, the hope of saluation by Christ, for an Helmet to couer the head. Thus is the whole man armed throughout at all pointes (none being allowed the backe, teaching thereby vnto vs, that a Christian is neuer to thinke of sauing himselfe by flight) against all the Temptations of the spirituall Enemies, to bee made able to withstand and ouercome them thorough the power of Iesus Christ, their Generall & grand Cap-

Note.

Captaine; from whom both the weapons themselves, and the skill with ability to use them aright, also the successe and victory after the Combate must be begged by faithfull & earnest prayer: see Ephes. 6. from verse 14. till 20. verse.

[**Word of Truth**] The Gospell, preached and published by the true Ministers thereof, being the onely sauing truth. 2. Corinth. 6. 7. *By the word of Truth.* Col. 1. 5. *Whereof ye haue heard by the word of Truth;* that is, the Gospell. Ephes. 1. 13.

[**True**] That which is perfect, faithfull, sound, and sure, not counterfeit nor false. Psal. 119. 151. *Thy Commandements are True.* Rom. 3. 4 *Let God be True, &c.*

2 That which is most excellent in that kinde, with which no other can be compared for worthinesse. Iohn 1. 9. *This is that True Light.* Iohn 6. 32. also 15. 1. In which places [**True**] is not set against False, but is a note of difference, to distinguish degrees and kindes of things, signifying as much, as truly diuine and heauenly, far exceeding other things so named.

Note.

This word (*True*, or *Truth*) is contrary sometime to that which is counterfeit and false, and sometime to that which is a shadow, as Ioh. 1. 17. Thirdly, True is as much as naturall,

not made, as Ioh. 17. 13. *Know thee the onely true God, &c.* In all these fences, Christ is the true Light.

[**Truely**] Sincerely and vprightly, without lies and deceit. Math. 22. 16. *Thou teachest the way of God, Truely;* that is, true doctrine for the matter; and sincerely for the manner. 1. Iohn 1. 6. *They lye, and do not truely;* that is, they play the hypocrites.

[**To do Truth**] To deale truly and sincerely, leading an honest life, voide of all craft and deceiuing. Iohn 3. 21. *Hee that doth truth, comes to the light.*

[**Full of Truth**] One full of the very substance of truth; to wit, Christ, being the perfection and accomplishment of all Legall Ceremonies. Iohn 1. 14. *Full of Grace and Truth.*

[**Truth of the Gospell**] The true and sincere doctrine of the Gospell. Gal. 2. 5. *That the truth of the Gospell might continue in you.*

[**To hold the Truth in vnrightheousnesse**] To suppress the light of knowledge, naturally shining in mens hearts, forcibly keeping it back from shewing it selfe, in words and deeds, as it desires to do. Rom. 1. 18. *Wrath of God is revealed from heauen upon men, which hold the Truth in vnrightheousnesse.*

[**Words**

[**Words of Truth**] Words worthy to bee receiued for their certainty: being for vse, like goads to incite vs to our duty, being slothfull, and as nailes to containe vs in our duty. Eccles. 12. 11.

[**To tell the whole Truth.**] To declare and lay open the whole matter as it was done. Marke 5. 33. *Shee told him the whole truth.*

[**Rightly to diuide the word of Truth**] Skillfully and very wisely to distribute & apply the Gospell (which is by excellency the word of truth) vnto the capacities and vses of the hearers. 2. Tim. 2. 15. *Rightly diuiding the word of Truth.* It is a Metaphor taken from the Rite of the Leuitical Priests, whose vse what it was, see Leuit. 1. 15. 17. To cleaue the Bird with y wings in euen parts, which signified both the death of Christ, without breaking any bone, & the skill which should be in Ministers to cutte the word.

[**To walke in Truth**] To liue vprightly, without hypocricie. 1. Kings 2. 4. *That they walke before me in Truth.*

[**To worship God in Truth.**] To serue God with an inward pure worship, & without such Ceremonies as were vnder the Law. Iohn 4. 24. *And wil be worshipped in Spirit and Truth.*

[**According to Truth**] Not

after appearance & shewes, as men do iudge. 1. Sam. 16. 7. Neither vniustly and partially, but righteously and equally, as becomes the Iudge of the world, and the searcher of hearts. Rom. 2. 2. *The Iudgement of God is according vnto Truth.*

T.

V.

[**To Turne**] To call one backe that erreth, into y right way. Iames 5. 19. *He that Turneth a sinner, saueth a soule.* Thus Ministers and Christians turne one another.

2 To endeouour our selues to leaue the by-path of sinne, and to turne to God by repentance. Acts 3. 19. *Turne, that your sinnes may be put away.* Thus are men saide to turne themselves. Ionas 3. 10. *They turned from their euill wayes.*

3 To change mans heart from euill to good, by putting into it the grace of repētance. Iere. 31. 18. *Turne vs O Lord, and we will retorne.* Thus God alone turneth Sinners. Acts 26. 18. 2. Cor. 3. 16. *When their heart shall be Turned to the Lord.*

4 To giue some mercy after some iudgement, as if God did turne and change his mind. Psalme 80. 7. *Turne vs againe.* Lamen. 3. 21. Ionas 3. 9. In these and many other places, the word [**Turne**] signifies,

to

to restore such as be in calamity, shewing some new fauour after some affliction.

[Turtle] A Bird so called, being of Doucs the least, a louely, delightfull, harmelesse, simple, and chaste fowle. Iere. 8, 7. *Euen the Turtle and the Swallow obserue their times.* The Prophet heereby accuseth the Iewes of great blockishnes, hauing lesse vnderstanding in heavenly matters, then birdes and beasts, in discerning their seasons of heat, colde, &c.

2 The Church of God in earth, being like a Turtle. Psal. 74, 19. *Giue not the soule of thy Turtle, &c.* A Metaphor. As the Turtle, so the true Church of God on earth is small, weake, vnarmed, exposed to many dangers from beastly rauenous men; yet remaineth meeke and innocent, both by imputed and inherent innocency, wherby she is still amiable to Christ her husband, and all her Children, though hated and persecuted of the world.

T. W.

[Two] The least number,

consisting of Two Vnities, or Two ones. Luke 10, 1. *He sent them out Two by Two.*

2 Many ioyned together in society. Eccles. 4, 9. *Two are better then one:* that is, society is better then a solitary life, thogh this be especially meant of marriage society.

[They Two shall bee one] The strait and most neere conjunction betweene Man and Wife, by the band of marriage, which maketh Two to be (as it were) one person. Math. 19, 5. *They Two, shall be one flesh.*

[Two Witnesses] A competent or sufficient number of Witnesses, to testifie any truth, Humane or Diuine; Ciuill or Religious. Deut. 19, 15. *In the mouth of Two Witnesses shall the matter be established.* Renel. 11, 3. *I will giue power to my Two Witnesses.* Which the *Rhemists* doe falsely expound, of *Enoch* and *Eliak*, preaching and struing against Antichrist, and by him to be martyred, &c. All meere forgeries, without warrant of Scripture.

V. A.

V. A.

[Vagabonds] Such Companions, as doe nothing but walke the streetes; which commonly be called the Rascals and Dung-hill-Knaues of all Townes and Cities. Acts 17, 5. *The Iewes tooke vnto them certaine Vagabonds.* Also vnstable men, who haue no certaine dwelling for the body, or quietnesse of the minde, being full of feare and trembling. Genesis, chapter 4, verse 12. Psalme 109, verse 10.

[Vaile] A certaine cloath, hanged before the light, to hide it from our eyes, or put vpon womens heads for a Couert, in token of subiection to their husbands. Gen. 24, 65. *So she tooke a Vaile and covered her.*

2 A costly and precious hanging, made of purple and blew Silke, Scarlet, and fine twined Linnen, &c. whereby the most holy place was diuided and separated from the holy place. Exod. chapr. 26, verses 31, 32, 33. *And the Vaile shall make you a separation from the Holy place, and the most Holy place.* This was the Vaile that rent in twaine at the

death of Christ, to shew the determination and end of the whole Leuiticall and Ceremoniall Law, as one saith. *In morte Christi omnia legalia terminantur*, a bodily, materiall, and typicall Vaile.

This Vaile was a figure of the flesh of Christ, which couered his God-head, and whereby Christ dedicated vs a way to Heauen, as it is expounded, Hebrewes, chapr. 10. It was replenished with Cherubims, to figure the multitude of Angels seruing Christ, euen as he is man, and by him as man ascending and descending. Esa. chapter 6. Iohn, chapter 1, verse 51.

3 Blindnesse and hardnes of heart. 2. Corinth. 3, 16. *When their hearts shall be turned to the Lord, the Vaile shall be taken away.* As the Vaile kept men from looking vpon the things which were in the Holie of Holiest; so the hardnes of heart, and vnbeleefe, kept the Iewes from acknowledging and submitting themselves to Christ. A Spirituall Vaile.

4 The defence and preservation, which husbands owe vnto, and afford their wiues, against the iniuries of others. Gen. 20, 16. *Hee is the Vaile of thine eyes, to all that are with thee, and to all others.* A Metaphor. A Ciuill Vaile.

[Vaile] Something which

is not firme and constant, but subiect to decay, being of a perishing and vanishing condition. Psal. 108, 12. *Vaine is the helpe of man.*

2 That which misleth of his end, or deceived of his expectation. Rom. 1, 21.

3 Vnprofitable and needlesse, of no vse, and to no purpose. Psal. 127, 1. *Except the Lord build the house, they labour in vaine that build it.*

[*In Vaine*] Rashly, without reason, counsell, or due cause. Rom. 13, 4. *Beareth not the Sword in vaine.* Magistrates, hauing their authority from God, do not beare the Sword without reason, and whē they put difference (in the vse of the Sword) they doe not beare it without counsell and cause: also if their punishments amend the offenders, and terrifie the beholders, to feare others frō doing euil, then it is not borne in vaine, in regard of successe.

2 Without fruite or profit, to no purpose or end. Gal. 3, 4. *Haue ye suffered so many things in vaine?* And elsewhere often, as Gal. 4, 11. 1. Thess. 2, 1.

3 Either to no purpose, vpon idle respects, or to wicked purpose, to confirme lies and wickednesse. Exod. 20, 7.

[*Vanity*] A thing of no force, vse, or continuance. 1. Sam. 12, 22. *Why will you follow vanity which profiteth not,*

nor can deliuer? In this sence, Idols are often called Vanity. Ionas 2, 8. Psal. 71, 7. Rom. 8, 20. *The Creature is subiect to vanity;* that is, to a vanishing and fleeting estate.

[*Vanity of Vanities*] Most vaine, and exceeding full of vanity. Eccles. 1, 2. *Vanitie of Vanities, (saith the Preacher.)* In the Hebrew phrase, two positives be equiualent to the superlatiue: as Seruant of Seruants, Vanitie of Vanities, signifies most seruile, most vaine.

[*Vaine-glory*] The opinion, praise, or applause of hearers and beholders. Gal. 5, 26. *Be not desirous of vaine-glory.* When any say and do things for this end, to winne & gaine estimation and commendations from men, then they shew themselves men-pleasers, and desirous of vaine-glory: for it is against all reason and wisdom to seeke our own praise, and thereof commeth no fruit but shame.

[*Vaine Idols*] Things of nought, of no force or profite. Psal. 96, 5. *Their Gods be vaine Idols.* The Apostle openeth this word, 1. Cor. 8, 4. *Wee know (saith he) that an Idoll is nothing in the world.* *Elim* and *Elohim* in Hebrew, are Gods of strength and power, so called. Gen. 1, 1. Psal. 82, 1. *Elilim* be Idols of no strength, without power: so they are called, 2. Chr.

2. Chr. 13, 9. as vnable to help, and vnprofitable. Ier. 20, 5. Es. 44, 9, 10. And as the name of God is often ioyned with things to shew their excellency, Psal. 36, 7: so of Idols, to shew their vanity. Iob 13, 4. Zach. 11, 7. Iere. 14, 14.

[*Vapor*] A dewy Mist, as the smoake of a seething pot.

2 The frailty of mans life, beeing of short continuance, and suddenly extinct and put out (like a Vapor.) James 4, 14. *It is euen a Vapor that appeares for a little time.*

V.

E.

[*Vengeance*] Law and diuine right. Acts 28, 4. *Vengeance hath not suffered him to line.*

2 Punishment inflicted & taken vpon the wicked for their wickednesse. Rom. 12, 19. *Vengeance is mine.* Rom. 13, 3. *To take vengeance on them which do euill.*

[*Vertue*] The naturall vigour and strength which is put into euery creature, for such vse as it is appointed vnto of God; as the Vertue of Hearbs, Plants, &c.

2 Power and might, or the effect of power. Luke 8, 46: *Vertue is gone out of me;* that is, there is some healthfull effect wrought by my power.

3 Godlinesse, honesty, of

life, and good manners. Phil. 4, 8. *If there be any vertue, &c.* 2. Pet. 1, 3. *Called to vertue.*

4 Christian Valour, Courage, and Fortitude, (as *Vertue* is deriued of *Vir*.) 2. Pet. 1, 6. *Ioyne to your Faith, Vertue.*

5 Excellencies and perfections of God. 1. Pet. 2, 9.

[*Vessell*] Any instrument of vse in an house, for the good of this life. 2. Tim. 2, 20. *In a great house are Vessels of wood, & of earth.* These seruing to common vse, were prophane instruments. Marke 11, 16. *Neither would he suffer them to carry vessels through the Temple.*

2 Naturall instruments, which receiue and containe the matter of generation. 1. Sam. 21. *And the Vessels of the young men were holy.* 1. Thess. 4, 4. *That you know how to keepe your Vessels in holinesse and honour.* A Metaphor.

3 Wiues, which howsoeuer they be the weaker sexe, yet are Instruments of great and manifold vse. 1. Pet. 3, 7, 8. *Giving honour vnto the woman, as vnto the weaker Vessell.* A Metaphor.

[*Vessels of earth*] Fraile and brittle men, subiect to mortality. 2. Cor. 4, 7. *Wee haue this Treasure in earthen Vessels.*

[*Vessels of mercy*] Elect & chosen ones, ordained to mercy, euen to obaine honor and saluation in heauen, through Christ.

Christ, Roman. 9. 23. *That hee might shew the Riches of his glory vpon the vessels of mercy.* These be also called vessels of honor. verse 21.

[**Vessels of wrath**] Persons, men and women prepared to destruction. Rom. 9. 22. *What if God would, to shew his wrath, and to make his power known, suffer with long patience the Vessels of wrath prepared to destruction?* These are also called Vessels made to dishonor, verse 21.

[**To Wee**] Most greivously to torture ones minde, as a body set vpon the Racke to be tormented. 2. Pet. 2. 7, 8.

2 To prouoke and anger one with bad words and ill v-sage. Leuit. 18, 18. and Psalme 6, 10.

V. I.

[**Vile**] That which is of no worth or price, being contrary to precious: as vile Sacrifice.

2 Base, rotten, corruptible, being set against glorious. Phil. 3, 21. *Our Vile bodies shall be like the glorious bodie, &c.*

[**Vilest thing exalted**] Vice and wickednesse is by wicked men extolled to the Clouds. Psalme 12, 9. *When the Vilest thing is exalted.* Some referre this to the person, and make this sence, that when euill and leud men are lifted vp to authority, then do the vngodly

swarme like Bees, and walke securely: which is true, but seemeth not fit to this place.

[**Vine**] A Tree or Plant, bearing Grapes, whereof wine is made.

2 A Country abounding with Vines and Pastures. Gen. 49, 11. *He shall binde his Asses Foale to the Vine.*

3 Christ, who is like a Vine, resembling it in property, giuing life of grace to all his members, as a Vine giues iuice and life to all his branches. Job. 15, 1. *I am that true Vine.* [Metaphor].

4 Particular men and women, which bring forth fruit (as Grapes) according as the persons are, good or badde. Deut. 32, 33. *Their Vine excels the Vine of Sodome, &c.*

5 The visible Church. Psal. 80, 9. *Thou hast brought a Vine out, &c.* verse 14. *Visite this Vine.* Esay 5, 1, 2, 3.

In the description of the Iewish Church, by the similitude of a Vine, all things belonging to the defence and prosperity of a Church, (by the like in a Vine) are elegantly set downe, and in a naturall order.

1. There is choice of ground or place, (*Canaan*.) 2. Gods protection for a fence or wall. 3. Casting out Canaanites, and Idols with Idolatry, to answere the casting out of stones. 4. Holy Lawes and Discipline, like

Note

like to choise branches, or selected Vines. 5. The City of *Ierusalem*, wherein (as in a Tower) Priests, Prophets, and Iudges watched to preserue from hurt. 6. Their doctrines and exhortations (as a wine-presse) to wring out all kindes of duties as sweete iuice. 7. And pleasant fruit like Grapes. All this the Lord to haue done to this people, appears by Hos. 11, 1. Psal. 80, 9, 10, 11. Esay 1. 2. and that without such an example. Psalme 147, verse 10. Deut. 8, 5.

[**Empty Vine**] The wicked *Israelites*, who resting from afflictions, gathered strength to bring forth new wickednesse instead of beeing better by their corrections: euen as Vines after Grapes bee gathered, being empty, renew their strength to bring forth more Grapes next yeare. Osce, chapt. 10, 1. *Israel is an empty Vine.*

[**Vineger**] A sharpe, sower, tart liquour, made of Wine. Math. 27, 48. *And presently when one of them running had filled a Sponge with Vineger.*

2 Any bitternesse or greivous affliction of body or soule. Psal. 69, 21. *In my thirst they gaue mee vineger to drinke.* Spoken of such as vex the afflicted.

[**Vineyard**] The visible Church in earth, like a Vine-

yard in many respects; as for spreading, fruitfulness, manner of husbanding, exposition to danger, &c. Esay 5, 12. Psal. 80, 15. *Behold and visite this Vine.*

2 Also the Common-wealth, Esay 3, 14.

[**Vineyard of red Wine**] The people or Church of the Iewes brought backe to their owne Country, and there planted, which God shall keepe by his protection, as a wall, and water it by his word, as by dew; making it bring forth good workes, for their excellency like to red wine, which is the best and most generous wine, such as abounded in that Region, Esay 27, 2, 3. *A Vineyard of red wine.*

In these five things chiefly the Church is likened to a Vineyard: first because the Church is planted, and growes not of it selfe, as neyther doth a Vine. 1 Corinth. 3, verse 6, 7. 2. The Church beeing very weake, is yet very fruitfull by the power of God, like a Vine, Ezek. chapt. 15, verse 3. Iudg. chapter 9, verse 13. 3. Men are called into the Church, (as into a Vineyard) at diuers times. Mathew, 20. 4. The Church is troubled with enemies as Vineyards with Foxes and wilde Beasts, Psalme 80, & 74. Lastly, a Vine remaineth

Note.

a Vine, though it haue superfluous branches : so the Church.

[**Vintage**] The time of gathering, or the acte of gathering Grapes.

2 Many ouercome in battell or fight. Iudg. 8, 2. *Are not the gleanings of the Ephraim:es better then the Vintage of the Abibbez:arites?*

[**Violent**] Such as be made to belecue, by the forcible working of the Spirit, causing them zealously to continue in the faith. Math. 11, 12. Luk. 16, verse 16.

[**Viper**] A poysonfull creature, so called, which is brought forth very violently with the death of the Dam, by gnawing out her bowels.

2 Cruell, vnnaturall, and vngratefull men, which wrong their Parents, Teachers, and Benefactors, &c. Math. 3, 7. *O generation of Vipers.*

[**Virgin**] One that keepeth her selfe chaste in a single life. 1. Cor. 7, 37. *And hath so decreed in his heart, that he will keep his Virgin.* The High Priest must marry a Virgin onely. Leuit. 21, 14.

The reason why the High Priest might marry none but a Virgin, was to signifie thereby, that the Church is to be presented to Christ, as a Virgin without spot. 2. Cor. 11, 2.

2 One who keepes himselfe

to Christ, by pure beleefe, and vncorrupt doctrine; cyther person, or particular Church.

2. Cor. 11, 2. *To present you as a pure Virgin to Christ.* Thus euery godly person is a Virgin.

[**Vision**] An extraordinary action of God, manifesting himselfe and his wil to his Prophets, to be seene & thoroughly knowne of them. Numb. 12,

6. *If there bee a Prophet of the Lord among you, I will be knowne to him in vision, &c.* Visions & dreames: signifies all kinde of Prophecie. Dan. 1, 17.

2. An ordinary action of the Prophets and Ministers, declaring the minde of God to the people, that they may see and know it. Pro. 29, 18. *When vision faileth, the people perish.*

A Doctrine revealed from God immediately, sometime by signes and sights, as to *Daniel* and *Ezekiel*; and sometime by word, without visible representations, as to *Abraham*, Gen. 15, 1. To *Esay*, chapter 2, verse 1. It is therefore called a

[**Vision**] because God revealed things to his Prophets so euidently, and deliuered them with such certainty, as though they had presently seene before their eyes the things which they foretold. Hence Prophets which had such visions and cleere reuelation, bee called [**Seers**], as 1. *Saings* chapter 9, verse 9. For the meaning of

Note.

this word vision, see further in Numbers, chapter 24. verse 24.

[**To Visite**] To performe some promised good thing. Gen. 21, 1. *God visited Sara.* Luke 1, verse 68. *Hath Visited his people, &c.* That is, sent the Redeemer promised. Jeremy 29, 10.

2 To fulfill some threatned euill. Exod. chap. 20, verse 5. *I will visite the sinnes of the fathers upon the Children.* Gods visiting vs, is cyther by benefits, or iudgements. Esay, chap. 26, verse 14. and chap. 10, ver. 3. Visitation for desolation.

3 To looke into, and view thoroughly the estate of the flocke, and charges vnder vs. Acts 13, 13. Thus the Apostles visited Churches.

4 To pray God, Esay 26, 16. so expounded in the same verse.

[**To Visite Fatherlesse and Widowes**] To exercise all workes of mercy, noted by this heere named, because therein shineth free charity; for who will looke for recompence fro such afflicted miserable people? James, chap. 1, verse 27. A Synecdoche.

V.

N.

[**Unbeleefe**] A priuation & utter want of faith, whe Gods promises are wholly distrust-

ed. Heb. chap. 3, verse 12. *An heart of Vnbeleefe.* This is totall vnbeleefe: the next is partiall, or but in part.

2 Infirmitie and weaknesse of faith, Math. 9, 24. *Lord helpe my Unbeleefe.*

3 Perfidiousnesse and Rebellion against God. Rom. 3, 3. *Shall their Vnbeleefe make the faith of God of none effect?* Also estate of vncredulity. 1. Tim. 1, verse 13.

[**Unbeleuer, or Infidell**] An vnconuerced Idolatrous Gentile. 2. Cor. 6, 14. *Be not vnequally yoked with the Infidels.*

2 A Christian, whose heart is hardened by vnbeleefe. 2. Cor. 4, 4. *Blinded the mindes of Infidels.*

[**Unblameable, or without blame and reproofe, or vnbukeable**] An vpright person, whose life cannot be noted and charged with any reigning sinne, after his calling. Luke 1, ver. 6. *Both were iust before God, and vnblameable, or without reproofe.* Such are the Saints in this life, by inherent righteousness. Ephes. 1, 4.

2 A person that cannot bee charged with ought that is a misse in him, being voyde of all faults. Ephes. 5, 27. *A glorious Church, not hauing spot or wrinkle: but that it should be holy and vnblameable.* Such the Saintes are now, by imputed righteousness, and such they shall be

in Heauen, by proper and personall holinesse.

[Uncircumcised] Persons, in whom the whole corruption of mans nature is vnreformed, but powerfully breaketh out in thoughts, words, lookes, deeds, and senses. Acts 7, 51. *Ye stiffe-necked and of uncircumcised hearts and eares.* These Iewes were circumcised outwardly; yet because their hearts were not renewed, they were inwardly vncircumcised.

2. Gentiles which had not the fore-skin of their flesh cut off. Eph. 2, 11. *Ye being in times past Gentiles in the flesh, called vncircumcision.* 1 Sam. 17, 26. *Who is this uncircumcised Philistim?* This is the proper significatiō of the word vncircumcised.

[Uncircumcision] The Gentiles, euen all people which were not Iewes. Ro. 3, 30. *And vncircumcision through faith.* Ephes. 2, 11. That is, a prophane people, without God, strangers from the Couenant of saluation.

2 The skin of the secret parts, with the estate and condition of vncircumcised men. Rom. 2, 25. *Thy circumcision is made vncircumcision.*

[Uncleane] Such persons or things as are ceremoniously polluted by touching a dead carcase of man or beast, &c. Hag. 2, 14. *If be that is polluted, touch any of these things, shall it be uncleane?* Leuit. 13, 46. *Hec*

shall be polluted, for he is vnclean. Acts 10, 14. *Any thing which is polluted or vnclean: that is, which may not be eaten, being forbidden by the Law.*

Of this prohibition of some meates as vncleane in respect of vse, there were sundry causes; first was Ciuil to inuite the Iewes by this meanes to obedience. 2. Morall, to teach them temperance. 3. Physicall, to maintaine heath, and escape diseases by a promiscuous vse of meates, which would breed sicknesses. 4. Ceremoniall, to distinguish the Iewes from all the Gentiles which obserue no such difference. 5. Mysticall, to put them in minde of spirituall vncleannes to auoid it, and to follow holines in body & soule, & to instruct them concerning Christ, who being come and crucified, hath abolished this Mosaical Law, which yet after Christ his ascension was of force for a time, till the weake beleeuing Iewes might be taught what liberty. y Gospels had brought them.

Of vncleannes about meates, there be sundry sorts; first Physicall or natural in meates, which are enemies to naturall health, as venomous serpents, &c. 2. That w^{ch} sinne brought vpon all creatures, being accursed to man for disobedience of our first parents. Gen. 3. 3. Morall, w^{ch} meates become polluted to

Note.

Note.

vs

vs by the vice of intemperancy, or by disobedience to ciuill Lawes, appointing restraints of meates to ciuill ends. For to the vncleane all things are vncleane. Titus ch. 1, verse last. The fourth is, scrupulous vncleannesse, when the weake christiāns at Corinth made scruple if they might eate of things offered to Idols. 1 Cor. 8. Fifthly, superstitious vncleannesse, when there is choise of meates made at certaine times for Religion sake, as in Popery. Sixtly, and last is, Ceremonious vncleannesse, such as was vnder Moses Law which forbad the vse of many meates for such causes as before is laid downe.

2 Such as are spiritually defiled with sinne, either totally, as the wicked, which still (like hogges in the mire) wallow in the filthinesse of sin: or in part onely, not hauing the corruption of their sinne wholly purged out, as the godly. Esay 64, 6. *We haue all bene as an vnclean thing.*

[Uncleane Spirits] The Diuell, who is himselfe most vncleane and foule; also hee inspireth vncleannesse into others. Math. 10, 1. *And gaue them power against vnclean Spirits.*

2 The vices of couetousnesse, drunkennesse, infidelity, whoredome, hypocrisie, &c. by which the diuell holds posses-

sion of mens hearts. Math. 12, 43. *When the vncleane Spirite is gone out of a man, Metonymy of the cause for the effect.*

[Three Uncleane Spirits] A strong number of the Ambassadors of Satan. Reu. 16, 13. *And I saw three Vncleane Spirits like Frogges, come out of the mouth of the Dragon.*

[Uncleannesse] Generally all sinnes whatsoever, which make vncleane both our selues and euery thing we touch; but particularly, such sins as tend vnto our wicked pleasure and commodity. Rom. 6, 19. *Zach. 13, 1. For sinne, and for vncleannesse, that is, for sinne which is it selfe vncleane, and maketh vs vncleane.*

Whereas such as were defiled with any Legall vncleannesse (as by touching a deade carcase, &c.) must be thrown out of the Campe till they had cleansed themselves. Numb. 5, 2, 3. Leuit. 15, 31. This figured two things. First, that our sins giue iust cause vnto God to cast vs out from his presence and glory. Reuel. 21, 27. Secondly, that euill doers are to be separated from the publike assemblies and company of the faithfull for a time, till repentance, by suspension & excommunication. Compare 1 Cor. 5, verse 13. with Numbers 5, 2.

[Under grace] One, to whom
S f 3 sinne

sinne is graciously pardoned by the merit of Christ, & who is also freed from the dominion and strength of sinne, by the ayde of Gods grace and Spirit. Rom. 6, 14. *Ye are under grace.*

[**To Understand**] To perceiue with the eyes of y^e mind, something vnknowne afore. Dan. 10, 1.

2 To obserue and consider in his minde, the afflictions of the Church vnder the King of Persia. Dan. 10, 12. *Thou settest thine heart to understand.*

[**A people of no understanding**] Obstinate people and blockish, voide of wisdom, and such as will not learne, no not by rods and punishments. Esay 27, 11. *For it is a people of no understanding.*

[**Under the hand of God**] One chastened and iudged for sinne, to his humbling. Iudg. 2, verse 15.

2 One that is defended by the great power and prouidence of God. 1. Pet. 5, ver. 6. *Humble your selues vnder the hand of God.*

[**Under hope**] One not without hope; or one who hopeth well in respect of Gods power and promise. Rom. 4, 18. *Which Abraham aboue hope, beleened vnder hope.* Vnder hope, in respect of God; aboue hope, in respect of man.

[**Under the Law**] One sub-

iect to the doctrine, instruction, and gouernment of the Law. Rom. 3, 6, 9. Gal. 3, 23. *We were kept Vnder the Law.* Also one subiect to the burthen of Legall Rites and Ceremonies. Gal. 4, 5.

2 One subiect to the curse, rigour, and compulsion of the Law, and as it is the strength of sin; and not to bee Vnder the Law, is to be freed from all these by faith in Christ, and his sanctifying Spirit. Rom. 6, 14. *For ye are not vnder the Law, but Vnder grace.*

[**Under Tutors**] A Childe in his nonage, being vnder the tuition of a Gouernor or Guardian. Gal. 4, 2. *But is vnder Tutors and Gouernors.*

2 One subiect to the regiment of the Ceremoniall Law (as to a Tutor.) Gal. 4, 2.

[**Under the vniust**] Before the vniust, in their Courts, and at their iudgement seat. 1. Cor. 6, 1. *Dare any of you hauing businesse against another, bee iudged Vnder the vniust?*

[**Understanding**] That naturall faculty of the soule, whereby it knoweth things, and is able to discerne them & discourse of them. Luke 24, 45. *Naturall understanding.*

2 The giift of heavenly knowledge, enabling vs to see the truth of Gods words, or more cleerely and fully to see it. Psal. 119, 34. *Giue me Understanding,*

ding, &c. Prou. 3, 13, and 4, 5. &c. This is actiue spirituall vnderstanding, whereby wee do vnderstand others when they speak of heavenly things.

3 Interpretation, to make others vnderstand what is praised for or vttered in a strange tongue. 1. Corin. 14, 15. *I will pray with vnderstanding.* This is passiue spirituall vnderstanding, whereby some are made fit to vnderstand our speeches.

4 Meaning, sence, matter, of that which is prayed for in a strange tongue. 1. Cor. 14, 14. *My Vnderstanding is without fruite:* that is, when I vtter a prayer in an vknown toong, the hearer hath no benefit, because he knoweth not the meaning. Popish latine prayers before an english vnlearned people be vnfruitefull, contrary to the Canons and rules of the Apostle, also to the practise of the primitiue Church, yea against common reason: (for how shall any say amen, to that which they know not, or aske of God, what they vnderstand not.) Lastly, repugnant they be to nature, for how shall one prepare to battaile vpon an vncertaine sound? When men vnderstand not one another, then they be barbarians, or rather babylonians one to another, according to that of the Poet: *Barbarus his ego sum, quia non intelligor vlli.*

[**Vngodly**] Euery sinner that is vnregenerate, whether he be elect or reprobate. Rom. chapt. 4, verse 5, and chapt. 5, verse 6. *Christ dyed for the Vngodly.* Such we are all from our birth, euen the Infant newborne.

2 A person of yeares, who is a wicked liuer, in whō birchsinne still raigneth. Psal. 1, vers. last. *The way of the Vngodly shall perish.* Iude 15. *To rebuke all the Vngodly among them, of all their wicked deeds.*

[**Vngodlinesse**] Wickednes or sinne, immediately done against God in the breach of the first Table. Tit. 2, 11. *Teach vs to deny Vngodlinesse & worldly lusts.* Rom. 1, 18.

[**All Vngodlinesse**] All kinde of Vngodlinesse, or Vngodliness of all sorts: for Vngodliness hath sundry partes and branches: as Ignorance, Infidelity, Superstition, Idolatry, Hypocrisie, Contempt of God, Prophanation of his Name & Sabbath, &c. Roman. 1, 18. *The wrath of God is revealed from heauen against all Vngodliness.*

[**Union of two natures**] An action of God the Father, by the secret and mighty worke of the Spirt; ioyning the manhood vnto the person of his Sonne, vnseparably, at the instant of his conception. Luke 1, 31. *Loe thou shalt conceive in*

thy wombe, and beare a Son, and shalt call his name Iesus. Rom. 1, 3. Concerning his Son Iesus, which was borne of the seede of David.

[Unity of spirit] Godly agreement, both in Religion & affection, whereof the Holy Spirit is the bond and author. Ephes. 4, 3. Endeavouring to keepe the Unity of the Spirit.

[Unjust, or Unrighteous] An Infidell or Pagan. 1. Cor. 6, 1, 6. Before the Unjust.

2 A Sinner voyde of all righteousness, euen from his birth. 1. Pet. 3, 18. He dyed, the just for the unjust. Vniust by Nature.

3 One who being of years, doth leade his life vnrighteously, doing wrong to others in their dignity, person, wife, substance, or name. 1. Cor. 6, 9. The Vniust (or Vnrighteous,) shall not inherite the Kingdome of Heauen. Vniust both by nature and action.

[Unicornes homes] The Diuels angels, principalities, powers, worldly Gouvernors, Princes of the darknesse of this world, as Ephes. 6, 12. they be called. Psal. 22, 21. And from the Hornes of the Vnicorne. The Vnicorne is so fierce & wilde, that he will not be tamed. Iob 39, 12, 13. His strength and pride is in his horne. See Psal. 92, 11. Numb. chapr. 23, 22. Deut. chapr. 33, verse 17. Esay. 34, 7.

[Unknowne] One which is hid from vs, or of whom we are ignorant. Acts 17, 13. To the Unknowne God. Galat. 1, 21.

2 One obscure and renowned, or that careth not to bee renowned and famous. 2. Cor. 6, 6. As unknowne, yet knowne.

[Unlearned] One that is voide of learning; a vulgar or vnlettered person. Acts 4, 13. 1. Cor. 14, 23. There come in they that are Vnlearned.

[Unrighteousnesse] The violation and breach of the second Table of the Law. Rom. 1, 18. And vnrighteousnesse.

2 Perfidiousnesse of Vnbelecuers. Rom. 3, 5. If our Vnrighteousnesse commend, &c.

3 Falshood, error, lyes, which be called vnrighteousnesse, because lyes in doctrine rob God of his due. Iohn 7, 18.

[Unsearchable, and past finding] That which is not to be knowne, being vntraceable (as the passage of an arrow in the ayre, or of a Ship in the Sea) nor to be inquired into, but rather to be adored and religiously admired. Rom. 11, 33. How vnsearchable are his Iudgements? &c. This place makes not against the sober searching of Gods reuealed word which belongs to vs; and our children. Deut. 29, v. last. But checks the bold presumption of such as curiously search that part of Gods minde, which hee hath

1c-

referred in his own knowledg and power; as who be elect, & how many; and who be reprobates, and why he would rather elect Peter, Iacob, &c. then Iudas, or Esau, and aduance Ioseph and Dauid rather then any of their brethren; and why the world was made no sooner, nor to continue longer, with such like vnprofitable questions; touching which, that counsell of August. would bee followed; What you vnderstand not (saith he) meruaile at with me, but curiously enquire not after them: there is a learned ignorance, and there is an odious presumptuous knowledge.

[Vntill] A certaine and appointed time. Gen. 49, 10. Vntill Shiloh come. Ro. 11, 25. Vntill the time of the Gentiles be fulfilled. Heere and elsewhere it doth note a determinate time, with an exclusion and shutting out of succeeding time.

2 Infinite, without end or ceasing, where there is no time following. 2. Sam. 6, 23. Micholl had no childen vntill her death; that is, she neuer had any. Mat. 28, 20. I am with you alwayes, vntill the end of the world; that is, for euer. Psal. 110, 1. & 123, 2. In which of these two significations, we shold vnderstand that in Mat. 1, v. last. Vntill shee had brought forth her first begotten Son: as it is doubtfull a-

mong Diuines, so it is not needfull for vs to know, beeing no Article of our faith, nor any branch of the Morall Law; yet it is commonly receiued (as I take it) that Mary was a Virgin before the birth, in the birth, and euer after the birth; but not by the vow of perpetual virginity, whereof there is no ground in all Scripture.

[Unwise] Such as eyther wholly want the knowledg of the word, or hauing it, do not submit themselves to be ruled by it. Eph. 5, 17. Be not vnwise.

2 An vnlettered and ignorant man. Rom. 1, 14. A debter to the wise and vnwise.

[Vnworthily] Vnmeetly, or otherwise thē is becoming, without due reuerence and regard. 1. Corin. 11, 27. He that eateth the Bread of the Lord vnworthily.

There bee two degrees of such as eat and drinke vnworthily. First, of such as be full and whole vnworthie: when men receiue the Sacramentall Bread and Wine, hauing no faith, no conuersion, or repentance, but lye altogether in corruption of nature: these by eating and drinking, encrease their condemnation. Secondly of such as hauing true faith & repentance, but not thē actual, when they come to receiue, beeing negligent to consider themselves and y whole action

vnto

vnto due preparation in sincerity of faith, applying the Remission of sinnes promised in Christ, of repentance and renewed purpose in all things to liue to God; of desire after the grace of Iesus Christ, for strenghtening their hearts, and encrease of holynesse. These endanger themselues to present plagues. 1 Corin. 11, ver. 29, 30.

V. O.

[**Vocation**] The common calling of Christianity. Ephes. 4, 1. *Walke worthy of the Vocation wherunto you are called.* This is a generall Vocation, whereby the elect are called to bee faithfull and holie, as God is holy.

2 The particular calling & course of life, wherein euerie Christian liueth; 'as a Magistrate or Minister, Captaine, Souldier, &c. 1 Cor. 7, 29. *Let euery man abide in the same Vocation wherein he was called.* This is our speciall calling.

[**Heauenly Vocation**] A calling from heauen, tending to heauenly glory and blisse, and requiring a heauenly conuersation, ledde according to the Lawes of heauen. Heb. 3, 1. *Partakers of the heauenly Vocation.*

[**Oto**] A wish, or desire.

2 An holie promise made

vnto God of Thankfulness for his benefites, either by words of praise, or by offering something to his seruice. Psal. 50, 14. *Pay thy Vowes to the Lord.* Eccle. 5, 5. Deut. 23, 21. *When thou hast vowed a Vow to the Lord, bee not slacke to pay it.* Also it signifieth prayer & inuocation. Psal. 116, 14. Vowes were made to God with prayer. Gen. 28, 20. and paid with Thanksgiuing. Psalme 65, 2. and by Law their payment was required. Deut. 23, 23. Eccle. 5, 5. Psal. 76, 12. & there were Sacrifices for Vowes. Leuit. 7, 16.

3 Some gift freely promised by Vow, and offered vnto God. Leuit. 7, 16. *If the Sacrifice of his Offering be a Vow.*

What a Vow is.

A Vow, is a testification of a willing promise, made deuoutly and properly vnto God of some lawfull things which do belong vnto God, and being in our owne power, vnto the seruice and honour of his name. Such a vow, is eyther Legall, appertaining to the Law, or Euangelicall pertayning to the Gospell; and this latter, is either generall to all Christians, as that of our Baptisme; or else particular & speciall, as when wee binde our selues to a greater endeuour to leaue

leau some sin, or to doe some duty. Psalme 116, 18. Eccl. 5, 4. The vowes of perpetuall chastity in single life, of wilfull poeerty, and the like, they are vnlawfull, as not beeing in our owne power, nor required of God; much more vnlawful are the promises and vows of murthering innocent Christians, & killing lawfull Kinges, vnder pretence of aduancing the holy Catholique faith, as they falsly call their Romish idolatrous religion.

[**Voyce**] The speech of one calling vs to him, or calling vnto one. Acts 9, 7. *Hearing his Voyce, but they saw no man.* A naturall created voice.

2 The Doctrine of Christ; vttered by his owne, or by the voice of the Apostles, Prophets and Ministers. Psal. 95, 7. *If ye will heare his Voice.* Ioh. 10, 27. *My sheep heare my voice.* & Iohn 5, ver. 15. A spirituall voice, or voice of doctrine. It also signifieth the Statutes and commandements of the Lawe. Exodus 19, 5. *If ye will heare my Voyce.*

3 An exceeding great terrible sound of words, made of God at the deliury of the law. Hebru. 12, 26. *Whose Voyce then shooke the earth.* An vncreated supernaturall voice.

4 The dreadfull noyse of Thunder. Psal. 29, 3. *The Voyce of the Lord is aboue the Waters, the God of glory makes it to thunn*

der. also verse 4, & 5. *Voyce of Thunder.* See Iob 38, 1. Thus God appearing as a Iudge did speake vnto Adam, as Genesis 3, 8.

5 Almighty, lowd, and vnexpressable noise, by speech or words, which Christ shall vtter at his coming for the raising of the dead. Iohn 5, ver. 28. *The houre shall come, in which all that are in the graues shall heare his voice.* An extraordinary supernaturall voice. This is that Trumpe mentioned 1 Thess. 4, 16. 1 Cor. 15, 52.

6 Words of counsell & aduice. Exodus chap. 18, verse 14. *Moyse obeyed the Voice of his Father.*

[**To change the voice**] To vse words more mild and gentle. Gal. 4, 20. *I desire to change my Voice.* Paul was forced to write somewhat roughlie and sharply, as chap. 3, 1. now hee wiseth that he might speake as a Mother to her children with soft and louing Wordes, which he calleth the changing of his voyce, occasioned by the change of their minds and liues.

[**Voyce of a Cryer**] Iohn the Baptitt, by his voice and preaching proclaiming the yeare of an eternall Iubile, of exceeding ioy and eternall redemption by Christ. Iohn 1, 23. *I am the voice of him that crieth, &c.* Because Iohn the Baptitt, was thought

thought to begin his Ministry in the yeare of Iubilee, which is the fifty yeare, and was wont to be proclaimed by the voice of a Cryer, and the sound of a Trumpet that every man might returne to his possession, and every man to his owne family. Leuiticus chapter 25, verse 10. Hence it is most likely, was Iohn the Baptist called the voyce of a Cryer, as hee that first proclaimed the coming of the Messiah, by whom an eternall Iubilee and Libertie from Sathan and sinne was purchased and bestowed on his people.

[To giue the Voyce] To vtter a lowd and high speech, to crie, to make a noyse by Thundering. Psalme 18. verse 13. Psalme 46, verse 6. and 68 33. and 77, 27. Ieremy chap. 2. verse 14. Numbers 14, verse 1. 2 Chronicles 24, 9. Heb. 3, 10.

[To heare the Voyce of Christ] To belecue with the heart, the doctrine of Christ concerning eternall life by his merites. Iohn 5, 25. *The dead shall heare the voyce.* Iohn chap. 10, verse 27. *My Sheepe heare my voyce.*

2 To feeble the force and power of his mighty word, & commanding the dead to liue and arise. Iohn chap. 5, verse 28.

V. P.

[Upright] One godlye sincere, when the heart is right, both towards God & men, Rudyng to do al duties in soundnesse and truth, for the pleasing of GOD, and not for by-respects. Gen. 6, 9. *Noah was upright in his time.* This is generall vprightnesse, belonging to the whole life of a man, and cannot bee but in Gods Children.

2 One innocent, in some one particular case, and matter. Genesis 20, 5. *With an Vpright mind haue I done this.* This is speciall vprightnes, in some one thing, and may bee in the wicked ones. Also one which maketh shew of equiry & right Dan. 11, 17.

V. R.

[Vrim and Thummim] A light of the Knowledge of Christ, by the word, together with perfection of vertue and holy manners. Exodus chap. 28, verse 30. *Thou shalt put in the Brest-plate of iudgement, the Vrim and the Thummim.* Who made this Vrim and Thummim, what it was, and of what it was made, is very harde, if not vnpossible to finde out. Certainly, it is not reckoned among the things wrought by Art,

Art, but was giuen of God to Moses alone, to put in the holy pectorall, as Leu. 8, 8. and writen of Christ. Coloss. 2, 3. Dan. 8, 13.

V. S.

[Usury] Biting (in the Hebrew tongue, because the gain which is taken for Money or Wares, in respect of lending, doeth gnaw, bite, and wring him that giueth it; especially, if he be a poore man, & bringeth home a bit or morsell from the rich man. Psal. 15, 5. *He that lendeth his Money vpon Usury.* The word [Usury] is neuer used in good sence or part by the Scripture; where also no vsury is to bee founde, but one, to wit, a byting & knowing vsury, which is neuer practised without hurt, either to rich or poore; to priuate persons or publick weale.

What Usury is.

Usury, is any increase or vantage, for loue of money or other things imposed or layd by the lender vpon the borrower onely, in consideration of the lending. Ezek. 18, 5, 6. Deut. 23, 19, 20. Or more briefly thus: Usury, is a certain gaine about the principall, exacted vpon Couenant for the vse of

money, or other things lent. Exod. 22, 25. *Thou shalt not impose vsury vpon him.* Thus it is in the Hebrew Text.

Five things belonging to Usury.

Vnto Usury these 5. things are necessarily required. 1. A principall, as wares, or sum of money. 2. Lending. 3. Gaine. 4. A chiefe purpose by lending to increase our stocke. 5. A couenant for that end.

As the very desire and expectation of gaine, for lending onely, is mentall and intentionall Usury: so the imposing, or by couenant before hand, agreeing for increase above the principall, is of the nature of actuell Usury.

In all these three cases, there is no Imposition of increase, that is, no fore-Couenant, binding absolutely the borrower to pay again with the stocke.

There are three cases wherein increase may be taken by a lender without danger of Usury. First, when the borrower hauing by lawfull meanes made some great gaine by money freely lent, dooth by way of thankfulness, out of the voluntary motion of his owne hart, returne something about the

Note.

Note.

the principall vnto the lender, by whose meanes he had such a blessing.

2 When it may bee duely and apparantly proued, without pretence and collusion, that the borrower by holding backe the money lent him after the day agreed vpon for payment, without the leaue of the lender, doth become hereby a direct and effectual cause of hinderance to the Lender, eyther by damage arising to him, or by fore-going some commoditie which hee might well haue made with his money, had it come home at the appointed time.

3 When the lender is content to hazard the principall, & to beare part of the losse, if any

fall to the borrower, without his owne default. Heere hee lawfully may take part of the gaine which cometh by good meanes, yea, hee may iustly make a covenant and agreement for his share in such a gaine.

[*Wages*] The three persons of the holy Trinity, as Gen. 1, 26. *Let vs make*. Gen. 3, 22. *Like one of vs*. That is, three Persons, eyther as the Father in power, or the Sonne in wisdom, or the Spirit in holinesse: also Esay 6, 8. *Who will go for vs?* that is, to serue vs in this businesse.

2 The people of God, the multitude of true beleeuers, as Esa. 9, 6. Luke 2, 10, 11. 1. Ioh. 2, 2. and often elsewhere.

W. A.

W. A.

[*Wages*] Here, due to one for the merit of his labor, vpon compact or bargain. Rom. 4, 2, 3. *To him that worketh, Wages are not counted by fauor, but by debt.* Hag. 1, 6. *He that earneth Wages.*

2 A recompence or reward, giuen to Souldiers in liaw of their seruice in Warre. Hence the punishment of eternall death, due by the desert of seruing sinne, is called Wages. Rom. 6, 23. *The Wages of sinne is death.* Thus Wages in a borrowed fence, doth signifie eternall life due to the merit of workes, (if one could do them) or eternall death, merited by the seruice of sinne.

[*Wages of unrighteousnes*] Vnrighteous gaine, as eyes of adultery, for adulterous eyes: an vsual thing with Hebrewes, to put the epithite for a substantive, and the contrary; or Wages, that is, gaine gotten by iniquity: as Balaam purchased money by sinne, for couetousnesse sake, prophaning the gift of Prophecie; and by eting the thor of the iniquity, perdition of the *Wages*. Per.

[*Waiting*] Abiding with patience and expectation of helpe from God. Psal. 40, 1. *I waited patiently vpon the Lord.* Eccl. 2, 7. *Vehement and continual looking for something.* Rom. 8, 19. *The Creature waiteth when the Sonnes of God shall be revealed.*

3 Gods patience, expecting along the repentance of a Sinner. Rom. 2, 4.

[*To wake or sleepe*] To liue or dye. 1. Thess. 5, 10. like that in Rom. 14, 8. *Other where to sleepe, is to be secure; and to wake, is to be watchfull.* 1. Thess. 5, 6.

[*Walking*] A motion of the body, going forward from one place to another. Mark 16, 7. *As they walked into the country.*

2 The whole course or progresse of a mans life, from step to step, till he come to the end of his race: it denoteth both faith and manners. Psal. 119, 1. Gen. 5, 24. Hebre. 11, 5, 6. 2. Petr. 2, 10. Iud. 11. It is applied to those which take a good or a bad course. Psal. 1. *Blessed is the man that doth not walke in theiquisall of the wicked.* Psal. 118, 1. *Leuit. 26, 26. But walke against me stubbornly.*

3 The proceeding of Gods providence, o eyther for our good or euill. Leuit. 26, 28. *Then I will walke stubbornly in mine*

*mine anger against you. And ver.
12. I will walke among you; and
be your God.*

4 The presence of God,
Gen. 3, 8. *When they heard the
voice of the Lord walking in the
Gardens.*

[To walke by faith] To
live and passe over our daies
heere, in beleefe of such things
as are promised in a the worde,
and not yet performed, but by
hope looked for. 2. Cor. 5, 7. *We
walke by faith, not by sight.*

[To walke after the flesh]
To set and order the course of
our life after our corruptions,
flesh and affections, following
them as our guides. Rom. 8, 1.
Which walke not after the flesh.

[To walke according to
Man] To live and doe after the
manner of other men; which
have not the Spirit of Christ.
1 Cor. 3, 3. *Are ye not carnall, do
ye walke according to Man? This
in part may befall them who
are godly, and be ledde by the
Spirit of God; because the best
men who be most spirituall, do
know but in part, beeing sub-
iect both to weaknes in iudge-
ment, and perversenesse in af-
fections.*

[To walke uprightly] Pro-
perly to goe forward in ones
way with a right foote; but fi-
guratively to live in the pro-
fession of the Gospell, without
halting or leaning to both
sides, as Peter did halt between

Iewes and Gentiles. Gal. 2, 14.
or to order our conuersation
aright, without hypocrisie or
guile, as *Ezekiah, Iosiah, and
David*, are saide to have wal-
ked vprightly. Luke 1, verse 6.
A Metaphor.

[To walke in the counsell]
Either to doe as wicked men
advise and suggest, as did *A-
haziah*. 2 Chron. 22, 3. 4, 5. or
by imitation to doe like vnto
others before: as did Israel,
Mic. 6, 16, but in euery respect
the counsell of the Wicked
should be farre from vs. Psal.
1, 1. *Iob 1, 1; verse 16. and 12,
18.*

[To walke in the way of the
people] Not to approve and
embrace the counsels and pur-
poses of the people of *Juda*,
forsaking the Lordes defence,
and flying through distrust in
God vnto vnbelievers, *Assyri-
ans* for ayde. Esay 8, ver. 12. *I
should not walke in the way of the
people. This way hee calleth it
a confederacie in verse 13. the
more to torrefie them from it.*

[To walke in the flesh] To
be weak and feeble, like vnto
other men. 2. Cor. 10, verse 3.
*Though we walke in the flesh, yet
wee do not warre after the flesh.*

[To walke in the sight of
the eyes] To accustom him-
selfe to please his minde and
sense in euery thing without
considering how vain a thing
youth is, whether yee respect
be-

beginning or end of it. Eccles.
11, 10. & 2, 1.

[To walke with God] To
live a godly life through con-
tinuall Meditation of Gods
presence, whom we haue to be
Witnesse of all; even our most
inward thoughts. Genesis 5,
24. *Enoch walked with GOD.*
We be, or walke with GOD
two wayes. First, when we de-
sire to please him, and depend
vpon him, because we are per-
swaded that hee seeth vs, and
careth for vs. Secondly, when
we are held backe by a secret
bridle of his grace, wee little
thinking of him. Psal. 73, 23.

[To walke after the Spirit]
To order and dispose our con-
uersation according vnto the
motions and affections stirred
vp in vs by the holie Spirit, or
to live in newnesse of life. Ro.
8, 1. *See Spirit.*

[To walke in the darke] To
live without the bright shi-
ning light of Gods Worde. 1.
Iohn 2, 11.

[Wall] Some frame of
wood or stone, reared & built
either for diuision of places, or
defence of persons.

2 The cause of diuision &
was betwene the Iewes and
Gentiles, by the Ceremoniall
Law. Ephes. 2, 14. *And hath
broken the stoppe of the partition
wall, that is, the Law of Cere-
monies, which did diuide be-
twene the Iewes and Gen-*

tiles, as a Wall is diuided be-
twene one mans house and
another.

3 Safeguard and defence, af-
foorded from one man to ano-
ther. 1 Samuel 25, 16. *They
were as a wall to vs by night and
day.*

4 The surety and strength
of a politicall estate, as good
Lawes, execution of Iustice,
good education of Children,
Magistrates, riches, &c. Psalme
51, 18. *Build up the wals of He-
rusalem.*

5 A spirituall City, consist-
ing of Iewes and Gentiles (as
the inhabitants.) Cant. 8, 9, 10.
I am a wall. By a Synecdoche &
Metaphor.

[To breake downe wall and
hedge] To deprive his people
of defence of all sorts both spi-
rituall and corporall, signified
by the wall which was of stone
and inward, and hedge which
was of Thorne, and outward.
Esay chapter 5, verse 5. *The
hedge and wall shall bee broken
downe.*

[Wantonnesse] Rasknesse
in bodily Lust, effeminate li-
uing in Letchery. 1 Peter 4, 4.
In wantonnesse.

[Wantons] Effeminate per-
sons, giuen to ribauldie and
Lust, and delighting in soft &
delicious things. 1 Cor. 6, 10.
Wantons.

[Warre] Battaille and
fight, between two Princes &
their

their people. Eccl. 3, 8, *A time of Warre, and a time of peace.* Luke 14. Worldly war which is lawfull or vnlawfull, according as the occasion is.

2 The conflict and strife of godly Ministers with the world to subdue it vnto Christ. 2 Corinth. 10, verse 3. *Yet wee doe not warre after the flesh.* A spirituall warre, simply & alwayes lawfull.

3 Taking part, and fighting for our owne vnlawfull lustes. James 4, 2. *Ye fight, and warre, and get nothing.* This is a carnall warre, alway, and simplic vnlawfull.

Note.

This word [Warre] in the Hebrew tongue, hath his name of cutting, biting, deuouring, for warres deuoure & consume many. Hence the sword is sayd to haue a mouth, that is, an edge. Job 1, 15. Hebr. 11, 34, and to cate, that is, to kil and consume. 2 Sam. 11, 25.

[*Warre after the flesh*] To strue and fight, not (as men do) with such strength as may bee resisted either by craft or force, but with diuine and inuincible Weapons, which cannot be matched with humane power and policy. 2 Cor. 10, 3, 4. *We warre not after the flesh, for the weapons of our warfare, are mighty thorough the power of God, &c.*

[*Warfare*] Condition, of such as liue and serue in the

warres. 1 Cor. 9, 9. *Who goes to warfare?*

2 The course and condition of a mans whole life, beeing subiect to outward and inward battailes and Conflicts. Job. 1.

3 The condition of the Ministers of God, in regard of the strong opposition and resistance made against them by Satan and wicked. 2 Corinthians chap. 10, verse 4, *The weapons of our warfare.* 2 Timothy 2, verse 3.

[*To warre a good Warfare*] To strue for defence of the Gospell against false Teachers and persecution of the worlde. 1 Timothy 1, 18. 2. Timothie 4, 7.

[*Waste*] Superfluous expence and cost vpon things lawfull, or charge vpon things vnlawfull. Luke 15, v. 13. *Hee wasted his goodes vpon Harlots.* Mat. 26, ver. 8. *What needed this waste?*

2 Ouerthrowne and quite destroyed, when God threatneth to lay waste their Citties and houses. Leuiticus 26, ver. 33. *And your Landes shall bee waste.*

[*Washing*] Ceremonious cleansing from Legall pollution and vncleanness, through the touching of dead Corpses, &c. Exodus 19, 10. *Let them wash their cloaths.* Exod. 30, 18. *A Lauer to wash.*

2 Ju-

2 Iustification or remission of sinnes, beeing cleansed and forgiven in the merits of Christ his blood. Psalm. 51, 7. *Wash me, and I shall bee whither then Snow.*

3 Sanctification or newnes of life thorough the worke of the Spirit. Psalm. 51, 2. *Wash mee from my sinnes.* This Washing and the former, are Gods proper worke.

4 Serious repentance, for dayly and particular slips and spots. Esay 1, 16. *Wash you, make you cleane.* This washing is our endeavour, to make our selues cleane. Of these four washings, the first is Legall, the three last Euangelicall. The second of Iustification. The third of Sanctification. The fourth, of dayly Repentance.

[*To Wash ones Feet*] To endeavour the continuall purging of our selues from our dayly sinnes. See *Feet*. Iohn 13, 10. *Needs not saue to wash his Feet.*

2 To shew forth the works of mercy and Christian loue. 1. Cor. 5, 10. *If shew haue washed the Saints Feet.* A Synecdoche, part for the whole.

[*To Wash ones hands*] To liue purely, or to leade a pure conversation amongst men. Psalm. 26, verse 6. and 73, verse 13. *I wash my hands in innocencie.* Job 9, ver. 30. Hands being the chiefe instrument of

action, are put for our outward dooings towards men, which when they are vpriight, then our hands are washed. A Metaphor and Synecdoche.

[*To Wash ones cloaths*] That euen the least sinnes are to be purged by Christ, and that we must strue to bee sanctified throughout, Leuiticus 11, 28. compared with verse 44, 45. which hath the reason of the Law.

[*Washing of Regeneration*] Regeneration or renewing of the holy Ghost, to be as a Lauer or washing, purging and cleansing the soule, both to Remission of sinne, and repentance from sinne, whereof washing in Baptisme is a Seale. Titus chap. 3, verse 5. *By the washing of Regeneration.* It is like that phrase in Rom. 4, ver. 11.

Vnder the Law, such as entered in and came for to serue God, must bee cleansed by changing their Cloathes, and washing themselves. See Gen. 35, verse 2, and 3. Exodus 29, verse 20, and 11. Job 1, verse 5. This is called Sanctifying; and thereby were signified vnto vs two things: First, that all men are by Nature vncleane and vnholie, nothing pure can come from them till they bee sanctified by Faith in Christ. Titus, verse 15. Hag. 2, 11, 12, 23.

T t 2

Se-

Secondly, that if wee come to Gods seruice before wee haue prepared our selues due-ly by Faith and Repentance. & haue renounced all our wickednesse inward and outward, our worship is hateful to God, as Esay chapter 66. verses 3, and 4.

[To watch] To keepe ones selfe awake, to shake off naturall sleepe. Luke 2, 8. *Keeping watch by night*. Mathew 26, ver. 40. *Could ye not watch with mee one houre?* This is bodily watching.

2 To shake off securitie, as one would shake off sleepe, taking all good heede and care, lest Satan or sinne deceiue vs, and overcome vs. Mathew 25, 13. *VVatch, &c.* 1 Peter 5, ver. 8. *Watch, and be sober*. Mathew 26, verse 41. 1 Thessalonians 5, verse 4. This is spiritual watching.

3 To lay in wait, obseruing how to accuse and hurt others. Thus the Pharisees watched Christ, and the wicked watch the righteous. Luke 11, ver. 54. *Laying waite for him, or watching him.* This is Diabolicall watching.

[Watchman] One, who in the night keepeth watch in a Citie or army, to warn others of dangers if any bee. A ciuill watchman.

2 Gods Prophets and careful Ministers of Christ, which

warne the people of spirituall dangers and enemies. Ezekiel 3, 17. Esay 52, 8. *The voyce of thy watchmen shall bee heard.* A religious faithfull watch-man. An Angel is thus called, Dan. 4, 10. because they with great diligence watch to do the will of God.

3 Carelesse guides, which are Watch-men in name, but not in truth. Esay 56, 10. *Their watchmen are all blind.* A rechelesse and secure VVatchman. Thus in derision the Idumeans called Esay, Chapter 21. verse 11.

4 An Angell of God, euer ready to doe his will. Daniel 4, 20.

[Watchfulness] An earnest care and bending of the mind, to liue every day as one would liue vpon his dying, or vpon his iudgement day, which may fall out to bee every day, for ought that wee know. This is true Christian VVatchfulness.

[Water] An element colde and moyst, contrary to Fire. Psal. 69, 9. *The River of God is full of water.* Ioh. 13, 5. *Poured water into the Basin.*

2 Afflictions and troubles which threaten dangers, as waters do threaten drowning. Reuel. 12, 15. *The Serpent cast out of his mouth water, after the Woman.* Psalme 69, verse 1. *The Waters are mixed together into my soule.*

Soule. Often in the Psalmes & else-where it is so vsed. Heere is the phrase in the Gospell, of beeing baptized with Christs baptisme; that is, dipped and plunged into afflictions as hee was. Math. 20, 22. *Are ye able to be baptized with the Baptisme that I shall be baptized with?*

3 Seuerall Countries and Nations, which are the gathering of many people into one place, as the Sea is the gathering together of many waters. Reuel. 17, 1. *The great Whore sits vpon many waters;* that is, hath rule and power ouer many Nations and people.

4 The true Doctrine of the word, and the holy Spirit, with his saving graces. Esay 55, v. 1. *Every one that thirsteth, come vnto the waters.* Ezek. 36, 15. *I will poure cleane water vpon you.* Iohel 2, 28. *I will poure out of my Spirit, &c.*

5 Iustification by Christ, when his perfect righteousness is imputed to such as beleue. 1. Iohn 5, 6. *This is that Iesus Christ that came by water and blood.*

6 The efficacy of the Holy Ghost, cleansing the soule, as water doth the body. Iohn 3, verse 5.

7 Abundance of teares. Ieremy, chapt 9, verse 1. *O that my head were full of water, and mine eyes a Fountaine of teares.*

8 Iacob, of whom (as from

a Fountaine, the Israelites did descend and come. Esay, chap. 48, verse 1. *Which came out of the waters of Iuda.* Deut. chapt. 33, verse 28. *The Fountaine of Iacob.*

9 All kinde of drinke. Exodus, chapt. 23, verse 25. *Hee shall blesse thy water.*

10 The Clouds which are the waters above. Gen. chapt. 1, verse 5, 6. Psal. 104, 2. Iob, chapt. 21, verse 8. Psalme 18, verse 11. & 147, 8. Ieremy 10, verse 13.

[Deepe waters] The Sea. Psal. 107, 23. *And occupie by the great waters, and see his wonders in the deepe.*

2 The hidden drifts and counsels of mans heart. Prou. 20, 5. *The counsell in the heart of man, is deepe waters.*

3 Most greivous dangers and great afflictions. Psalme 42, 7. *One deepe calls another deepe, &c.* Psalme 69, 2. *I am come into deepe waters.*

4 Great plenty and store of most pure water. Ezek. 34, 18. *And to haue drunke of the deepe waters.*

[Waters strong and mighty] The potent and plentiful army of the Assyrians, compared to the River Euphrates, and opposed to the waters of Shiloh, Esay 8, 7.

[Waters of a full Cup] Many and bitter afflictions. Psal.

T : 3

73.

73. ver. 10. *Waters of a full Cup wrung to them*, that is, a great portion of sharpe troubles.

[*Living Waters, or waters of life*] Springing and running Waters. Genes. 26, 19. *And found there a Well of Living Waters.*

2 The benefites of Christ communicated to the faithfull vnto eternall life, by the force of the holy Spirit. Iohn 4. 10. *And hee would haue giuen thee Water of Life.* Theregenerating grace of the Spirite working to the iustifying and sanctifying of elect sinners, is fitly likened to waters, to Riuer, to Fountaines. Ioe. 3, 18, Esa. 43, 3. Zach. 13, 1. in foure respects, because (like water) it purgeth vncleannesse, by certifying the conscience of forgiveness of sinne by the blood of Christ. 2. it refresheth the conscience by shedding the loue of GOD abroad in the heart, and cooleth the boiling heate of carnall Lust. 3. it maketh fruitfull in good works. 4. it queneth the thirst of worldly pleasures of sinners: also satisfieth the thirst of heavenly water and spirituall gifts: nowe it is compared to liuely or living water, partly for effect, because it bringes to eternall life such as do drink in this water, and be partakers of the renewing grace, and partly for that it is like to wa-

ter (not standing as in Ponds, Cisternes, &c. which is deade and mooueth not) but vnto water, springing and flowing out continually (this being the life of water to moue and issue out of the Fountaine) by this sauing grace of the Spirite, alwayes worketh still, moouing them to further progresse in piety, and leading them from grace to grace, & from strength to strength, as water cometh out of a Spring fresh and fresh.

[*Still Waters*] Pleasant and refreshing Waters. Psalme 23, 2. *He leadeth mee by the still Waters.*

[*Fountaine of living waters*] God himselfe, the Author and giuer of true life, & of al things that belong therunto. Ieremy 2, verse 13. *They haue forsaken me the Fountain of living Water.*

[*Waters of Shiloah*] Properly waters which com from a Fountaine at the roote of Mount Syon, and run through Ierusalem with a still and quiet course without great noise: therefore in *Nehemiah*, called the Dragon or Serpents Well, because it creepeth gently as a Serpent: but figuratiuely, it noteth the promise of helpe to the men of Ierusalem, against the Kings of Syria and Israel, from Gods power alone (with out the hyring of forces from forraigne power) to repel their enemies. Esay 8, 6. *The Waters*

of

of Shiloah which run so softly. See Psal. 46, 4.

[*Catt head on the waters*] Doing good while we may to al men, communicating out of our beneficence to their wants vpon assurance it shall bee watered and made fruitfull by the blessing of God, as vpon that hope husbandmen do Till and sow their moyst grounds. Eccl. 11, 1. See Pro. 19, 17. and Esay 58, 7, 8, 9. and Luke 6. verse 38.

[*Swelling waters*] Most mighty, cruell, and fierce persecutors and enemies. Pl. 124, 5. *Then had the swelling Waters gone ouer the Soules.*

[*Earth standing out of the water*] The element of earth, which before the separation from the water was drowned and ouerwhelmed, as in a great gulf, did by the worde of God as exist at first, so now appeare and become dry land (the waters beeing gathered into the Sea, as it were a channel) which if the shore & drie Land bee considered, seemeth lower then the earth, as imposed vpon it as higher & aboue it, the waters which in deede being the lighter element, bee alofte and more eminent then the earth, as the Massiest and heauiest element. 2 Peter ch. 3, 5. *And the earth standing out of the waters, and by the waters.*

[*Wanes*] The variable stir-

ring and swelling of great waters, moued and tumbled too and fro ragingly, with the violence of the winde. Mar. 8, 24. *Couered with wanes.*

2 Vnstable men, of vnconstant minds. Iames 1, 6. *He that wauereth like a wane of the Sea, shall receive nothing.*

3 Greeuous afflictions succeeding one another (like waues) and putting men in danger. Psalme 42, 7. *All thy wanes are gone ouer me.*

4 Vngodly cruell men, which deuour and destroy like mercilesse waues. Iude 13, *They are the raging VVanes of the Sea.*

[*Wauering*] The vnsetled vnsteddiness of vnbeleeuers. Iames 1, 6. *Hee that wauereth is like a wane of the Sea*, that is, he is of an vnsetled and vnsteddie minde, doubting of the power or wil of God, as Abraham did nor. Rom. 4, 20.

[*Way*] That path wherein men go and trauel from place to place. Luke 10. ver. 31. *There came downe a Priest the same way.*

2 Conuersation or course of life. Prou. 21, 2. *Euerie mans way is cleane in his owne eye.* Pro. 21, 8. *Blessed are they which are vpright in their way.* It is put for Religion, as well as for course of life. Psalme 25. verse 4.

3 A good conuersation or
Tt 4 godly

godly life. Psalme 1, 6. *God knoweth the way of the righteous.* Math. 7, 14. *Narrow is the way that leadeth to life.* This is called by sundry names; as Way of righteousness, way of wisdom, way of the Lord, good and right way, way of Light, &c.

4 An euill conversation. Psalme 1, 1. *Nor stand in the way of sinners.* And verse 6. *The way of the wicked shall perish.* This way also, hath sundrie names and additions in Scripture; as euill way, broad way, way of wickednesse, and such like.

5 Godly profession or Doctrine of Christ. Acts 19. ver. 9. *Speaking euill of the way of God.* The Doctrine of the Gospel is as a way to leade vs vnto God: (so we beleue it.)

6 The worke which men are to doe, either in Religion or common life. Exod. 18, 20. *Shew them the way,* that is, the worke.

7 The Commandements of God, which are (as the Way) to leade vs vnto our Countrey aboue, so wee walke in them. Roman. 2, verse 12. *They are all gone out of the way.* Psalme 119, verse 1. *Blessed are they that are upright in the way, and walke in the Law of the Lord.*

8 Christ, by whom alone (as the true way) euen in this life wee come to God to bee

one with him. Iohn chapt. 14, verse 6. *I am the Way, no Man commeth vnto the Father, but by mee.*

9 Custome. Ioshua 23, verse 14, *I do enter into the way of all the earth.* 1 Kings 2, verse 2. That is to say, I die shortly after the Custome of all other Men.

[*An highway for his people*] A passage or enterance vnto Christ by the Gospel preached. Esay 11, verse 16. *There shall bee an High-way,* that is, as God sometime to his people comming out of Egypts bondage, made a passage for them into Canaan by the Red Sea, and Iordan divided: so shall hee do in the spirituall deliuerance, by Christ hee shall make a way for them to come to Coelestiall Canaan, all obstacles and hinderances removed.

[*Wayes of darknesse*] Wicked and crooked Wayes, or wayes of sinne. Prouerb. 2, ver. 13. *To walke in the waies of darknesse.*

[*Gods Wayes*] The deepe and vnsearchable counsels of GOD. Romanes 11, Verse 33. *His Wayes are past finding out.*

2 His workes of mercy and Iudgement; his blessings or punishments. Psalme 145, ver. 17. *The Lord is Righteous in all his wayes.* This is the Way of Gods

Gods prouidence, whereby he comes to vs.

3 The word of God, in the promises and precepts thereof. Psalme 51, verse 15. *I will teach sinners thy way.* Psalm 25, 4. This is the way whereby we go to God. It is put for Doctrine and Commandements of God, in Esay 2, 3.

[*To waite for God in the way of his Iudgements*] Patiently to looke for, and depend vpon Gods promise for their restoring, whilst they walked in the midst of great calamities by the Babylonians or other enemies. Esay 26, ver. 8. *In the way of thy Iudgements, O Lord, haue wee Wayted for thee.*

[*God way*] Every dutie or good worke, as a steppes of our way to heauen. Prou. 2, 9. *Every good path or way.*

[*To go out of the way*] To turne aside, and play the Apostate from God, his Lawe and worship, vnto Idolatry. Rom. 3, 12. *They are all gone out of the way.*

[*Wayes of Iudgement*] Approued & righteous waies, such as can abide the tryall of the light. Prou. 2, 8. *That they may keepe the Wayes of Iudgement.* These also in verse 13, are called the Wayes of Righteousnesse.

[*The way of man*] The successe or euent of a mans pur-

poses or actions. Jeremy 10, 23. *The Way of Man is not in himselfe.*

[*Way of Caine*] Such a course of life as Cain liued, being an Hypocrite to God, vn-naturall and cruell to his Brother, full of perversenesse and wickednesse, against God and Men. Iude verse 13. *The way of Caine.*

[*The way of peace*] A peaceable quiet life. Rom. 3, 17. *And the way of Peace they haue not knowne.*

[*To come in the way of righteousness*] To leade a righteous life, being of Vpright life and good conversation. Math. 21, 32. *For Iohn came in the way of righteousness.*

[*Their way*] The euent and successe of their course of Life. Psal. 49, 13. *This their way uttereth their foolishnesse.*

[*To make straight the way of the Lord*] The heart of men, being naturally like a rough, vnsmoother, and vneuen Way, and therefore had neede to be subdued and made plain by repentance, and that sorrowe which is according to GOD, that he might delight to enter into it, and to dwell in it. Iohn 1, 23. *Make straight the way of the Lord.*

W. E.

W.

E.

[**Weake**] One who is made feeble, and brought low with sickness. Psalme 6, 2. *Have mercy on me Lord, for I am weak,* and 38, 8. Bodily weaknesse.

2 One of little faith and knowledge. Rom. 4, 19, and 14 1. *He that is weake in the faith, receive unto you.* Spirituall weaknesse in part, and in some one point touching the vse of things indifferent.

3 One who wants al strength bodily and spirituall. 1. Cor. 15 43. *It is sowne in weaknesse.* Rom. 5, 6. *When we were yet weake* (or of no strength.) This is spirituall weaknesse totally, vnto which, all men from their birth be subiect.

[**Weake flesh**] Corruption of Nature, which makes vs Weake either to do good, or to resist euill. Math. 26, 41. *The flesh is weake.* Petonomie of the cause.

[**Weaned Child**] One of a lowly and humble minde. Psal. 131, 2. *I am in my selfe, as one that is Weaned.*

[**Weapons**] Instruments of Warre.

3 All the faculties of soule or body, fighting eyther for sin in a man vnregenerate, or against sinne in one regenerate. Rom. 6, 12. *Neither giue your members as weapons of unrighte-*

ousnesse to sinne, but giue your Members as weapons of righteousness to God.

3 Preaching of the word, prayer, patience in suffering, &c. 2, Cor. 10, 3. *The weapons of our warfare are mighty through God.*

[**Weary**] One made faint with labour and trauell, Ioh. 4, 6. *He thus sate on the well Weary.* Bodily Wearinesse.

Secondly, A soule faint and burdened with the load of sinne, beeing as desirous of ease by forgiuenesse, as a weary man is of rest after great labour. Math. 11, 28. *Come vnto me all ye that are weary.* Spirituall wearinesse.

Thirdly, Slacke, carelesse, & fainting in well-doing. Gal. 6, 7. *Be not weary of well doing.* Carnall wearinesse.

[**Wedding garment**] Christ Iesus himselfe, whom wee put on by faith. Math. 22, vers. 11. *Which had not on the wedding garment.* Gal. 3, 27. The Papists do erre, in iudging loue and good workes to bee this wedding garment.

[**Weekes**] The space of seauen dayes. 1. Cor. 16, 1. *Every first day of the Weekes.*

2 The number of seauen yeares, Thus seauenty weeks in Leuit. 25, 8. signifies seauenty times seauen yeares. Also Dan. 9, 25.

The 70. weekes in Daniel,

con-

containe the space of time betweene the second yeare of *Darius Nothus*, & the destruction of *Ierusalem*, which hapned the second yeare of *Vespasian*, some 36. yeares after the passion of our lord. The whole number is 490. yeares, accounting 92. yeares to the ende of the Persian Monarchy; and 6. yeares of *Alexander* the great his kingdome, and after that 89. till the passion of Christ, after which there were 36. before Ierusalem was laid waste: of which put together, ariseth 70. weekes of yeares. In this time, toward the end of it, and so forward, Christ by his Prophetically preaching the Gospell, and his Sacerdotal function, in purchasing eternall redemption by his death (abolishing by the one the ministry of the letter, death & condemnation. 2. Cor. 3: and by his Priest-hood, putting an ende to all Legall and visible anointing) hath couered and purged sinnes, and conferred euertlasting righteousness vpon all beleeuers in his name: Dan. 9, 24, 25.

[**Well-doing**] More particularly, liberall distributing to the teachers of the Gospel, and the poore Saints: or more generally, the dooing of good workes of all kindes, both toward God and men, euen the whole practise of godlinesse.

Gal. 6, 9. *Be not weary of well-doing.* The verse following these words, sheweth that they bee meant of merciful communicating and giuing to needy Christians, & painefull Ministers.

[**Wells of saluation**] Eyther the Doctrine of the Gospell, wherewith afflicted thirsting consciences are refreshed (as with water out of a Well:) or the plentiful graces of the Spirit, powred out as water out of a Well, Esay 12, 3. *Ye shall draw waters out of the Wells of saluation.*

[**Well of water springing up**] The exceeding rich loue of God in Christ, continually ministering to the faithfull newe supply of healthfull graces. Iohn 4, 14. *Shall be in him a Well of water, springing up to eternall life.*

[**Wells without water**] False Prophets, which bee voide of wholesome Doctrine. 2. Pet. 2, 17. *These are Wells without water.* Such as boast of knowledge but within, are empty, like Clouds which swell by the winde, and offer raine, but send downe none.

[**Whatsoever**] Euery thing generally without exception; or some things particularly with limitation, see Math. 21, 22. Iohn 15, 16. and 16, vers. 23. Phil. 4, 8. Math. 7, 12. 1. Cor. 10, 31 and 10, 25. The limitation

on

on must be made according to the subiect, or matter spokē of.

[**Wheate**] A precious graine, whereof bread is made for the strengthening of mans heart. 1. Cor. 15, 37. *Bare Corne of Wheate, or some other.*

2 All elect and faithfull persons, which are fruitfull in good workes. Math. 3, 12. *The Wheate bee will gather into his Barne.*

[**Wheele**] An instrument of wood, or iron, turning round, seruing cyther for worke or punishment.

2 Punishment it selfe, inflicted vpon malefactors. Pro. 20, 26. *A righteous King will turne the Wheele vpon the vngodly.*

3 The whole masse and body of all things vnder heauen, subiect to continuall change and mutation. Ezek. 1, ver. 15. *There appeared a Wheele vnto me vpon the earth, by the Beasts, hauing foure faces.*

[**Where art thou?**] Not ignorance or doubting in what place, where the party sought for is, or what he will answer when he appeareth; but a secret reprehension of the case they be in, and of the fact they haue done, and withall, a citation or summoning of him to giue his answer, that he may feele his offence, & be awakened with sense of his sinner. Gen. 3, 9. *Adam, where art thou?*

The same is to be thought of Gods question to *Caine*, Gen. 4, 9. God is not as man, that he should need by enquiry to learne things which he knoweth not.

[**Wherefore**] A Consequent or that which followes, as an effect of some foregoing cause. Rom. 1, 24. *Wherefore also God gaue them vp, &c.* Here it is an Illatiue particle.

2 A cause or reason of some thing. Rom. 1, 21. *Wherefore (or because) when, &c.*

[**To whet the sword**] To prepare and make ready some great iudgement. Psal. 7, 12. *He hath whet his sword.*

[**Whetting their teeth**] Indignation or wrath of the wicked. Psal. 112, 10. *The wicked whets his teeth at the Righteous.*

[**White**] A colour, bright, & lightesome, contrary to blacke.

2 That which is pure, without blemish, or glorious without infirmity. Reue. 3, 18. *White Rayment.* Math. 28, 3. *His rayment white as snow.* It is vsuall in Scripture by [White] to signifie Purity and Glory. See *Rayment and Robe.*

3 Ripe and ready to be cut downe, and carried into the Barne. Iohn 4, 35. *They are white already to be Harvest.*

[**Who hath knowne**] None, or no creature, Angels or men: but God himselfe till euents declare it: or, *who hath been, &c.* that

that is, none at all. Roman. 11, 34.

Interrogations or Questions in holy Scriptures, sometime haue the force of a denial, and deny more strongly then a plaine negation would do, as in the former text: also Rom. 3, 3, and 4, 1. Roman. 10, 6, 7. Heb. 1, 13. Also they sometime affirme a matter with more vehemency, as Gen. 13, 9, and 20, 5. Exod. 14, 12. Iosh. 19, & 10, 13. Iudg. 4, 6. 1. Sam. 20, 37. 1. Kings 12, 41. Sometime they carry the vertue of an earnest reprehension, as Rom. 2, 4, and 14, 10. And lastly, they shew forth in him who asketh the question, a detestation & loathing of something. Rom. 6, 1. They are found finally to serue sometime for the engendring and working of shame, as Roman. 2, 21.

Note further, that in a question, this word (*Who*) is putte sometime for a few, as Psalm. 19, 1, and 25, 12. Esay, chap. 53, verse 1. and sometime for [*None at all*], as Rom. 10, 6. 1. Sam. 2, 21.

[**Wholesome**] Sound or healthfull, making spirituall sound; or bringing health to the soule. 1. Tim. 6, 3. *And confessed that verbo. wholesome words of Christ.* Titus 2, 1. *Wholesome Doctrine.*

[**The whole of man**] All that wherin men are to busie them

selues (being that one necessary thing, Luke 10.) and without which whole, man is nothing but vanity. Eccles. chap. 12, verse 13. *For this is the whole of man.*

[**Whore**] An vnchaste woman, taking money for the vse of her body. Deut. 23, 17, 18. *There shall bee no whore of the Daughters of Israel, nor any hyre of a whore brought into the house of God.*

2 The Synagogue of Antichrist, or the Romish Church, as it standeth now corrupt, with horrible Idolatry & Heresie, obstinately maintained. Reuel. 17, 1. *I will shew thee the condemnation of the great whore.* No more blushing at her spirituall whoredome, then a common strumpet at her bodily fornication.

[**Whoredome**] The vncleanness, of such as make their bodies common for money. Deut. 21, 23.

2 Generally, all vncleanness about generation. Hebr. chap. 13, verse 14. Hosea 4, 11. *Whoredome and new wine take away the heart.*

3 Idolatry, in the worshippe of strange Gods, or in the strange worship of the true God. Reuel. chap. 17, verse 5. *That Mother of whoredome.* Ezek. chap. 16, verse 25. *And multiplied thy whoredome, verse 27. And madest to thy selfe Images*

Images of men, and dardest commit whoredome with them.

[*To go a Whoring*] To fix our affection vpon the creatures (more then the Creator,) and especially to put our trust and confidence in worldly men, and worldly things. Psal. 73, 27. *Thou destroyest all them which go a Whoring from thee.* All confidence in the creature, is a spirituall whoredome.

2 To fall in loue with Idols, and to worshippe contrary to our faith, plight with God. Ezekiel 16.

W.

I.

[*Wicked*] Euery naturall man, who is not regenerate. Rom. 4. verse 5. *Iustifieth the wicked.*

2 All impenitent persons, who keeps on in a sinne-full course, without returning to God. Psal. 51, 13. *I will teach thy waies vnto the wicked.* Psalm. 1, 1. and 112. 10. *The wicked shall see it.*

3 That which is vngodly, or against God. Iude 15. *Of all their wicked deeds which they haue vngodly committed.*

These wicked men according to the originall worde in the Hebrew, signifies rebellious, and may bee called restless, turbulent, vnquiet, vngodly; therefore they be likened to the raging sea. Esay 57, 20,

Note.

21. And because for some of their wicked deeds, some of them are often brought forth to iudgement, and condemned; therefore is this name often giuen to condemned persons. Psal. 109 7. Iob 27, 7. and to iustise or make iust, is to absolve in iudgement, or to acquit, Psal. 82, 2, 3. So to make or to pronounce wicked, is to condemne. Deut. 25, 1. Psalm. 37, 33. and 94, 11.

[*Wickednesse*] An vngodly worke. Gen. 39, 9. *How can I do this great wickednesse?* Acts 8, 22.

2 A course of iniquity continued without repentance. Dan. 9, 5. *We haue done wickedly.* Psal. 125, 3. *Least the righteous put out their hand to wickednesse.* Psal. 52, 1. *Why dost thou boast thy selfe in thy wickednes?*

[*Spirituall wickednesse*] A spirit of a wicked and wily nature, as crafty as powerfull, Ephes. 6, 12. *Against spirituall wickednesse,* for wicked spirits, an Hebraisme. It distinguisheth these vnclayne from the other holy and blessed spirits.

[*Wille*] A married woman, or the Church being married to Christ. Ephes. 5, 23. *The Husband is the Wines head, as Christ is the head of the Church,* &c. Heere the married woman is called a wife, explicate, or expressly; the Church is so called implicate, and by consequence.

quence.

[*Widdow*] A woman which ouerliueth her husband whiles she liueth single; such an one was Anna, see Luke 2, 36, 37. and 18, 3. and 21, 2.

2 City desolate and forsaken of friends and comforters, &c. Lament. of Jeremy, chapt. 1, verse 1. By a Metaphor.

3 All persons, miserable, poore, helpelesse, oppressed, By a Synecdoche. Esay 1, 17, 23. Psal. 146, 9. and 68, 5. Deut. 10, 18.

[*Not to iudge Widdow and fatherlesse*] To neglect them & their cause, when no knowledge and regard is had of it, to maintaine it, and do them right, and defend them from wrongs and wrong-doers, and to iudge the widdow, &c. is to do quite contrary, Esay 1, 17, 23.

[*Will*] A faculty of mans soule, moouing and inclining it selfe freely to choose such things as it doth imbrace, or to eschew freely such things as it doth refuse. Or more breuely thus. Will is that faculty of our soule, whereby we wil and nill things. It is of the nature of will, to will freely whatsoever it wils; for the will cannot be compeld. It is vnable (till it be changed by grace) to moue it selfe toward God, and to wil any good thing pleasing vnto him. Simply to will any thing,

is of Nature; but to will well, is of grace. Our will being free in respect of sinfull acts, but bond in respect of good works, till it be set free by Christ. Ioh. 8, 36. *If that Sonne therefore shall make you free, you shall be free in deed.* Iohn 15, 3. *Without mee you can do nothing.* Therefore the Popish Doctrine of free-will to that which is good, is to bee abhorred; as contrary to the Scripture, and the Doctrine of the Church of God. Aug. *voluntas libera quia liberata, libera ad peccatum, serua ad iustitiam.*

When grace is offered, wee may refuse it if we will; and if we will, we may receiue it: this is popish diuinity.

2 Motions and purposes to good, or good affections. Phil. 2, 13. *God worketh in you the will & the deed.* These be the effects of a renewed Will. 2. Cor. 8, 9. Rom. 7, 15, 16.

3 Wicked desires & lusts, flowing out of corrupt nature. Ephes. 2, 3. *In fulfilling the will of the flesh.* Iohn 1, 13. These be the fruites of an vnregenerate Will. *Detonante.*

4 Naturall inclination of any creature. Rom. 8, 20. *Not of his owne will.*

5 Thoughts and endeour of the heart. Rom. 9, 16. *It is not in him that willeth.*

[*Will*] To pray, aske, or craue a thing, Marke 10, 34. Iohn 17, 24. In this place, to will,

Note.

will, is (*vox non precipientis sed optantis*) of one who wisheth, not of one who commandeth; for Christ did in that last prayer put on the person of an intercessor to his Father.

2 To command with authority, Iohn 21, 23. *If I will, &c.*

3 To desire, or affect to do something, good or euill Phil. 2, 13. Iohn 8, 44. *The workes of your Father ye will do.*

[**Will of God**] The purpose and decree of God, touching all things. Ephes. 1, 11. *After the Counsell of his will.* Rom. 9, 15, 18. *Whom he will, he hardeneth.* This is the will of his good pleasure, which is secret till euents declare it. That which God willeth. 1. Thessal. 4, 3.

2 The word of God, promising or commanding. Math. 7, 21. *He that doth my Fathers will.* Rom. 12, 2. This is his reuealed or signified will, which is knowne by the word, as our will is manifested by our speech.

3 The preaching of this word for the conuersion of sinners. Iohn 4, 34. *that I may see the fruit of the will of God.*

The will of God signifieth sometime the power whereby God willeth any thing. Rom. 9, 19. and sometime the things which he willeth. Rom. 12, 2. Now these things willed of God, haue three excellent pro-

perties: first, the reuealed will of God is good, because it commands good onely, and makes vs good; and leadeth vs to the euerlasting good, euen heauenly blessednesse. Secondly, it is acceptable, because nothing is pleasing to God, which is not agreeable to his will, and that doth highly please him, which accordeth to his Law & Gospell. Thirdly, perfect, because it containeth all things belonging to perfection, so as we need neither rules of Philosophie, nor decrees of Popes nor traditions of Church for the saluation of our soules, and ording of our liues: the Scripture alone (which is a most absolute witness of Gods will) is sufficient to make men perfect toward God. 2. Timoth. 3, 16, 17.

[**Wildernesse**] A waste & desert place, not inhabited. Psalme 95, 8. *As in the wildernesse.* Psalme 107, 33. and 35. Math. 15, 33. *Whence shall we haue so much bread in the wildernesse?*

3 A Country full of Hills, Mountaines, and Forrests, like to a Wildernesse. Math. 3, 1. *He preached in the Wildernesse of Iudaea.* This Wildernesse had some Inhabitants; *Zachary dwelt there,* Luke 1, 20. *also Iohn had his house there,* 1. Kin. 2, 34. And there are fixe towns being in this Wildernesse, rehearsed

heard in Iosh. 15, 61. Therefore from hence there is no ground for popish Heremites, that liue in solitary places.

3 The Country of Heathen and Pagan people, which were voide of grace, and barren in good workes (as a Wildernes.) Esay 35, 1. *The Wildernesse shall reioyce:* and 41, 18. *I will make the Wildernesse as a poole of water.* A Metaphor.

[**Winde**] The moouing of the ayre too and fro, which if it be temperate, it refresheth with his blasts; if violent, it prooues troublesome and dangerous. Acts 2, 2. *As of a rushing and mighty winde.* Genesis 3, 8. Math. 8, 26. *He rebuked the Windes.*

2 The mighty and powerfull working of Gods Spirit, quickening or reuiuing our hearts to God-ward. Iohn 3, 8. *The winde bloweth where it listeth.* Acts 2, 2.

3 The doctrine of the Gospell, and the preaching thereof. Reuel. 7, 1. *Holding the Wind that it should not blow vpon the earth.*

4 All manner of temptations. Math. 7, ver. 27. *The windes blow, &c.*

5 Parts and quarters of the World. Ier. 49, 32. *I will scatter them into all windes.*

[**To bring forth winde**] To be able to do nothing, to profite nothing by all their owne

cares, counsels, and endeouours. Esay 26, 18. *Wee haue as it were brought forth winde.*

[**In the day of the East winde**] The time wherein God would sweepe away, and roote out his enemies, neuer to be planted again, (as the Iewes which were but remoued to be taken vp and planted anew, & grow againe.) Esay 27, 8. *In the day of the East winde: a Metaphor* from the violence of the East winde, which at a certain time bloweth strongly; & beareth al downe before it: such shoulde Gods visitation be toward the wicked enemies of his people.

[**Winde of Doctrine**] Mens deuises, which carry away vnstable men, as a Boate is carried away with the winde. Eph. 4, 14. *With euery winde of Doctrine.*

[**To hold the windes**] To stop & hinder the passage & course of heauenly doctrine. Reu. 7, 1. *Holding the winde that it should not blow vpon the earth.*

[**To solve the winde**] To busie and bestirre our selues in things that profite not, as Idolatours do, who must reape according as they sowe. Hof. 8, 7. *They haue sowne the winde, or so the winde.*

[**Four winde**] Ministring spirits or Angels sent of God, by whose providence all humane assayres bee gouerned, and namely, the assayres of

of the Church) to stirre vp such tempests and tumults, as the foure beaſts (that is, the foure Kingdomes heere ſpoken of) ſhould be exagitated and toſſed. Dan. 7. 2. *I ſaw foure windes of the Heauen ſtrive &c.*

[**To obſerue the windes**] To inuent and make vaine & idle excuses to keepe backe from doing good to others, till it be too late; as ill husbandmen which ſtanding fooliſhly vpon the winde and weather foreſlow their ſeaſon; whereas truſting vpon Gods prouidence, that it is fit to be done, ſhould be performed, Eccleſ. chapt. 11. verſe 14.

[**To walke in the winde**] To be a raſh and vnfaithfull Teacher. Micah 2. 11. *If a man walke in the winde.*

[**Wine**] The fruite of the Vine, or the iuyce of grapes. 1. Tim. 5. 23. *Drinke a little wine for thy ſtomacke.* Math. 26. 29. *I will not drinke hence-foorth of the fruite of this Vine.*

2 The blood of Chriſt ſhed to death, reioycing the faithfull ſoule, as the wine doth the heart. Math. 26. 28. *For this wine is the blood of the New Teſtament, which is ſhed for many.* See Mar. 14. 24. 25. A Metonymie.

3 The comfortable doctrine of free ſaluation, by faith in the blood-ſhed of Chriſt. Cant. chapt. 2. verſe 4. *Hee brought mee into the Cellar of*

wine. A Metaphor.

4 The graces and fruites of the Spirit, which are ſweete & delightfull as wine. Eſay 55. 1. *Come buy wine and milke without money.* A Metaphor.

5 Gluttony, or exceſſe in eating and drinking. Oſee 4. 11. *Wine taketh away the heart of man.* Heere it is taken in ill part.

6 Vngodly and vnrighteous workes, as the bitter fruite of impenitent and obſtinate ſinners. Deut. 32. 33. *Their wine is the poiſon of Dragons, and the cruell galle of Aſſes.* It is alſo taken in ill part heere.

[**Not to bee drunken with wine**] That men ought not to abuſe ſo good a thing as wine is, by taking it immoderately till it cauſe diſſoluteneſſe of life and manners, full of filthineſſe. Ephe. 5. 18. *Be not drunken with wine.* Vnto bodily drunkenneſſe by too great abundāce of wine, there is heere oppoſed a ſpirituell drunkenneſſe or repletion (be filled with the Spirit) which breedeth inward ſpirituell ioy, teſtified in the priuate and publike prayſes of God by Pſalmes, Hymnes, and ſpirituell Songs. Epheſ. chapt. 5. verſe 19.

[**To drinke wine**] To ſare liberally. Iob, 1. verſe 13. *Were eating and drinking wine in their elder brothers houſe.* Heere it is vſed in good part.

2 To

2 To haue the heart cheared with godly ioy. Zach. chapter 7. verſe 10. *Their hearts ſhall reioyce, as one that drinketh wine.* Heere it is taken in good part.

3 To play the Glutton and the Drunkard. Eſay, chapter 5. verſe 22. *Woe bee them that are mighty to drinke wine.* Heere it is taken in ill part.

[**To make a noiſe with wine**]

To be merry and cheereful, their hearts ſo burning with the praiſes of God, as if they were ſet on fire with wine, Zachary, chapt. 9. 15. *They ſhall make a noiſe as thorough wine.* That which followeth in the ſame place, of filling both the bowles, is an alluſion and expoſition of that in the Law, Exodus, chapt. 27. verſe 3. and ſignified the ſetting forth of the praiſes of God, largely and abundantly.

[**Given to wine**] One which ſtreth by the wine, and is not eaſily pulled from it. 1. Timoth. 3. verſe 3, Titus, chapt. 1. ver. 7. *An immoderate drinker of wine:* In Titus, chapt. 2. verſe 3, the word vſed there, ſignifies (in the originall) Seruants to the wine, or Cup-ſlaues, bondmen of drunkenneſſe.

[**To drinke the wine of giddineſſe**] To trouble and aſtoniſh the minde, (as men are troubled with exceſſiue drinking of new wine,) Pſal. 60. 3.

Thou haſt made vs drinke of the wine of giddineſſe.

[**Wine mourneth**] The commodities, pleaſures, and ioyes of the Land to be taken away; priuate griefes to abound, and publike merriments to ceaſe. Eſay, chapter 24. verſe 7, 8. *Wine mourneth, &c.*

[**Wine mixed with water**] The cheefe Rulers and Gouernours of the people, to haue beene corrupted and peruerced. Eſay 1. 22. *Thy wine is mixed with water.*

[**Wine of violence**] Wine gotten by oppreſſion and extremity, or violence. Prou. 4. 17. *And they drinke the wine of violence.*

[**Wing**] That part of a Bird wherewith it flyeth, and vnder which it hideth her young. Matthew, chapt. 23. verſe 37. *As a Hen gathereth her young vnder her wings.*

2 The protection of Almighty God, vnder which, his people be (as it were) hidde, and kept ſafe. Pſalme 91. verſ. 14. *He will couer thee vnder his wing.* Pſalme 17. verſe 8. *Hide me vnder the ſhadow of thy wings.* Ruth, chapt. 2. verſe 12. *Vnder whoſe wings thou art come to truſt.*

3 The great readineſſe of the Angels, performing the will of God with all ſpeed and celerity. Eſay 6. 2. *Everyone had ſixe wings.*

V v 2

4 The

4 The defence which Princes, Rulers, Magistrates, Masters, and Husbands, &c. doo afford vnto their inferiors. Ruth. 3, 9. *Spread the wing of thy garment ouer thine hand-maid.*

Eagles wing. See Eagles.

[To plucke wings] To take away, and spoyle the Babylonish Kingdome of all ornaments, regions, and riches; which was done by *Darius* and *Cyrus*, as *Jeremy* foretold, chap. 50, 21, &c. and *Daniel* saw in a vision, chapter 7, verse 4. *I behelde til the wings were pluckt off.*

[To take wings] Speedily and suddenly to depart and fly away. Prou. chap. 23, 5. *Riches take vnto them wings.* *Protopopis.*

[To walke vpon the wings of the winde.] To vse great celerity and speede, in executing his workes of iudgement and mercy. Psalme 104, 3. *He walketh vpon the wings of the winde.* Psal. 18, 10. *He came flying vpon the wings of the winde.*

[Health in his wings] That Christ with his iustice cloathing and covering his elect, should perfectly heale their sinnes, which are spirituall diseases. Mal. 4, 2. *With health in his wings.*

[To win] To gaine, or to get worldly things by our labour. Math. chap. 16, verse 26. *What shall it profite a man, though*

he winne the whole worlde, and lose his soule?

2 To gaine a soule to God. 1 Cor. 9, 22. *That I may win the weake.* 1 Pet. 3, 1.

[To wipe all teares] To deliuer perfectly and fully from all teares, and all sinnes, sorrowes, & miseries, the cause of teares. Reuel. 21, 5. *I will wipe teares from your eyes.*

[Wise] One prudent and circumspect, who can fore-cast dangers and euils to preuent them. Math. 10, 16. *Be wise as Serpents.*

2 Euery godly person which feareth God, and obeyeth his word. Prou. 10, 1. *A wise soune maketh a glad father:* and 9, 9, 10. *Giue admonition to the wise.* Ephes. chap. 5, verse 15. Prou. 17, 10.

There be three sortes of wise men: first, such as of themselves see what is right, and can follow it. 2. Such as swerue through weakenesse, yet can direct themselves into the way. 3. They who can hearken to good counsell.

3 One which swelleth; and is puffed vp with opiniõ of wisdom, 2. Cor. 11, 19. *Because that ye are wise.* An *Ironie.* Esay 5, 21. Prou. 3, 7. Rom. 12, 16.

4 Astronomers and Priests of the *Persians*, Math. 2, vers. 1. *There came wise men from the East;* that is, such as were learned in the Sciences of this worlde.

Rom.

Rom. 1, 14.

5 One, subtil and craftie. Exod. 1, 10. *Let vs worke wisely.* 2 Sam. 14, 2. *And brought thence a wise Woman, and said so her.*

6 A cunning Artificer. Exod. 28, 3, and 35, 10. *And all the wise hearted among you shall come.*

7 Sorcerers and Magicians. Exod. 7, verse 11. *Pharaoh called forth the Wisemen.* Genesis 41, 8.

[To be wise according to sobriety] To think of our selues and our gifts modestly, not vsing our gifts proudly with disdain of others, but humbly considering whence wee haue our gifts, to what end, on condition of giuing an account of them, and with great imperfections. * *Be wise* (or vnderstand) *vnto sobriety.* The word *Wisdom* or vnderstanding, doeth import heere both the knowledge of vniuersalles in things humane and diuine, what is true and good in them: and also that discretion which is about particulars, as to choose what is best & fittest for time, place, persons, and other circumstances. *Paul* would haue al tempered with humility and lowly conceite of our selues, without any ouer-weening opinion; as though wee saw all things, or knew more then in deede we do.

Note further, that these

words [*Wisdom* and *Wise*] are in Scripture often vsed properly for that prudence and discretion, which is a grace of the Spirit, and a part of Gods Image, helping men to discern things, & to guide their actions circumspectly; but sometime they are taken improperly for craft and wilynesse, also for vaine opinion of wisdom, for carnal & worldly vnderstanding, as *Romanes* 8, 7, and 12, 16. 1 Cor. 3, 19. 1 Cor. 1, 17, 26, 127. Likewise the word foolishnesse is taken properly and in ill part, for a want and deprivation of true godly wisdom, and sometime that is called foolishnesse which men account so, 1 Cor. 1, 27, 25. This is the manner of holy Scripture, not seldome to speake of thinges as they seeme to be and are esteemed of men, and not as they are indeed. Thus the fruitles knowledge of hypocrites is by *Saint Iames* called *Faith*, Chapter 2, verse 14. and *Christ* calleth such righteous, as were so reputed onely, as in *Luke* chap. 15.

[To be wise for thy selfe] To apply thy *Wisdom* for thine owne good and benefite. *Proverbes* chapter 9, verse 12. *Thou shalt bee wise for thy selfe,* that is to say, make vse of thy *Wisdom*: not for others onely, but the right direction

V v 3 of

of thine owne waies.

[**Wise to saluation**] A true beleuer, who by the eye of faith, doth behold and know Iesus to be the Christ; and his owne Saniour. 2. Tim. 3, 15. *Which is able to make thee wise to saluation through faith.*

[**Wise Steward**] A Minister of Christ, hauing skill to fit and giue euery one within his charge, his due portion of food agreeable to his strength & age; Milke to whom Milke, and strong meate, to whom strong meate belongs. Luke 12, 42. *Who is a faithfull Steward and wise?*

[**Wise to that which is good**] One furnished with knowledge and wisdom, to embrace good, and eschew euill, to bewray and beware the deccite, both of sinne and of false Prophets. Rom. 16, 19. *I would haue you wise to that which is good.*

[**Wisedom**] The Diuine Essence, beholding and infinitely knowing himselfe and all things else, which he most wisely disposeth, being author of wisdom in al others. Psal. 147, 5. *His wisdom is infinite.* 1, Tim. 3, 16. *To God purely wise.*

2 Christ Iesus (as God) by whom the counsell of GOD touching mans saluation, is declared. Prou. 8, 12. *I am wisdom.*

3 The most perfect knowledge, which Christ (as Man)

hath of the will of his Father, imputed to the faithfull, to conquer their ignorance of God. 1. Cor. 1, 30. *Hee is made vnto vs of God wisdom.*

4 The Scriptures or worde of God written, which are called wisdom, because they teach true wisdom, & leade vs to God, the Fountaine of true wisdom. Luke 12, 49. *Therefore saide the wisdom of God, I will send them Prophets.*

5 The knowledge of faith, whereby the elect see and behold God to be their Father in Christ. This is the cheefe Wisdom. Ephes. 1, ver. 8. *Hee hath abounded towards vs in all wisdom.* 2. Tim. 3, 15.

6 The doctrine of the Gospel. 1. Cor. 2, 6, 7. *We speake the wisdom of God in a mystery,*

7 The sound vnderstanding and knowledge of the word, Prou. 4, 5, 7. *Get wisdom, get vnderstanding.* Prou. 14, 6. *A corner seekes wisdom, and findeth it not.* Also the vnderstanding of that particular truth, concerning the suffering of afflictions, wherefore they be sent; and what fruite is to be taken by them. Iam. 1, 5.

8 True godlinesse, or the sincere feare of God, wherein consists a great part of wisdom. Prou. 10, 28. *The feales shall dye for want of wisdom.* 1, 10, 23. Prou. 17, 7. *Foibles despise wisdom.* Psal. 90, 23. *We*

may apply our hearts to wisdom.

9 Prudence and discretion, enabling men to perceiue what is fit to be done, according to circumstances of time, place, persons, manners, and ende of doing. Eccles. 2, 13, 14. *I saw that there is profit in wisdom, for the wise mans eyes are in his head.* Knowledge directs vs to see what is to be done, and what not to be done; but wisdom directs vs how to doo things duely conueniently, and fitly. Knowledge is of generals; Wisdom of particulars.

10 That guift whereby a publique person; Prince, or Counsellor, is enabled to aduise soundly and readily, of matters of State and Common-wealth. 1. Kin. 3, 28. *And they saw the wisdom of God was in him to do iustice.* Prou. 21, 30. *There is no wisdom, nor vnderstanding, nor counsell against the Lord.* Achitophel had this kinde of wisdom as well as Salomon. State-wisdom, or policy.

11 Humane learnings, or skill of prophane Arts and Sciences. Acts 7, 22. *Learned in all the wisdom of the Egyptians.* This wisdom also is commo, both to good and bad.

12 Humane perswasions, 1. Cor. 1, 21.

13 Affection, lusty desire, or study. Rom. 8, 6. *Wisdom of*

the flesh is death; that is, lust of sinne leadeth to death.

[**In all wisdom**] In al sorts and kindes of heauenly wisdom, Ephes. 1, 8. *Hee hath abounded* (that is, abundantly shed his grace on vs) *towards vs in all wisdom.* Celestiall and diuine wisdom is diuers and manifold. 1. Corinth. 13, 2. Also the mysteries of the Kingdome are many and sundry. 1. Tim. 3, 16.

[**Earthly wisdom**] Such wisdom as earthly minded men haue, which they learne not from God, but from the Diuell. Iames 3, 15. *This wisdom descends not from above, but is earthly, sensuall, and diuellsish.*

[**To seeke after wisdom**] To looke for, and hang vpon reasons and arguments, such as humane wisdom will afford, to perswade vs of the truth of the Gospel, which wee ought to beleue simply because of God which speaks it, without argumentatiō, or humane perswasion. 1. Cor. 1, ver. 22. *The Greekes seeke after wisdom.*

[**Wisdom of the flesh**] Such wisdom as vnregenerate men are endued withall, whose wit and reason, as well as their will and affections, saoures onely of earthly things. Rom. 8, 6. *The wisdom of the flesh is death.*

[**Wisdom which is from above**] Heauenly prudence, which

which cometh from God, (not of the world or Satan) and is knowne and expresse by these properties: 1. Pure, not mixt with temerity & malice. 2. Peaceable, studious of concord, and making it betwene others. 3. Gentle, not bitter and sowe, but facile and courteous. 4. Easie to bee entreated, and to bee obsequious to the honest command or requests of others. 5. Full of mercy, not fierce, cruell, and rigorous, but pittifull toward the infirmities of others. 6. Full of good workes, dooing much good out of a zeale of Gods glory, and charity toward men. 7. Without partiality, not putting such difference betwene persons, as is contrary to the faith of Christ. Lastly, without hypocrisie, vnfainedly, in a godly simplicity louing God and the brethren.

[**Hid wisdom.**] The Gospel which is hid from all naturall men, 1. Corinthians, chap. 2, verse 7. *We speake the hidden wisdom.*

[**Wisdom of God.**] Singular & excellent Wisdom. 1. Kings, chapter 3, verse 28. *The wisdom of GOD was in them.*

[**Weaknesse of wisdom.**] Such Wisdom as maketh meeke, & is ioyned with weaknesse. James 3, 13. *Let him shew his workes with meeknesse of wis-*

dome.

[**Spirit of wisdom.**] That liuely faith, whereby we embrace Christ, offered in the Gospel, by the guift and working of the Spirit. Ephesians, chap. 1, 17. *Might giue vnto you the Spirit of wisdom;* that is, of true & liuely faith, which maketh wise to saluation.

2 Great cunning and skill, to do the worke of the Tabernacle, thorough the guift of Gods Spirit. Exod. 28, 3. *Whom I haue filled with the Spirit of wisdom.*

[**Wisdom and strength is mine.**] Christ (the wisdom of God) to be most prudent in taking counsell, & most mighty in effecting and performing his most wise device. Prou. 8, verse 14. *Wisdom & strength is mine.*

[**To sit in the seats of Wisdom.**] To be a cheefe Counsellor of Estate vnto any King. 2. Sam. 23, 8. *He that sits in the seats of wisdom.*

[**Treasures of wisdom.**] Exceeding great plenty and store of heavenly and diuine knowledge. Col. 1, 3. *In whom are hid all the Treasures of wisdom and knowledge.*

[**Wisdom of the world.**] Such vnderstanding of diuine things, as men may attaine to by vertue of naturall wit, without reuelation of the Spirit. 1. Corinthians, chap. 2, verse 6.

We

We speake not the wisdom of this world; or that is the knowledge of things pertaining vnto this world.

[**Wisdom faileth a foole by the way.**] That hee cannot hide his folly, but by speech, countenance, gesture, and in any other signes, euen in the streetes, and as he trauaileth doth bewray it. Eccles. chap. 10, verse 3.

[**Wisdom of words.**] Affected eloquence, or pompous and painted speech, whereby carnall men vse to shew forth their carnall wisdom. 1. Cor. chapter 1, verse 17. *Not with wisdom of words.* 1. Corinth. chap. 2, 1, 4. *Excellency of words, and words of mans wisdom.*

[**To with stand.**] To reprooue Peter for his hypocritic. Gal. 2, 11.

[**Witness.**] One called to testify a truth in any matter, 1. Iohn, chap. 5, ve. 8, 9. Iohn 8, verse 18. *I beare witness of my selfe.* One witness was allowed sufficient in cause of religion. Deuter. chap. 19, verse 16, 17. Two were required in ciuill cases. Deuter. chapter 19, verse 15.

2 The true record and testimony that GOD beareth of Christ, and Christ of himselfe. 1. Iohn, chap. 1, verse 9. *This is the witness of God, which he testified of his Sonne.* Iohn 8, ver. 14,

and 18.

3 The record which Gods Spirit and a sanctified Conscience do beare to the godly, of their owne adoption. Roman. 8, 16. *The same Spirit beares witness with our Spirit, that wee are the Sons of God.*

4 The true Ministers of Christ, who by their doctrine, liues, and deaths, do beare witness vnto the Doctrine of Christ. Ioh. 15, 27. *Ye shall beare witness also.* Reuel. 11, 3.

[**To witness against one.**] So to beare euidence against their sinne before God, the supreme Iudge, as there needed no other witness to conuict them of extreme wickednesse, but their impudent countenance. Esay, chap. 3, verse 9. *The shew of their countenance witnesseth against them.*

[**Faithfull witness.**] One which plainely and sincerely doth vtter the whole needfull truth, eschewing deceit and falshood. Prou. 14, 5. *A faithfull witness will not lye.* This is a ciuill Witness.

2 Christ Iesus, who beareth a true Testimony of his Fathers will. Reuel. 3, 14. *The faithfull and true witness.* This is a Diuine Witness.

3 Meete men of sufficient authority to beare testimony vnto the name & Esay the Prophet shoul'd giue to his young Son, and of the cause why such

a name was imposed, Esay 8, 2. *And I took vnto me faithfull witnesses.* It was the manner of the Iewes to impose Names vpon Children at the circumcision, as we do now at our Baptisme, and an ancient custome it hath bene, namely, in times of persecution (such as Esay was likely to fall into, when the Assyrians should come and spoyle both *Israelites, Syrians, or Aramites*, whereof reade in 2. Kings 16, 9.) to vse witnesses of their access to the Church, of Baptisme, and of theyr name then giuen. Such were called of Latines, *Compadres & Commatres*, of Greekes *παιδρες*, in English Sureties, God-fathers, &c.

[*False Witnesse*] One, who in the record & witness which he beares, doth vtter lyes, or conceales a necessarie truth. Prou. 14, 5. *But a false Witnesse will speake lyes.* Prou. 12, 17. *But a False Witnesse speaketh Deceite.*

2 One, which wresteth the words spoken by another man vnto a contrary meaning. Mathew 26, verses 60, 61. *At the last came two false witnesses.*

[*A Witch*] One who coniectureth by the clouds at things to come, giuing too much to obseruation of times and dayes. Leu. 19, 26. *Ye shall vse no witchcraft, nor obserue times.*

2 One who exerciseth diuellish arts, such as be named in Deut.

18, 10. *Leuiticus 19, 26. Exodus 22, 18. Thou shalt not suffer a Witch to liue.*

Moses mentioneth a Witch (though hee meane all Sooth-sayers,) first, because Women through weakenesse of theyr sexe, are most prone to these wicked Artes. Secondly, to shewe that Magicians are such execrable offenders, as God will not spare, no not the weakest.

[*Without*] Either Infidels without the Church visible & militant on earth, 1 Tim. 3, 7. or else damned Reprobates, which be without the Church Triumphant in heauen. Reuel. 22, 15.

W. O.

[*Woe*] The threatening or denouncing of Iudgements. Ezek. 2, 10. *There was woe written therein.*

2 The iudgements threatened, eyther Temporall or eternall. Math. 23, 23, 25. *Woe vnto you Scribes and Pharisees, Hypocrites.* 1 Cor. 9, 16. *Woe to me if I preach not,* Iude 11.

3 Sorrow of heart, in regard of some sinne committed, and iudgement deserued. Lam. 5, 16. *We now vnto vs that we haue sinned.*

[*Wolfe*] A cruel and sauage beast, delighting in slaughter, blood, and deuouring.

2 Vnregenerate men which be

be of a fierce and cruell disposition, like wolues. Esay 11, 6. *The Wolfe and the Lambe shall feede together.* Also Chapt. 65, 25.

3 A false Prophet or hereticall Teacher, which with his errors and lyes, seekes greedily how to destroy soules. Acts 20, 29. *Wolues shall come in among you.*

4 A valiant and terrible Captaine, marching and diuiding his prey among his Soldiers, as a wolfe amongst his whelpes and young ones, Genesis 49, 27. *Beniamin is a rauening wolfe.*

5 A Tyrant or cruell persecutor. Iohn 10, ver. 12. *Seeth the Wolfe comming and flyeth.*

[*Wolfe and Lamb do dwell together*] The admirable peace & agreement which Christ by his mighty grace, shall worke in the dayes of the Gospell; when men, as fierce, cruel, and sauage as wolues, shall be meekened & quietly liue with men of lowest and least account. Esay 11, 6. *The Wolfe shall dwell with the Lambe, and Leopard with the Kid, &c.* The Prophet by way of allusion vnto the concord & agreement of sauage & harmefull beastes, accompanying peaceably together with the harmlesse ones, doth describe the sweet effects and benefits of the preaching of the Gospel of Christ, whereby vniuersall

and most gracious tranquillitie should bee maruailously wrought amongst all the true worshippers of Christ, beeing by naturall corruption like hurtfull beasts. Therefore such as be contentious and loue debate, beeing giuen to crueltye and wrong dooing, haue not the Spirit of the Gospel. Note also, that the Prophet Esay speaketh of Beastes according to their originall estate by their creation, when all things being made very good, and sinne not beeing entered into the world, there was a perfect harmony and consent between man and beast: also betweene the beastes one with another; and so shall be again at the restoring of all things.

[*A Wolfe in Sheepes cloathing*] A false Prophet, setting abroad damnable errors, to the destruction of mens soules, vnder pretence of truth. Math. 7, 15. *Beware of false Prophets, which come vnto you in Sheepes cloathing, but inwardly they are rauening Wolues.*

[*Wolues, Beares, Leopards, Lyons*] The most mightie, fierce, and harmefull persons, being tamed by the power of Christ in his Gospel, and shall be ioyned to his Church. This is an effect of Christ kingdom. Esay 11, 6.

[*Wolues in the Evening*] Tyrannous Rulers and most cru-

ell enemies, exercised to mischief, like vnto an old Wolfe beaten and long exercised to spoyle in the Euening. Ier. 5, 6. Zeph. 3, ver. 3. *Her Iudges are as Wolfes in the Euening.*

[**White as Snow or Wool**] Sinners by remission of their sinnes through Christ, by his perfect righteousness imputed, and by the renewing of the holy Ghost, becom of foule and blacke, pure and holie, without spot and vnblameable. Esay chapter 1, verse 18. *Thou shalt bee white as Wool or Snow.*

[**Rauening Wolfes**] Most savage, fierce, and cruell men, whose pleasure is in hurting the saluation of others. Math. chap. 7, verse 15. *Are Rauening Wolfes.*

[**Woman**] A female by sex, made of God to bee an Helper to man. Gen. 2.

2 A wife ioyned in marriage to a man. 1 Pet. 3, verse 5. *Thus holy women did attire themselves, and were subject to theyr Husbands.*

3 A **Virgin**, beeing a Mother. Ier. 31, 22. *A Woman shall compass a man.* Gal. 4, 4. Borne of a woman, that is, a true man taking flesh of the substance of a Virgin, yet without a Father.

4 The visible Church of God militant in earth. Reuel. 12, 1. *A Woman clothed with*

the Sunne, that is, the Church compassed about with Christ the Sunne of righteousness. This is the true church, decked spiritually with Heauenlie Ornaments.

5 The Pope, and the whole bodie and masse of his filthie creatures, Cardinals, Maisting-Priests, Monkes, Fryers, and Iesuites. Reuelat. 17, 3. *And I saw a Woman sitting upon a Scarlet coloured Beast, full of Names of Blasphemy, &c.* Verse 5. *In her forehead was a Name Written [Mystery.]* This is plaine, that it cannot bee meant but of the Romish Church, that false Church, decked not with spirituall garments, hid from the eyes of the worlde, but outwardly with Golde, Pearle, Purple, Scarlet, Crimson, and all pompous apparel glorious to the eye of flesh, beeing inwardly most filthy and full of abomination. Also effeminate dissolute wanton men, which follow their owne affections, Esay chapter 3. Verse 12.

[**Daughter of Women**] Cleopatra daughter of Antiochus the Great, who disappointed of his hopes, bestowed her on Ptolomeus Epiphanes, King of Egypt, that by her most corrupt and lewde counsell, hee might circumuent and destroy her husband; whereas he was therein deceiued, for she stood with

with her husband against her Father, contrarie to their agreement. Daniel chapter 11. verse 17. *He shall go vnto the daughter of Women, corrupting him, &c.*

[**A Woman whose heart is Snared, &c.**] A monstrous euill Woman in bodye and minde, breathing out, deuising and doing mischief of all sorts, being full of craft, subtile driftes, cunning wayes and Arts to insnare, hunt, catch and destroy men. Eccles. 7, verse 26. *I finde a Woman, &c.* To escape such a woman is a singular fauour of God, without whose grace and helpe, it is vnpossible to be freed from her.

[**A foolish Woman**] Wicked Teachers, who set forth their deuices instead of Gods word. Prouerb. 9, 13.

[**A strange Woman**] One who is not thine owne Wife, being a Strumpet. Prou. 2, 16. *Hee shall deliuer thee from the strange Woman.*

[**A vertuous Woman**] A woman endued with honest & holy manners. Prou. 31, verse 10. *Who shall find a vertuous woman?*

[**Wombe**] That part of a woman, wherein she containeth and nourisheth her Infant, before it be borne. Luke 1, 31. *Thou shalt conceive in thy wombe, and beare a Son.* Luke 21, ver. 23.

2 The Church, wherein (as in a wombe) the elect are borne again, by the incorruptible seede of the word. Psalm 110, verse 3. *The youth of thy Wombe shall bee as the Morning dew.*

[**From the Wombe**] From the time of our birth, ever since we were borne. Psalm 58, 3. *The wicked are strangers from the Wombe.*

[**To shut & open the wombe**] To make one barren & childlesse, or to giue one children. 1 Sam. 1, 5. *The Lord had shut her wombe.*

[**To be wonne without the word**] To be gained (not efficaciously) but preparatiuely, by the honest life of the wife, to a willingness to giue eare and attend the word of GOD, which vnbeleeuing husbands abhorred. 1 Pet. 3, 1.

[**Wonder**] Some strange vnwonted worke of God, mouing and deseruing admiration. Acts 2, verse 19. *I will shewe wonders in heauen above.* Acts 4, 30.

[**Wonderfull**] Ample, large, and excellent withall, cleare and splendant in glory. Psalm 8, 1, verse last. *How wonderfull is thy name?* Christ is wonderfull in nature, office, and workes, as Esay chap. 9, verse 6.

[**Lying Wonders**] A false iug-

ingling wonder, or a true wonder and miracle, done to confirme false doctrine. 2. Theſſ. 2, 9. *With all power, and ſignes, and lying wonders.*

Note.

The miracles which the Romane Eccleſiaſticall Antichriſt (deſtroyer of the Romane heatheniſh Empire) ſhall doo, bee called lying wonders: firſt, becauſe appearing wonders for a time, yet indeed procure no miracles. Secondly, becauſe they bee wrought to ſupport hereſies and lyes in Doctrine. Thirdly, they are wrought by the power of Sathan, the father of lyes, not by the Holy Spirit of truth.

[The word] Some ſpeech vttered by the mouth, to declare the intent and meaning of the heart. Pſalme 52, 4. *Thou loveſt all words, &c.* This is a naturall word.

2 The Sonne of God, the ſecond perſon in the Trinity, by whom the will of GOD is declared to the Church, as our mindes are expreſſt to other men by our words. 1. Sam. 7, 11. 1. Chron. 17, 19. Hag. 2, 5. Joh. 1, 14. *The word was made fleſh.* This is the Eſſentiall, Diuine, & vncreated word.

Note.

There be in Scripture two ſpeciall attributes, peculiar to the Sonne of God, the ſecond perſon in Trinity; one to bee called [*the wiſedome of the Father,*] as in Prouerbs, becauſe

hee knoweth perfectly all the ſecrets and hidden thinges of God his Father. The other, [*the word of his Father,*] becauſe by him thoſe ſecrets are reuealed to the Church. Theſe two epithites Chriſt doth claime to himſelfe, Math. 11, 27. Joh. 1, 18. when he ſaith, none but he knoweth the Father, & no man euer ſaw God: hee aſſumeth therein to be his Fathers wiſedome; and to bee his worde, when he ſaith, that hee reuealeth and declareth him: hence called a Prophet, and that Prophet. Note that Chriſt is rightly called the Word, becauſe of the promiſe that was made of him to the Church from the beginning, in Paradiſe.

3 The Scriptures of the old and new Teſtament. Luke 11, 28. *Bleſſed are they that heare the word.* Acts 11, v. 19. This is the inſpired and created word.

4 The decree, ordinance, will, and becke of God, touching any thing that he will doo, or not do. Math. 4, 4. *Man liues by euery word that comes out of the mouth of God.* Heb. 1, 3. *Beareth up all things with his mighty word.* This is the word of Gods ordinance and purpoſe. It ſignifies alſo a thing decreed of God, and vttered by Propheſie. Eſay 2 1.

5 The Diuine Law, teaching and commaunding good things,

things, and forbidding euill. Pſal. 119, 101. *I haue refrained my feete from euery euil way, that I might keepe thy word.* This is the word of precept and commandement. Gal. 5, 14. *In one word; that is, one precept.*

6 Euery promiſe of God, touching any good thinges, temporall and eternall: but eſpecially the promiſe of free Iuſtification by Chriſt, receiued by faith. Pſal. 119, 8, 9. *I Waite for thy word: alſo ver. 25, Thy word hath quickened me.* Lu. 1, 38. Ephel. 5, 26. *By the waſhing of water thorough the worde.* This is the worde of free promiſe, whereof in Roman. 10, verſe 8.

7 A word of prediction or fore-telling thinges that are to come. Eſay 2, 1. *The Worde which Eſay ſaw upon Iudab.* Ezekiel 3, 4. *Declare vnto them my words.* This is the worde of Propheſie: alſo victory the matter of the word. Pſal. 60, 12. Iudg. 5, 1, 2, and 11, 36. 1. Sam. 18, 5.

8 A Commandement for dooing any thing in the matters of this life. Luke 5, 5. *At thy worde wee will let downe our Nets.* Luke 7, 7. *Say the word, & my Seruant ſhall be whole.* Joh. 10, 35. This is a word of authority, charging thinges to be done effectually.

9 A graue, wiſe, and pithy ſentence. Prou. 1, 6. *To under-*

ſtand the words of the wiſe, and their darke ſayings. Eccleſ. 12, 11. *The words of the wiſe, are like Goats.* Act. 20, 35. This is a word of godly inſtruction & perſwaſion: alſo it ſignifieth Doctrine vttered and ſpoken to the teaching of y Church. 1. Tim. 4, 12.

10 Any thing or matter, that is eyther ſaide or done. Luke 1, 65. *And all theſe words were noyſed abroad throughout all the Hill-Country.* Exod. 18, 16. Deut. 17, 1: 1. Kings 14, verſe 13.

11 The voyce of God, calling a man to do the worke of a Prophet. Ier. 1, 4. Ezek. 1, 3. This is the word of vocation.

[By the word] According to the Commandement of God, ſending Preachers to teach Chriſt. Rom. 10, 17. *And hearing by the word of God.* Some Interpreters, as *Martyr*, *Param.* do interpret [*word*] for the matter and ſubſtance of preaching, or Sermons; which muſt not be any precepts or traditions of men (which are both vn-certaine & vniuſely, too dead to beget faith) but the written word, or Scriptures of old and new Teſtament; (which bee indeed the liuely ſeed, & firme foundation of faith.) Though this Interpretation bee godly, yet the ſignification which I haue giuen (out of M. Bez.) is fitter: firſt, becauſe it is writ-

ten

ten not *εμπνοας*, of the word, but *δωα*, by the word. Secondly, because it is *φωα*, not *λογος*. Thirdly, because this doth wel and meetly agree with the beginning of verse 15, *How shall they preach except they bee sent?* That is, the worde and Commandement of GOD must come to send and to warrant some to teach, and others to heare them. Lastly, the [Word] is elsewhere put for commandement. Luke 5 5.

[The Word of faith] The Gospell or the doctrine of free saluation, vpon condition we beleue. Rom. 10, verse 8. *This is the Worde of Faith which wee preach.*

[Idle Word] A vaine vnprofitable speech, whereof there is no vse for soule or body; for this life or the life to come, for our selues or others. Math. 12, 36. *Men shall giue an account for euery Idle word they speake.*

[Word of the Lord] The gospell, which witnesseth of the Lord, also the preaching of it. 2. Thess. 1, 1. 1 Th. 1, 8.

[A Worke] Some outward deede or action, diuine or humane, good or euil. Genesis 2, 2. *When God had made an end of all his worke.* Iames 2, 18. *Thou hast the Faith, and I haue works, shew me thy faith out of thy works.* Reuel. 2, 23. *I will render vnto euery one of yee according to your works.*

2 The free reward, which followes good workes, in life euerlasting. Reuelation 14, 13. *And their workes follow them.* Also correction for sinne, Esay 5, 12, 19.

3 Such seruile worke, as is proper to euery mans calling, which may be done in the fixe dayes, Exod. 4, 5. Also Exodus 20, ver. 9. *Thou shalt doe all thy workes.*

4 Merite, or deserning by workes. Rom. 3, 20. *Therefore by the workes of the Law shall no flesh be iustificed.* Verse 28. Chap. 4, 2. also 11, 6. *If it be of Grace, no more then of workes.* Thus is [Worke] taken in-all places, where it is opposed and set against Faith or Grace.

5 Wicked and vnhonest manners, Titus 1, 16. *They deny him in their workes.*

6 Stuffle or matter, needefull to builde withall. Prouer. 24, 27. *Prepare thy work without.*

[His Workmanship] Elect conuerted sinners, who are not their owne, nor the worke of any creature, but the worke & fabricke of the mighty God alone, regenerating, and as it were creating them the second time, by renewing theyr corrupt nature, which was no more able to change it selfe in whole, or in part, then to make themselves at first. Ephe. 2, 10. *We are the workmanship of God, created, &c.* Pelagians which

at-

attribute our new-birth to nature, and the Papists which do diuide this worthy worke betweene nature and grace, doe not know this Scripture, and therefore do grievously erre.

[Good Workes and euill]

All Morall vertues and vices, commaunded or forbid in the Decalogue or Morall Lawe of God. 3 Iohn verse 11. Ephe. 2, 10. Roman. 2, 7, 9. Iohn 5, 29.

2 The doers and workers of good or euill things. Rom. 13, 3. *Rulers are not a terror to good workes, but to euill.* Euill workes feare not, but the committers of them haue cause of terror; as to the doers of good there belongeth praise and reward. Also Note, that the workes heere, be (not Morall) but ciuil deeds; not Theologicall, but politicall: such vertuous or vicious actions, as by the good Lawes of the Magistrate, be commaunded or prohibited: for there be verie many workes morally good & euill, which the Magistrate can neither praise nor punish, as all inward thoughts and imaginations. The rule of good Workes is the reuealed will of God: The generall heads of Good Workes be these three. First Sobriety, which is the moderate vse of sleepe, meate, drinke, and other benefites of this life. Secondly, righteous-

nesse, which is our iust dealing with men without fraud or oppression. Thirdly, Godlinesse, which is the worshipping of the true God, in a true & right manner, and with a true and sincere heart. Titus 2, verse 12. The particular workes of Christians are then tried and found to be good; first, when they are guided by knowledge, and proceede from liuelie Fayth. Rom. 10, 2. 1 Tim. 1, 5. Heb. 11, 6. and throughout that chapter. 1 Tim. 4, 4. Secondly, if they be directed vnto Gods glory. 1 Cor. 10, 31. Thirdly, when they are carryed with a ioynt respect to all Gods commandements. Psalme 119, 6. Fourthly, when a speciall care is had of dooing the duties of our particular callings, & hold out with constancy. Reu. 2, 10. Luke 3, 12. Three chiefe spurs to good workes (amongst many) be 1. the precepts of God. 2. the examples of the godlie. 3. y benefits promised to works of godlinesse, both present and future.

[Workes of darknes] Sinful workes, which come from ignorance and vnbeleefe. Ephe. 5, 11. *See Darknesse.*

[Workes of Faith] A true liuely faith, which is the worke of Gods wonderfull power in the elect. 2 Thess. 1, 11. *The Workes of faith with power.* Iohn 6, 29. *This is the Worke of God,*

X x

that

that ye beleue in him whome hee hath sent.

[*Workes of the flesh*] Such sinfull deedes as nature vnreformed, or inbred corruption brings forth. Galathians 5, 19.

[*Workes of the flesh*] See *Flesh*.

[*Workes of God*] Such deedes as God commandeth, allowes, loues, and will reward. Iohn 6, verse 28. *What shall we do, that we might work the workes of God?*

2 The actions of Gods mercies toward the elect, and of his iudgements towardes the wicked. Psal. 145, 17. *The Lord is holy in all his workes.* Also ver. 5, and 10. *All thy Workes praise thee.* Esay 5, 12.

[*God Workes*] All manner of duties inward and outward, as well thoughts, as words and actions, towardes GOD or man, which are commanded in the Law of God, and come from a pure heart, and faith vnfaigned, being referred vnto Gods glory. Ephes. 2, 10. *Created to good Workes.* Blinde Christians, which thinke onelie Almes-deedes to bee good workes, or our outward actions at vtmost, bee deceyued: as the Papists, who reckon for good such workes as themselves inuented, & are not commanded of God.

[*Workes of God*] Any thing created of God, or any blef-

sing or punishment, as worke of his Mercie or Iustice. This is the generall acception of the word, but more particularly the Faith of the elect, which in the least measure and degree is yet wrought in our hearts by God. Romanes chap 14, verse 20. Whereas some vnderstand that place of Paul of mans saluation, others of man himselfe consisting of bodie and soule, and others of Charitie, or other fruites and giftes of Faith, yet it is best to interpret it of the weake faith of such as knewe not their Libertie by Christ; for thus the circumstances of the place lea- deth me to expound it: also the words of Christ. Ioh. 6, 29. The least sparkle of faith comming from God, must bee cherished in our infirme brethren, after the example of our elder Brother, who doeth not quench the smoking Flaxe. Esay 42, verse 3.

[*Workes of the ministrie*] The whole duty which a Minister by vertue of his calling is bound for to perfourme vnto his Flocke; as to preach, to Rule, to pray, to administer the Sacraments, to exhort and comfort priuately, &c. Ephes. 4, 12. *For the worke of the Ministry.*

[*Workes of faith*] Eyther faith which is a speciall and wonderfull worke of God, or which

which is working and operative, working by loue. Iohn 6, 29. 1 Theffalonians 1, verse 2. Galathians 5, 6. 2 Theffal. 1, 11.

[*According to our Workes*] As our Workes shall bee good or euill, so shall our iudgment and doome be. Rom. 2, 6. *Who will reward euery man according to his Workes.* Psalme 62, v. 12. Math. 16, 27. Howsoeuer, the forme of the sentence at last day shall passe, according to the condition of our workes, yet workes merit not as causes but witnesse as Tokens.

[*Workes of his hands*] Gods people regenerate by his Spirit, to be new creatures, Esay 19, 25.

[*Working of Satan*. His might and strength which Satan shall vtter by Anti-christ, in doing wonders to deceyue the Reprobate by his errors. 2. Theff. 2, 9.

[*To worke, referred to God*] To execute and fulfill something, decreed from euerlasting in Gods counsell. Ephesians 1, verse 11. *God worketh all things, after the Counsell of his will.*

2 To gouerne and rule the world by ordinary administration. Iohn 5, verse 17. *My Father worketh hitherto, and I worke.*

3 To doe some extraordinarie thing, which may in a

speciall manner, declare either Gods mercie or wrath. Acts 13, verse 41. *I worke a Work in your daies, a worke, which yee will not beleue if a Man would tell it you.*

[*To Worke, referred to men*] To doe some good action approved of God, and pleasing to him. Iohn 6, verse 28. *Th. we might worke the Workes of God.*

2 To deserue something by his worke, or to rest vpon the merit of his worke. Rom. 4, 4. *To him that worketh, wages is counted by debt.*

3 Diligently to labour in a good vocation, Acts 18, 3. *He abode with them, and wrought, for their craft was to make tents.*

[*To shewe faith by our Workes*] Not that a liuely true Faith can be void of Workes (being euer coupled with loue to God and our Neighbour) but that ones Faith (whereof he boasteth) cannot be shewed and demonstrated by anie argument, where the testimony of Good workes is wanting. Iames 2, verse 18. *Shew mee thy Faith by thy workes.* This beateth downe Hypocrites.

[*To Worke out*] To be constant in doing good workes to the end of ones life, running on still in the race of godlines. Phil. 2, 12. *Worke out (or make an end) of your saluatiō with fear*

and trembling.

[**Working together**] The meeting of many causes, to bring forth one common effect. Roman. 8, 29. *All things worke together, &c.*

[**Workers together**] Apostles and Ministers, who by their painful preaching of the Gospel, and outward dispensation of the word and Mysteries, do labour with, & vnder God, about the conuersion & saluation of sinners. 1 Cor. 3, 9. *For we are Workers and Labourers together with God.* What doth this place further the Papists, to proue that free-wil of it selfe, and owne Naturall strength, doeth worke toward the imbracing of faith, repentance, spiritual rightheousnes & regeneration of life. For in all these respects, *Paul* affirmeth himselfe and *Apollos* to be nothing, and that it is GOD giueth the whole increase. 1 Cor. 3, 6. as God of his owne good wil calleth Ministers, putteth them forth to labor in the vineyard of his Church, powreth meeete graces into them, to fit them to his word. So it is he alone, which worketh in the hearts of the hearers to renew their hearts for to beleue the Gospel, and repent of theyr sins. Therefore nothing but planting and watering, the external worke only, belongeth to the Ministers; the inwarde

conuersion is peculiar to God alone, who makes his ordinance effectual, where & when he pleaseth.

[**To worke will and do**] To giue power, and make able by grace to wil wel and worke wel. Phil. 2, 13. The doctrine of vniuersal grace and freewil, that al (if they wil) may will and do wel, fals to the ground by this sentence, which refers al to Gods grace in matters of pleasing God, and of saluation, as in the latter end of this verse is very plain: of his good pleasure, that is, as he wil and pleaseth, so he distributeth.

[**Worke of our hands**] The duties, both of our general calling as wee are Christians, to wit, to beleue in Christ, & to repent of our finnes, bringing forth the fruites thereof by a godly and vpright life; and also of our special and particular Callings, as wee are Magistrates, Ministers, Fathers, Masters, Subiects, Children, &c. Psalme 90, verse 18. *Direct thou the workes of our hands vpon vs.*

[**Perfect worke**] Our consummation in Christ, which is the Worke and vse of afflictions, sent vnto beleeuers, as Gods instrument, to polish and perfect them. As James first chapter, and the 4. verse. *Let patience haue her Perfect Worke.*

[**World**]

[**World**] The whole frame of heauen and earth, with all creatures aboue and belowe. Iohn 1, 10. *The world was made by him.* Heb. 11, 3. This is the Elementary world.

2 All the people or inhabitants of the worlde, men and women, euen whole mankind. Rom. 5, 12. *By one Man sin entered into the world.* 2. Peter 1, 14. *Lusts which be in the World.* A **Specifying**. This is the reasonable world, or worlde of men.

3 All vnregenerate men, be they elect or Reprobate. Iohn 15, 18, 19. *I haue chosen you out of the world.* 1 Iohn 5, 19. *The world lyes in wickednesse.* This is the worlde of the wicked. Iohn 16, 8.

4 The elect onely. Iohn 3, 16. *God so loved the world.* 2. Cor. 5, 9. *God was in Christ, reconciling the World.* This is the world of the elect. Iohn 3, 16. Elect termed the world, both because they are taken out of Iewes and Gentiles, and doe by nature participate in the corruption and wickednesse of the world.

5 The company of true beleeuers onely, whether they be Iewes or Gentiles. 1 Iohn 2, 2. *Nor for our finnes, but for the finnes of the whol world.* This is the world of the faithfull, or beleeuers.

6 The Reprobate onely, &

the whole companie of them, Iohn 17, ver. 9. *I pray not for the world.* Iohn 14, 17, 22. *Whome the world cannot receiue.* This is the worlde of the Reprobate, who be termed the world, because they be the greatest number. 2. they doe most hurt to the whole world. 3. and do saue onely the things of this world.

7 Wicked lusts, such as reign in euill men, the children of this world. 1 Iohn 2, 16. *Loue not the world, nor the things of the world.* Often it signifieth that sinfull and miserable condition which all men ly vnder thorough *Adams* fall. Iohn 14, 15, and elsewhere.

8 The condition and state of this terrene earthly life. 1. Cor. 7, 34. *Careth for the things of the worlde,* that is, thinges which belongs to releue vs, whiles wee liue heere in this fraile condition.

9 Earth it selfe. Mathew 4, 8. *And shewed him all the Kingdomes of the world.* This is the Terrestrial world. It signifieth earth, and all creatures liuing thereon, saue such as were in the Arke of *Noah*. 2 Pet. 2. ver 6.

10 The vnbeleeuing Gentiles onely, beeing dispersed throughout the worlde. Rom. 8, 10. *If the fall of them bee the Riches of the world,* by metonymie of a part for the whole.

Xx 3

11 Euc-

11 Every person indefinitely without respect of sex, age, degree, or country. Iohn 18, 20. *I spake openly to the world.* Ioh. 3, 17. *That the world through him might be saved; that is, whatsoever persons should beleeue in him at any time.*

12 The pompe and glory that is in men, and in all earthly things. Gal. 6, 14. *Whereby the world is crucified to me, and I to the world.*

13 The things that God giues vs heere to vse, for the maintenance of this life. 1. Cor. 7, 31. *They that use this world, as if they used it not.* This is worldly goods.

14 The state and condition of such as shall be glorified in heauen. Luke 20, 35. *They that shall be counted worthy to enjoy that world.* This is the Celestiall world.

[**World of iniquity**] An huge masse and heape of all manner of vices. Iam. 3, ver. 6. *Tongue is a world of iniquity; that is, an instrument and organ to vtter the innumerable corruptions of the heart, out of the abundance whereof the tongue speaketh.*

[**All the world**] Beleeuers of all sexes, ages, times, Countries, or degrees. 1. Iohn 2, 2. *Of all the world.*

2 Exceeding many, by an Hyperbole. Iohn 12, 19.

[**Cades of the World**] The

latter dayes and times of the world. Heb. 9, 26. *But now is the end of the world hath beene made manifest.*

2 The certaine period and point of time, when the world (as it now standeth) shall bee dissolued. Math. 24, 4. *And of the end of the world.*

[**Foundation of the world**] The beginning of heauen & earth; or the time whē they were first framed. Heb. 9, 26. *For then must he often haue suffered since the foundation of the world.*

[**God of this world**] The Diuell, or Satan, whom wicked men serue and obey as their God and in whom hee rules & workes effectually, as in his owne people and subiects. 2. Cor. 4, 4. *In whom the god of this world hath blinded their minde.*

[**A friend of the world**] One that loueth and embraceth the lusts and pleasures of sinne. Iames 4, 4. *Who soeuer will bee a friend of the world, makes himselfe an enemy to God.*

[**Goods of this world**] Riches, wealth, euen all things pertaining to this life. 1. Iohn 3, 17. *Who soeuer hath this worlds good.*

[**Present euill world**] The sinfull miserable condition of such as liue now in the world, without the knowledge of Christ, being subiect to the malice of Satan, and the corruption of sinne. Gal. 1, 4. *From this present euill world.*

[**Spi-**

[**Spirit of the world**] That spirit which teacheth such things as the men of this world do delight in. 1. Cor. 2, 12. *Wee haue not receiued the spirit of the world.*

[**That world**] Eternall life in heauen. Luke 20, 35. *They shall bee counted worthy to enjoy that world.*

[**Children of this world**] Such as liue in the world, whether they be good or bad. Luke 20, 34. *The children of this worlde marry wines, and are married.*

2 Such as are wholly giuen to the things of this life, and to this present world. Luk. 16, 8. *The children of this world are wiser in their generation, then the children of light.*

[**Worldly Sanctuary**] The Tabernacle vnder the Law, till the Temple was built, to haue beene earthly and brittle, because it was so made, as it might easily be taken asunder, and put together againe. Num. 4, 31, 32, and 7, 8. Exod. 26, 3, 20. Heb. 9, 1. *A worldly Sanctuary.* This signified that the faithfull in this Tabernacle of their body (which is to bee laide downe and set vpp) are sojourners from the Lord, till they come to haue a stable habitation in the heauenly kingdom. The workemen of the Tabernacle being industrious and skilfull men. Exod. 36, 1, 2. 8. did signifie all the Ministers

of the Church, with the seuerall graces of the Spirit, fitting the to the Ministry, Roman. 12, 6. Ephes. 4, 8, 11. 1. Cor. 12, 4. 1. Pet. 4, 10, 11.

[**Inhabitants of the World**] The Children of God which dwell in this world, & which for their sake was restored, and is continued, Esay 26, 9. *The inhabitants of the world will learn righteousness.* Thus I expound it, and not generally of all men, by reason of the opposition in verse 9, and 10. betweene the inhabitants of the worlde, and the wicked, whom no corrections can tame & teach goodness, bee they neuer so equall and gracious afflictions, yet will not the vngodly by them be brought to their right senses to see and acknowledge the excellent & mighty works of God, nor to submit to his word.

2 The Babylonians, the whole put for the part, Esay 26 18. *The inhabitants of the world.*

3 Elsewhere it is often put for all people which do dwell on the face of the earth, and sometime for sinners and transgressors alone, as Esay 26, 21.

[**Worthy**] One that deserueth, by merite of some worke done. Reuel. 5, 12. *Worthy is the Lambe to receiue power.* Also ver. 4, and 9. *Thou art worthy to take the Booke.* Likewise in all places of Scripture, where [worthy]

X x 4

is

is affirmed of Christ, and denyed vnto men, it hath this signification; one worthy by approbation of strict Iustice.

2 Equall or proportionable. Rom. 8, 18. *The afflictions of this present time, are not worthy the glory that shall be shewed; that is, not equall in the balance of Iustice.*

3 One reckoned and accepted as worthy, thorough the worthinesse of Christ imputed vnto him, Luke 21, 36. *That ye may be counted worthy to escape all these things that shall come to passe.* Worthy by acceptation in mercy.

4 Fit or meete. Math. 3, 8. *Bring forth frutes worthy of repentance; that is, such workes as he meete and besecming those that do repent.*

5 One of excellent valour and courage, deseruing great praise for dooing hardy and valiant exploits, 2 Sam. 23, 9. *One of the three Worthies.*

[*To walke worthy of the Lord, and of the Gospell*] To liue in such sort as is meete and seemely, for such as haue the mighty God for their Lord, & are professors of the glorious Gospell of Christ. Col. 1, 10. *That ye might walke worthy of the Lord.* Phil. 1, 27. *As becommeth the Gospell.*

[*Worme*] A contemptible base Creature, creeping vpon the ground, &c.

2 A person contemned in the world, and had in vile account. Psal. 22, 6. *But I am a Worme, and not a man, a shame & contempt of men.*

[*Worship*] Ciuill reuerence due vnto men for their authority and gifts. Math. 9, 18. *There came a certaine Ruler and worshipped him.* This is ciuill worship.

2 Outward religious seruice, due vnto God for the greatnesse of his Maiesy. Mat. 4, 10. *Thou shalt worship the Lord thy God.* This is outward diuine worship.

3 Inward religious honour of the heart, sincerely louing, fearing, and trusting in GOD; because of his infinite knowledge, mercy, and power. Iohn 4, 24. *Must worship him in Spirit and Truth.* This is inward diuine worship.

4 Immoderate reuerence towards creatures. Acts 10, 25. *He fell downe as his feete, and worshipped him.* Reuel. 22, 8. *Neither Cornelius nor Iohn did take Peter or the Angell to be God, they sayled in excessse of reuerence, and were rebuked.*

[*To worship the Church*] To giue honor to Christ, dwelling and reigning in his Church, & to honor the Church in Christ her head. Esay 49, 23. *They shall worship thee with their Faces toward the earth.* Reuel. 3, 9. *And worship before thy Feet.*

W. R.

W. R.

[*Wrath*] Iust vengeance taken vpon sinners in this world. Psal. 90, 11. *Who knowes the power of his wrath?* Ephes. 5, 6. Rom. 3, 5. *Which punisheth.* Esay 26, 21.

2 Eternal death in hell fire. 1 Thess. 5, 9. *God hath not appointed vs to wrath.* 1 Thess. 1, 10. *Which del uereth vs from that wrath to come.* Roman. 2, 5. This sheweth from the iust wrath of God.

3 The perturbation of mind, which moueth men to reuenge their owne wrongs. Gal. 5, 30. *Hatred, Debate, Wrath.*

[*Children of wrath*] Those that are guilty of eternal death through the iust anger of God against sinne, as all men be by nature and birth. Eph. 2, 3. *And were by nature the children of wrath, as well as others.*

[*To giue place to wrath*] To suffer God to execute wrath and punishment vpon our enemies that wrong vs, committing our cause to him who in due time will reuenge it. Rom. 12, 19. *Avenge not your selues, but giue place to wrath.* Deut. 32, 35. This phrase by some is vnderstood of our owne wrath, that we should keepe it in, and not suffer it to breake forth, but digest and alay it in our selues by meeknesse of spirit.

Other Interpreters referre it to the wrath of our aduersary, which will be much appeased, if not wholly quenched by our silence and patience, giuing way to his anger without resistance, euē as force of a gun or of lightning, is greatly brokē, if they light and fall vpon soft and yeelding things, as the ground, or wooll, or such like; whereas, hitting vpon harde things, as Oakes, Wals, &c. which do resist, they violently ouerthrow all. These things are true, but the first sence is fittest, as appeareth by the text. Rom. 12, 19. By the words cited out of *Moses*; for, *Vengeance is mine, saith the Lord.*

[*To wrestle*] To strue together, one man with another, which should ouercome the other by strength. Gen. 32, 24. *There wrestled a man with him, till the breaking of the day.*

2 To fight and strue against the spirituall enemies of our saluation. Eph. 6, 12. *We wrestle against Principalities, and Powers.*

[*To wring the blood*] The clots of blood that the dolours of Christs sufferings wrung from him in the garden before his oblation vpon the Crosse. Leuit. 1, 15. *And the blood thereof shall bee wrung out at the side of the Altar:* compare it with Luke 22, 14.

[*To bee written in Earth.*]

To

[To be written in Earth]
To be forgotten before God
and his Church. Ier. 17, 13. *All
that forsake thee shall bee written
in the earth.*

[To be written in heauen]
To be predestinated and elec-
ted eternally, by the firme
counsell of God, to obtaine
saluation by Christ. Luke 10,
20. *Reioyce that your Names bee
written in heauen.*

[To write with a mans pen.]
To write such a stile as men do
use in their writing, & in such
Letters as the most rude may
reade, and know what is writ-

ten. Esay 8, 1. *Write in it with a
mans pen.* Hab. 2, 1.

[To be written in the booke
of Remembrance] To be loued,
respected, cared for, rewarded
and remembred of God. Mal.
3, 16. *A Booke of Remembrance
was writtē before him, for such as
feare the Lord. See Remembe-
rance.*

[To suffer wrong] To bear
and put vp quietly and patient-
ly, any harme done vnto vs,
without seeking reuenge. 1
Cor. 6, 7. *Why rather suffer yee
not wrong?*

T. E.

Y. E.

[Yeare] The space of 12.
months. Luke
3, 23. *Iesus beganne to be about
thirty Yeares of age.*

2 The whole space & time
of our life. Psal. 90, 9. *We haue
spent our yeares as a thought.*

[Yeare of Sabbath of Ju-
bilee] Our perfect rest from sin
& all infirmity through Christ
in heauen, as the rest of the te-
uenth day did likewise. Leuit.
25, 4, 5. &c. compared with
Col. 2. and Heb. 4.

[Yeares of an hyeling] That
as a yeare being expired, the
hyred labourer doeth receyue
his reward, so the people of
Arabia should at an appoin-
ted time receiue the wages of
their iniquity, their whol glorie,
euen multitude of people,
their riches and power beeing
taken from them. Esay 21. ver.
16.

Y. O.

[Yoake] An instrument of
wood or iron to ioyn men, or
Oxen, or other creatures to-
gether; seruing either to tame
or to punnish. A Materiall
yoake.

2 Afflictions for sinne, or

the crosse sent from God. Lam.
3, 27. *It is good for a Man to
beare the yoake from his youth.*
This is the yoake of Tribula-
tion.

3 Our greuous sins, which
be the cause of our afflictions.
Lamen. 1, 14. *The yoake of my
Transgressions is bound vpon my
handes.* This is the yoake of
our sinnes.

4 The cruell bondage, wher-
in Tyrants keepe Gods peo-
ple. Esay 9, 4. *Thou hast broken
the yoake of their burthen.* This
is the yoake of oppression.

5 Fellowship or agreement
in anything, good or euill. 2.
Cor. 6, 14. *Beare not the yoake
unequally with Infidels.*

6 Gods Commandements
that wee should belecue in
Christ, and liue vprightly. Mar.
11, 29. *Take my yoke vpon you.*
Also verse 30. This is the yoke
of Gods promises & precepts,
which is not heauy to the Re-
generate man.

7 The Law of Moses, with
a strict condition of perfor-
ming it perfectly, Acts 5, verse
10. *To lay a yoake vpon them,
which neither our Fathers, nor we
were able to beare.* This is the
yoake of perfect obedience to
the Law. A Metaphor.

Y. R.

[Yon barre] That which is
hard to bee broken, or ouer-
come.

come. Esay 45,2.

[**Yron Furnace**] Carefull griefe, anguish, and sorrow of heart, for great and greuous thraldome and slavery. Deut. 4,20. *The Lorde hath brought you out of the yron Furnace.*

[**Yron sinew**] An obstinate sinner, which will not yeeld to the word of God, no more the yron sinew will yeeld. Esay 48,4.

[**Yron yoke**] A yoke most strong and heauy, that is, some greuous and cruell bondage. Deut. 28,48. *And hee shall put an yron yoke upon thy necke.*

[**Yong men**] Such as for yeaeres were but young, being growne past childehoode, and entering into mans estate. 1. Sa. 21,5. *The vessels of the young men were holy.*

2 The first borne of the Is-

raelites, which executed the holy things, till Priests and Leuites were consecrated, Exod. 24,5. *Hee sent young men of the children of Israel, which offered burnt Offerings.*

[**Yoke of his burthen**] The burthen put vppon the people, as a yoke, to wit, the corporall bondage of the Babylonians, and tyranny spirituall by Satan and sinne, being eased of the former by *Cyrus*, and by Christ of the latter. Esay 9,4.

[**Youthful lusts**] High conceite of himselfe and his owne excellency, ioyned with disdain of others. 2 Tim. 2,22.

[**Your Prince**] Christ the Ruler and Lord of the Iewes, Daniels people. Dan. 10, verse 21. Like that chapt. 9. 25, 26. Col. 1,18.

Z. E.

Z.

E.

[**Zeale**] Increase of affection; as of griefe, ioy, hatred, loue. Iohn 2,17. *The Zeale of thy House hath eaten me vp.* Rencl. 3,19. *Bee Zealous and amend.*

2 An honest and commendable desire kindled in our hearts, to imitate or goe beyond others in well doing. 2. Cor. 9,2. *Your zeale hath provoked many.* Titus 2,14. *Zealous of good workes.* 1. Cor. 12, 31,39. Gal. 4,18.

3 An earnest desire of doing good thinges belonging vnto vs, and of hindering euill thinges, beeing ioyned with sound knowledge and hearty loue of Gods glory, and of our Neighbours good. 2. Cor. 7,11. *Yea, what Zeale?* Col. 4,13. *I beare him record, that hee hath a great Zeale for you.* Thus far it is taken in good part.

4 Earnestnesse of affection in good thinges, when neyther the manner nor ende of doing is good. Such was the zeale of *Iehu*. 2. Kings 10,6. and of the Iewes. Rom. 10,2. *They haue the Zeale of God, but not according to knowledge.* Also of *Paul* being a Pharisee. Acts 22,3. *And was zealous toward God.* Here it is taken in ill part. Gal.

1,14. Acts 21,20.

5 Fierce and fiery bitterness, when men are earnest and hot in a bad cause. Phil. 3.6. *Concerning zeale, I persecuted the church* Here it is taken in ill part.

6 Enuy, indignation. Acts 5,17: also 7 9. & 17,5. *The Iewes mooued with zeale, or enuy.* The Greeke word translated Enuy, or Indignation, doth signifie Zeale, in ill part. Acts 13, 45. and 17,5. 1. Corin. 3,3,13,14. 2. Cor. 11,20. Gal. 5,20.

7 The most earnest loue of God, for y good of his church and his owne glory. Esay 9,7. *The zeale of the Lord of Hosts will performe this.* Esay 37,32. Here it is taken in good part.

Vnto true Christian zeale, there bee these fixe things required. 1. A desire and lust after something which is truly good, or against something which is euill indeed. 2. That in this desire there be earnestnesse and vehemency. 3. That there be a greefe for the want of this good thing wee desire, or for some abuse done to it. 4. That this desire and greefe be tempered with charity and discretion. 5. That we seeke not our own, but Gods glory. Lastly, that all this do proceed and come from sincere and distinct knowledge of the word. Gal. 4,18. Rom. 10,2. 1. Cor. 10,31.

[**Inhabitants of Zion**] The church of the faithful. Es. 12,6.

Note.



A Dictionary, for that Mysti- call Booke, called the Revelation of Saint Iohn.

IF this Booke it hath beene said, that euery word is a Mystery, and surely not without cause: for not onely is the truth of it hid from the naturall man (as all other Diuine truths be, which concernes our saluation by Christ.) 1. Cor. 2. but being a Prophetisall booke, of things long after to be done, and penned in darke phrases, borrowed from the o'de Prophets; the vnderstanding of it hath beene found hard, euen to the godly, and the learned. Whence it is, that some eschew the reading of it prinatly, others decline the publike reading, others forbear to Comment vpon it, and some haue

refrained from preaching out of it. Howbeit, it being a part of holy Scripture, penned by the Spirit, for the comfort and instruction of the Church, in these last and worst dayes, there beeing a gracious promise of a precious blessing, made to the reading and hearing of it, and the euent of the Propheties therein, now for the most part fulfilled, (the best Commentary of Prophetisall writings,) giuing great light to the true knowledge of things; therefore as their labour is much to bee commended, who haue by their Sermons and Interpretations (Preached and Printed) endeououred to make cleere this obscure Scripture: so let not me be

bee thought to haue taken in hand, a bold or need'esse enterprise, by aduenturing to anatomize and unbowell this whole Booke in a short Dictionary, pulling the words in sunder, and putting them in Alphabetical order, for helpe of young Students in Diuinity, and vulgar Christians, which will more willingly assay to reade and study this Booke,

when they shall haue at hand a declaratio of all mysticall words familiarly deliuered. Howsoever I please or profite others by my endeauour; yet I hope to offend the lesse, because I treade in the steps of our most learned & soundest expositours, whose opinions, with their reasons, I do report, leauing it to the Reader to consider of. Farewell.

A. B.



A. B.

[Abaddon, and Apollyon.] ONE that burneth with a desire of hurting and destroying men; such an one is the Diuell principally, and his Vicar Antichrist, or the Pope. Reuel. 9, 11. *They haue a King over them, whose Name in Hebrew is Abaddon, and Apollyon.*

[Abomination.] That which deserueth to be abhorred and held as loathsome, for some great spirituall filthinesse. Reuelation, 21, verse 8. *Abominable, &c.*

[Abundance of pleasures] All kinde of earthly delights, & the Church of Rome most riotously and excessiue being giuen vnto, did by that meanes enrich the Merchants of the earth which solde such wares. Reuel. 18, v. 3. *And the Merchants of the earth haue waxed rich of the abundance of her pleasures; that is, (saith Brightman) by the great plenty of all sort of delicacies, by immoderate lust of enioying them, entising men, like Zerkas, to deuise and inuent new kinds of pleasures. This (vpon the matter) is all one with the former signification.*

A. C.

[According to their works] As the thoughts, words, and works of men, haue been good or euill; so they shall receiue at the hand of the Lord. Reue. 20. 12. *And they shall be iudged according to their works.*

[Accuser of the brethren] Satan or the Diuell, who (euer since the fall of our first Parents whom he deceived) doth incessantly, day and night, complaine of the godly vnto God, requiring him by his Iustice, to condemne them all. Reuel. 12, 10. *The Accuser of our Brethren is cast downe.*

A. I.

[Aire] That Element wherein we breathe, called the aire, which spreading it selfe ouer the Earth and Water, doeth compass them in both on euery side.

2 The Dominion and power of Satan (the Prince that rules in the aire) vpon the which, and namely, vpon that part of it which is the kingdom of Antichrist, almighty God, towards the ende of the world, will poure out a most greuous vengeance, and also an vniuersall wrath, which

Y y shall

shall most fearefully strike the whole body of Antichrist, so as he shall not haue so much as the Aire for him to breathe in, otherwise then as a Creature armed against him for his destruction. Reuel. 16, 17. *And the seauenth Angell powred out his Violl into the Aire.*

A.

L.

[Almighty] One of infinite power, most able to defend his poore church, and to break downe and destroy the power of the Dragon, of Antichrist, of Sinne, of Death, euen of all our enemies. Reuel. 19, 6. *The Lord God Almighty hath reigned.*

[Altar, golden Altar] Christ his Priest-hood and Mediation, which was shadowed vnder the figures of the Lawe, whereunto this Scripture alludeth. Therefore heere is no ground for popish Priest-hood Sacrifice, and Altar; for the which, seeing there is no Scripture at all, neither is there any allusion in Scripture to such things, as the *Rhemists* foolishly dreame vpon this place. Reu. 8, 3. *Another Angell stood before the Altar, and vpon the Golden Altar.* Other Diuines vnderstand by the Altar, and Golden Altar, the selected company of Saints, or the company of most holy men. The former is the

more receiued signification.

[Alasse, Alasse,] A voyce of lamentation, and exceeding great griefe of heart, is signified thereby, in respect of great losse vnto Merchants by the fall of Rome. Reuel. 18, v. 16 *Saying, Alasse, Alasse, that great City, &c.*

[Alpha] Christ, that most mighty and eternall Sonne of God, who gaue beginning to all things (for all things are of him) and at his pleasure can put an end to all things. Reuel. 22, 13. *I am Alpha and Omega, the first and last, the beginning & the end.* Alpha, one of the first Greeke Letters; and Omega, one of the last, be here expounded, to be that first and last beginning and ende; that one eternall and Almighty GOD, which neuer chaungeth his minde, and is able to performe what he promisseth. Such an one is Christ, therefore worthy to bee beleueed when hee speakes of thinges past, or to come. See chapt. 1, 8.

A.

M.

[Amen] The constant truth, euen Christ faithfully fulfilling his promises; which are al, yea, and Amen. Reuel. 3, 14. *These things saith, Amen.*

2 So be it, or let it be so. Reuel. 22, 21. Amen.

A. N.

A. N. [Angell] A created Spirit, or spirituall substance, which is called a Man, because it assumed and tooke the shape of a man. Reuel. 21, 17. *By the measure of man; that is, of the Angell.* This same is vnderstood of the Ministers of the Gospell, which do nothing in their seruice after their owne pleasure, but (as Angels of God) in all things do respect the will of God.

2 The Minister of the word, which is Gods Messenger, sent to declare his will to some Church, ouer which he is sette by the Holy Ghost. Reuel. 2, 1. *Unto the Angell of the Church of Ephesus, write.*

3 The Lord Iesus Christ, our King and Sauour, who maketh intercession for the Saints, with God the Father, offering vpe their Prayers (as the Calues and Sacrifices of their lips.) Reuel. 8, 3. *Then another Angell came.* By the mediation of this Angell, the Church is kept safe amidst great dangers, and receiueth many heauenly gifts. Some by this other Angell, vnderstand a certaine man, after the vse of Scripture; to wit, *Constantine* & great. Other take & word properly for a created Spirit: & first is the most receiued exposition.

[Seauen Angels] So many created spirits, as Seruants and

Ministers of God, beeing alwaies in readinesse (which is meant by standing before God) to execute his heavy iudgements vpon the wicked, namely, Anti-christ and his members. Reuel. 8, 3. *I saw seauen Angels which stood before God.* These Angels, whether good or bad, it appeares not by the Text.

[Foure Angels] Foure vncleane spirits, or diuels of hell, as appeareth by this, that the plagues which these foure Angels must execute, are spiritual, tending to the destruction of soules, such as Diuels do execute. Reuel. 7, 1. *I saw foure angels stand vpon the foure Corners of the Earth.* These foure Angels were foure wicked spirits. 1. Of Contention. 2. Of Ambition. 3. Of Heresie. 4. Of War. Also chapt. 9, 14. by foure Angels is meant & foure chiefe heads or authours of the Turkish Gouvernement, ruled by Diuels.

[Another Angell] Christ Iesus, who is another differing from the common Angels, not only in number, but in Essence, Office, and Operation, exceeding all Angels, being an eternall Angell or word of God, Mediator of the Couenant. Re. 7, 2. *I saw another Angell come up from the East.* So is another Angell taken, ch. 8, 3. & 10, 1. but others do vnderstand that

Y y 2

other

other Angel. chap. 7, 1. of *Constantine the Great*, who came out of the East parts, and succeeded *Dioclesian* in the Empire. Howbeit, since it is Christ alone, who hath the seal to set upon all the elect; therefore the former signification, is to be received in mine opinion.

2 A created Spirit, thoroughly furnished with power, and with light of glory (as ensigne of Power) deputed & appointed to this service of ruining Babylon. Reu. 18, 6. *I saw another Angel*. This is to be noted through this booke, that the Angels, both holy & vncleane spirits, according to the Nature of the worke to be done, are the administrators and executioners of Gods decree and counsell, both for safety of his true flocke, and for the overthrow of the false Antichristian Church and Turkish conuenticles, assembled against Christ.

3 The Ministers of the truth, which liued in the succeeding age: whereof *John Hulse* and *Hierome of Prage* were chiefe, mightily struing against the Primacy of the Pope. Re. 14, 8. *And ther followed another angel*.

[An Angel standing in the Sun] An heauenly Spirit, Minister, and Proclaimer, euen in the Sun: that is, openly, and in the sight of all (as Proclamati-

ons are wont to be made by one standing in some high place, where he may be heard) of a glorious conquest and victory, which Christ and his Church should haue and get, ouer the Beast & the false Prophet, his strong enemies. Reu. 19, ver. 17. *And I saw an Angel stand in the Sunne*. Yet some Diuines interpret this of some particular man, which shoulde be a member of some particular Church, brightly shining aboue other Churches, in purity of heauenly doctrine, & light of the holy truth. By comparison with Reucl. 12, 1. this rare Man should arise out of the Westerne Church, to call Christians of the West vnto battell, or rather to take the spoyle of the Beast & the false Prophet, being subdued in warre. The former exposition is of Interpreters more commonly received: yet both may stand together; for Christ, the author & giuer of the victory ouer the Antichristian army, and his Instrument whosoever, are not contrary.

[Another Beast] The ecclesiasticall Dominion and kingdom at Rome, exercised with tyrannous and beastly fury and fiercenes. It succeeded the politique power of the Emperors beeing now to be found resident in the corporation of the Pope and his false Prophets, and

and forgerers of false doctrine. This Dominion and power ecclesiasticall, though it be the same with the former politicke power of Emperors, in nature and constitution, both beeing bloody and beastly, yet it is called another beast, because this power had another Originall and beginning. For the former Beast with seuen heads came out of the sea: this other Beast came vp out of the earth, that is, his authority was encreased and raised vp euen aboue Laymen, not exempting the Emperor himselfe, which became vnderling and Vassall to the Pope, hauing before great authority ouer the Clergie alone. This hapned in the tinte of *Gregory 2*. Hence it is, that the Monarchy and Dominion of the Pope, was both the seauenth head of the former Beast, described in the beginning of the 13. chap. And also, a Beast of himselfe, euen in respect of the double power, & this second beast did challenge, that is, the highest power ciuill ouer all Emperours and Kings: also the highest power spirituall ouer the Faith, ouer the consciences and soules of all men. Reucl. 13, 17. *And I beheld another Beast comming vp out of the earth, &c.* It is vsuall in Scripture, by Beasts, to vnderstand kingdoms and dominions ruled in a beastly fa-

shion. As in *Daniel* often, and in the Reuelation.

A. P.

[Apples desired or lusted] The fruites, desired and lusted after, by a Synecdoche of the part for the whole. When it is saide here, these are departed, it signifieth, either that they desired and longed for harvest of all ripe and delicate fruites was perished, so as they had not their wonted abilitie; or else their wanton lust after such fruites (about which they spare no cost to procure them) was now extinct and quenched, which causeth the friendes of Rome to mourne. Reucl. 18, 14. *And the Apples which thy Soule lusted after, are departed from thee.*

A. R.

[Armageddon] The Mountaine of * *Megiddo*, where *Isaiah* was slaine. 2 Chro. 35, 22. as some thinke, or the destruction of an army, as others thinke: or as others thinke, a cutting downe subtilly; or the Towne *Megiddo*, mentioned, Iudg. 5, 19. where *Debora* and *Baruch*, with a small number ouerthrew *Sisera*. Certaine it is, that by this name, is signified the place of that vnrecoverable destruction, giue to such wicked Kings and their forces assembled in battaile, for that great Whore of Rome, against

Y y 3 the

*Some think it to bee an allusion to Dan. 11, 45

the Lord & his people: which affords a special comfort to Gods Church. Reuel. 16, 16. *And they gathered them together into a place, called in Hebrew, Armageddo.*

A. S.

[*To Asceps into Heauen*] After much labour taken in preaching the Gospel, and many reproches suffered for it, to be raised vp to great Dignity & honor here in the Church (which is called Heauen in this Booke of Reuelation) and after this life ended, to bee made partakers of heauenly glory. This is the portion and comfort of all the faithfull witnesses of Christ, as experience of all times do prooue. It was fulfilled to *Lutber, Caluin, Melancthon, Peter Martyr, Bucer,*

and many others. Reuel. 11, 12. *And they shall Ascend up to beauen in a Clond.*

A. T.

[*Thirst*] One who feeling a great want of the waters of life (the graces of the Spirit) doth highly value them, and earnestly couet and seeke after them, neuer giving ouer till they be satisfied. Reuel. 22, 17. *Let euery one that is Thirst come.* Reuel. 21, 6.

A. V.

[*To Avenge*] To recompence vnto the wicked after their merits, punishing iustly the cruell iniuries done by the to the Saints, for the Name of Christ. Reuel. 19, 2. *And to Avenge the blood of his Seruants.*

B. A.

B. A.

[*Babylon*] THE City of Rome, & the Romaine power, exercised there by the Pope & his Cleargy. For Rome the westerne Mysticall Babylon, was to the Christians in respect of tyranny & cruell persecution, what the Easterne Babylon was to the Iewes: being also like vnto y Babylon in *Assyria*, for idolatry, superstition, and worship of diuels; as it must at last bee like it for fearefull euent, in a greuous ruine and downefall; and for this likenesse sake, Popish Rome beares the name of Babylon. Reuel. 14, 8. *Babylon that great City is fallen:* also Chapt. 17, 5, 9, 18. Where it is plaine to him that will vnderstand, that by Babylon is ment Rome; this beeing the onely City in the world, which in *S. Johns* time, was seated on seauen hills, and which reigned ouer the Kings of the earth, and by a strong hand, or cunning enticements, compelled Kings and Nations to admitte her Idolatries and Heresies; which is, to commit fornication with her, as it is said in ver. 2, of the 17. Chapter of this Booke.

[*Balaams Doctrine*] The

Doctrine taught by the *Nicholaitans*, touching the lawfulnessse of fornication, and of eating things offered to Idols: which Doctrine, to make it more odious, is heere called the Doctrine of *Balaam*, who gaue counsell to *Balaac*, to entice the *Israelites* to fornication so as afterwards they might more freely commit Idolatry. Reuel. 2, ver. 14. *Thou hast them which maintaine the doctrine of Balaam.* Other Diuines do distinguish betweene the Doctrine of y *Nicholaitanes*, which was touching bodily fornication, in the promiscuous vse of women, and the Doctrine of *Balaam*, which beside the defiling of the body, tended to the polluting of the minde by Idolatry. And thus it seemeth to me, the Holy Ghost doth distinguish them in this Epistle, to the Church at *Pergamus*, speaking of them seuerally; of the one, verse 14. of the other, verse 15. The Church of *Ephesus* was troubled with the error of the *Nicholaitans*. chap. 2, 6. This Church of *Pergamus*, with the Doctrine of *Balaam* that cursed Charmer.

[*Ballance*] The tongue, stalk, or handle of the Ballance, and by *Synecdoche* of the part, the whole Ballance: an instrument apt for waighing of victuals, as it vsed to bee done in time of great famine & dearth,

Y y 4

repre-

The King-
dome of
Patriarch
which
Babylon
be-
cause it is a
kingdome
of confusion.

represented heere by the black Horse, and the Rider, with Balances in his hand. Reuel. 6. 5. *He that sat on him, had Ballances in his hand.*

[*Battell in Heauen*] That great strife and combat, eyther which Christ in his owne person, fought with the great Dragon the diuell, when Iesus spoyled him, and triumphed ouer him on the Crosse. Col. 2, 15. whereof the Psalmist prophesied. Psal. 60, 8, 9. Or that which is in the militant church fought continually, betweene the godly and vngodly; elect and reprobate; vnder the conduct of those two great Captaines, Christ, and the Dragon. Or finally, that warre which *Constantine* the great, as Christs Champion, armed with his vertue, did make first vpon *Maxentius*, the wicked Emperor; & after vpon two other Tyrants, persecutors of the Christian Church, *Maximius*, and *Licinius*. And some Diuines will haue this battell in Heauen, to be that most dangerous endeavour and attempt of Satan, when he first (in the very Spring of the Church) laboured to destroy the eternall saluation thereof; beeing founded in Christ. Reuel. 12, 7. *And there was a Battell in heauen.* Let the learned iudge of these seuerall significations; whereof the two first, (in mine opinion) cannot

be meant, because this part of the Reuelation is of things to come, and of particular euents.

B. E.

[*Four Beasts*] The Angels of God, those heauenly spirits, the cheefe and principall Ministers of Gods power, alwaies attending about the Throne of God, beeing most vigilant seruants, full ready with all expedition, to serue God in the gouernment of the world, and of all creatures; which are here expressed by foure most noble Creatures amongst others; to wit, a Lyon, Calfe, Man, Eagle: to shew, that ouer these and al other creatures (euen to the least) God ruleth by the ministry of his Angels. Or else, as some will haue it, the Lyon resembleth the noble courage of Angellicall Spirits; a Calfe, their strength; an Oxe beeing the strongest of beasts, as a Lyon is most couragious; a Man representeth their wisdom & great vnderstanding, wherein man excelleth all inferiour creatures: and an Eagle which soareth aloft, signifieth their knowledge of high and great secrets. Howbeit, some there be, which thinke these foure beasts to be al such seruants of God, as haue employed their labour faithfully, in deliuering vnto the Church the truth of Doctrine, and in administering other holy things.

The

The first signification is most commonly embraced, Reuel. 6, 7. *Round about the Throne were foure Beasts, full of eyes before & behinde; the first Beast was like a Lyon.* They do er, which apply these foure Beasts to the foure Euangelists.

[*That Beast*] All the Heathen Emperors of Rome, with al them that ioyued with them in the persecution and murder of Gods seruants. Reuel. 20, 10. *Where that Beast and that false Prophet are.* Heere note, that false Prophet beeing distinguished from the Beast, signifies the Pope with his Clergy. All these shall suffer eternall paine, together with the Turke, for corrupting & world with lyes, errors, superstitions, and destroying the Saints.

[*A Beast rising out of the Sea*] The Romans Empire, or ciuill monarchy of Rome, which should bee a maine Instrument of the Dragon, to make war against the Church. This Empire is likened vnto a Beast, because it should in a furious brutish manner persecute Gods people. It is said to come vp out of the sea, to sig. that at first it did arise out of the contentions and diuisions of other Nations (which are as a raging Sea) and that the rule & kingdome of the Emperors, should be turbulent, tempestuous, variable, and vnconstant.

Of this Empire, the estate, acts, effects, and vse, for instruction of the godly, are described in the 10, verse of this 13. chapr. where beginneth the History of another Beast, the Ecclesiasticall and Prophetical body, or corporatio; to wit, the Pope of Rome, and his Clergy. Others expound this Beast of that Antichrist, and apply to him the things heere spoken, but the former is plainest and soundest; for hauing in the 12. chapr. described the arch-enemy to the Christian Church; to wit, the diuell, good order required the two principall instruments; to wit, the ciuill and ecclesiasticall estate: of Rome should bee opened, which is done in this 13. chapr. Reu. 13, 1. *And I saw a Beast arise out of the Sea, hauing seauen heads, and ten hornes.*

[*A Beast comming out of the bottomlesse pit*] Antichristian kingdome and power, which in the spirituall combat, shall be inferiour to the witneses or seruants of Christ, but not so in the bodily and carnall war, wherein Antichrist shall preuaile. He is said to come out of the bottomlesse pit, not to signifie (as some thinke) that the great Antichrist shoulde bee a Diuell, but because the beastly power of Antichrist should be giue him of the diuell; as chap. 13, 2, and exercised for the

the diuel, to establish his kingdom of darknesse, by fighting against the true doctrine of religion) with the faithfull followers of it, for the vpholding of heresie and idolatry. Reuel. 11, 7. *And the Beast that cometh out of the bottomlesse pit, shall war against them, and kill them.* In Chapt. 9, 11. hee is there called the Angel of the bottomlesse pit.

[**Beb**] Not pleasure and delicacie, but affliction and calamity, as punishment of adulterous doctrine. Reu. 2, 22.

[**Beginning**] Christ, the eternal Son of God (in respect of his eternity) who himselfe is before all things created, and of whom all things which bee made, had their beginning, & without whose sustaining vertue, they all should quickly come to nothing. See Iohn 1, 1, 2. also Col. 1, 15, 16. Therefore such as couet to bee blessed, must resolve to cleaue to him, out of whom there is nothing saue corruption and destruction. Reuel. 1, 8. *I am Alpha, the beginning, and the end.*

2 Christ, in respect (not so much of eternity) as of his preheminance & principallitie, where he holdeth ouer all things, euen as Mediator, God & man, hauing all things subiect vnto him. See Ephes. 1, 22. *And hath made all things subiect vnto him, &c.* Therefore all Creatures,

reasonable and vnreasonable, owe to him their whole intire obedience, as Phil. 2, 10. *That at the name of Iesus euerie Knee should bow.* Reuel. 3, 14. *That beginning of the Creatures of God.*

[**Be with you all**] The continuall presence of all spiritual blessings, euen vnto the salvation of the Church, and euery member of it. Reuel. 22, 20. *The grace of our Lorde Iesus Christ Be with you all.*

[**Bitter Belly**] The indignation and griefe of godly ministers, to see the doctrine of the word despised, and errors preferred. Also the molestations which they are put to suffer, for the publishing of it. Reuel. 10, 9. *It shall make thy Belly bitter.*

B.

L.

[**Blacke horse**] Famine, dearth, which is full of sorrow, therefore resembled by a black colour, which is a sad and doleful colour, and wel agreeth vnto persons famished, whose bodies lacking iuice and bloude, are discoloured and become blackish. Lam. 4, 7. Reu. 6, 5. *Lo a Blacke horse.*

[**To Blaspheme**] To vtter reproachful and railing words against God, as the Papists do, sundry wayes. First, they ascribe the plagues wherewith

God

God plagueth them, to his iniustice, not to their owne iniquities. 2. They raile vpon the holy Gospel, and charge it to be the cause of all euils in the world. 3. It is an vsuall thing with Italians and Spaniards, (the Popes creatures) in theyr rage and fury, to vtter blasphemous speeches against GOD. Reuel. 16, 9. *They boyled in great hate, and Blasphemed the Name of God.* Againe ver. 11.

[**Names of Blasphemy**] Infinite Blasphemies, and most plentifull reproaches, which in progresse of time, the Antichristian Kingdome did abound in, being full of all kinde of impieties and iniustices in the Pope their head, and in the whole body: in their Orders, Decrees, Doctrines, worship, and manners; nothing amongst them free from Blasphemies. Rome now (especially since the Councell of Trent) beeing an heape of most execrable blasphemies, hauing many names: whereas at first it had but a name of Blasphemy borne in the head onely. Reu. 17, 3. *Full of Names of Blasphemy.* Who so considereth with how many horrible errors, (saith one) the three great volumes of *Bellarmino* bestuffed, will say, There is not one Lease, but it is spotted with blasphemy.

[**To be Blessed**] To bee en-

dowed in this life with spirituall and heauenly blessings, and after a short life, led in the fauour of God, stored with graces and comforts of the Spirit, to be at last lifted vp into blisse and glory, in the kingdom of God; first in soule, afterward in body. This is the fruite which is promised them, who in all ages since Christ, reade and keepe, know & do, the words of this Reuelation. See Chap. 1, 3. *Blessed are they which reade and heare the wordes of this Prophecie.* Also Chapter 22, 9, 13. Chap. 14. Away then with that dorage of the Iesuit, who straineth this prophecie, and the fruite of it, vnto the 3. yeares next before the coming of Christ to iudgement.

[**To be Blessed fully, or to be henceforth Blessed**] To be perfectly happy, when the soules of the faithfull, after martyrdom constantly suffered, shall enter into that Celestiall glory, which they had long looked for, and greatly longed after. Reuel. 14, ver. 13. *The dead which dye in the Lord, are fully blessed.* If it be translated, are [*Blessed from henceforth*] that is, presently, or forthwith: The Greek word [*apartu*] wil beare it well, and the trueth also. What then becomes of Popish Purgatory, wherein soules departed, are sore tormented with infernal paines (if we be-

leue

leeue them) and doe not rest from their labors.

[**Blood**] Cruell slaughter & death, which should happen by the plague of warre vpon the Antichristian Armies or Souldiers, which fight for the Pope, as a iust and meete recompence of their cruel slaughtering and shedding the blood of Gods Children. Reuel. 16, 4. *The Rivers and Fountaines of water became blood.* These Rivers and Fountaines, some expound of the Iesuites; whence other Papists drawe instructions (as the Sea is nourished by Fountaines and Rivers:) the turning of these into blood, is the putting of those to death, which were chiefe Maysters in Popery; which was done in this our Kingdome and Dominion, 1581. when an Acte was made, to make their coming into the Realme (to disswade Subiects from their Allegiance) to betreason.

[**Blood of a dead man**] The cruell warres which GOD would send vpon the Popish Kingdomes, which should be as a Sea of blood, wherein men should die by the sword, as the Fishes died in Egypt when the waters were turned into blood Reuel. 16, 3. *The Sea became as the blood of a dead man.*

[**To shed the Blood of the Saints**] To exercise crueltie vpon the Saints and Prophets

of God, euen to death, yea, & to torment also, many times by the Antichristian, Popish, or any other Tyrants, to satisfie their owne fierce & bloudie disposition and malice, conceived against them for Christ & his Gospell sake. Reu. 16, 6. *For they shedde the blood of the Saints & the Prophets.* Reu. 6, 10 [To **drinke Blood**] To take in blood as men take in other drink, as Cyrus did by the compulsion of *Tomyris*.

2 To haue their own blood abundantly shed, til they swim in it, and do drink (as it were) their owne blood. A fit punishment for Popish and all other cruell persecuters, that they should one slaughter another, til they be bathed in their owne bloudes: as it hapned to the *Midianites* in the Iudges; and to Papists also, as Stories witnesse. Reuel. 16, 6. *Thou hast giuen them Blood to drinke.* This phrase seemeth to be fetched from Ezekiel 16, 38. *I will giue thee the blood of wrath,* that is, I will cause thee to be cruelly slaine, as they which are killed in fury and wrath.

[**Blood of the Lambe**] The Sacrifice of Christ his death, together with his perfect iustice and holynesse imputed. Reuel. 7, 14. *They washed their robes in the Blood of the Lambe.* Reu. 12, 11. The Saints ouercame the Dragon & his armie,

not

not by their constancy to death, but by their faith in the blood and death of the Lambe Christ Iesus. 1 Iohn 5, 1, 5.

[**To Blow**] To breathe, or inspire the heart with graces, as the holy Spirit vseth to doe by the Ministry of the Worde, which is heere threatned, to bee for a time remooued and hindered. Reuel. 7, 1. *That the winds should not Blow.*

B. O.

[**Booke**] This Prophecie, or Booke of Reuelation (as appeareth by the opening the scales of this Booke here shewed *John* in a Vision) containing the Decrees, counsels, & will of God the Father, touching the gouernment of the world, namely of his Church, till Christ come. Whereas these counsels are written in a Booke, it signifieth the certainty of them, that they are surely determined. And whereas the Booke was written within and without (after the fashion of writing in Parchments, vsuall in those times) it signifieth the largeness of this prophesy, that there be many thinges to be reuealed. And whereas it is sealed with 7. seals, it sig. these decrees only to be knowne to God, vntill hee was pleased to manifest them: & whereas no creature was able to open the booke, or to looke on it, this sig. both the difficultie & dig-

nity of these secrets, that they must bee with great honor reuerenced. Reuel. 5, 1. *I saw a Booke written, &c.*

[**Little booke**] The Scripture, containing the doctrine of grace, by the powerfull preaching whereof, in the latter end of the world, Antichrist is to be ouerthrown, as hath bin begun to be fulfilled, through publishing of the diuine truth writtē in that booke, by *Luther*, *Wicliffe*, & others. Reu. 10, 8. *Go & take the litle booke.* so v. 9, 10. Some expound the taking of this litle booke, to be the restoring of prophesy, or preaching the truth vnto the Church, w^{ch} is all one with the former.

[**To eate this booke**] To hide the knowledge of it in the heart, and to digest it by godly Meditation. Reuel. 10, 9. *Take it, and eate it vp.* The effect of this Booke should bee sweetness (like the sweetness of Hony) in the mouth, but bitterness in the belly. To know & beleue it, brings exceeding delight to the Christian mind: but the earnest desire to vent and publish it to others, the heauinesse and sorrow for the contemning of it, and preferring errors before it, shall be as gall to Gods Seruants. In this phrase there is allusion to that in Ezek. 3, 3. Ier. 15, 16. Iob 32.

[**Books opened**] Mens Consciences, or records & testimonies

of

Some
like this
book to be
whole
like: O-
thers think
it to be the
new Testa-
ment, but
they do
not

of euery mans conscience, being vnfolded and manifested through the mighty power of God, wherein (as in Bookes) are written all mens thoughts, words, and workes. Reuelat. 20, 12. *And the Bookes were opened.*

[**Booke of Life**] Gods immutable and eternall Decree, wherein (as in a Booke) the names of the elect are written (as Soldiers names vse to bee written in a Muster Booke.) Vpon this most firme and mercifull decree of saluation to eternall life by Christ, doth depend the election of the godly who otherwise are not without many blots, and very foule ones too, in their consciences, which yet are wiped out by the blood of Christ, according to Gods euerlasting Loue and purpose. Reuel. 20, 12. *Another Booke was opened, which was the Booke of Life.* Also Reuel. 22, 19.

[**Bottomlesse pit**] Hel, where the diuels be tormented, and whence commeth all tyrannical and wicked beastly sauge both power and practises of the cruel enemies of Church. Hel, for the largeness of the place, and deepeness of the paine suffered there, is called [**Bottomlesse**] and a [**Pit**] because it is below, in the nether most parts of the world, a darkish vncomfortable place, like

a pit or dungeon. Reuel. 11, 7. *The Beast that commeth out of the bottomlesse pit.*

2 The company of Reprobates and earthly minded men among whom Satan reigneth as King. Reuel. 20, 3. *And cast him into the bottomlesse pit.* Comparing this place with chap. 12 verse 13. It is plaine, that Bottomlesse pit, signifies the earth, that is, earthly minded men, which are but Christians in shew onely, and name; for vnto such Satan is sent.

[**Bought from the earth**] The elect of God the Father, redeemed by Christ, sealed vp to the day of Redemption by the holy Spirit, by whose effectual sanctification, they haue escaped the fellowship of the false church, signified by earth, as it were brands pulled out of the fire, and are made Members of the true Church, euen God his sincere Worshipers. These alone can prayse the Lambe with ioyful hearts. Reuel. 14, 3. *For foure thousand, which were bought from the Earth.*

[**Bowe**] The Tongues of Gods Ministers, out of which, wholesome words (as sharpe Arrows) are sent to pierce euen the hearts of men. Reu. 6, 2. *Had a Bowe.*

[**To Boyle in great heat**] To feele great distemper and torment in the body (vpon the

ex-

extreame heate of the Sunne) scorching and drying vp the fruites of the earth, and all greene things, whereof commonly followes greuous diseases; as burning Pestilences, hot Agues, with other noisom paines, which cause Idolaters, though not openly and directly, yet obliquely and secretly to blaspheme God. Euen as *Herodotus* reporteth of the people *Arblanti*, that they vse to ban and curse the Sunne, because it broyles them with the too much and immoderate heate thereof. Reu. 16, 9. *And men boyled in great heat, & blasphemed God.*

B.

R.

[**Bright Morning Starre**]

Christ Iesus, who to vs (being couered with the night of spirituall darknesse) is the beginning of all light, both of holynesse and happinesse (euen as the Morning Starre is to the day) and at length, all darknesse both of sinne and misery being vtterly dispersed, hee shall bring vs to the full brightness of heauenly glory, where there shall bee no night, but a perpetual and most clear light of blessednesse. Reuel. 22, 19. *I am that bright Morning Star.* In the same sence, he is called, *Iohn 1, 7* *Light of the World;* and by the Prophet, the *Sonne*

of Righteousnesse, See Reuel. 2, 28.

[**Brimstone**] The extreame cruelty of the bloudie enemies of Christ and his church, in terrible manner destroying mens bodies with death, and their soules with false Religion. Reuel. 9, 17. *And of Brimstone.* also verse 18, 19.

2 The sharpe bitterness of hel paines Reu. 21, 8. *With fire and Brimstone.*

[**To Bring forth**] To beget children spiritually vnto God, as the Church doth by the ministry of the Gospel, through the power of the Spirit. Reuel. ch. 12, verse 3. *To deuoure her Childe, when shee hath brought it forth.*

B.

V.

[**To Buy and sell**] To exercise Arts belonging to the sustentation of this life, or to haue Traffick and entercourse of Merchandise with men, & was denied to all, saue such as were subiect to the Romane Popish power, Re. 13, 17. *That no Man may buy and sell, &c.* whereof we reade in their Decrees, that no man might haue to doe with him, to whom the Pope was enemy.

[**To Buy Ware**] To entertaine the Doctrine and superstitions of Rome, and all means which serued outwardly and

pom-

pompously to decke the church of Rome, and to set forth her idolatry. All these shall waxe vile, no man shall giue any more price for them, after the full fall of the Romish Citty. & impiety. Reuel. 18, 11. *For no man buyeth their ware any more.*

[Burthen] Affliction and tribulation, by exile, imprisonment, &c. for the Gospel. Reu. 2, 3. *Thou wast burdened, & hadst patience.*

2 Prophecie of calamitie. Reuel. 2, 24. *I will put upon you*

no other burthen; that is, I will speake to you no worse thing, but onely to require what to do; no calamity will I prophesie and denounce against you, as against other Churches. In this phrased, there is allusion & respect vnto the forme of speech, vsed by the olde Prophets, who vsed to cal the propheticall predictions of publique calamities, by the Name of burthen; as the burthen of Babel, the burthen of Moab, of Egypt, &c. Esay 13, 6, 15, 1. and 19, 1.



C. A.

[Cage of Uncleane Byrds]

Not a place commonly called a Cage, wherein Birds are so kept, as they cannot flye out; but some hollow vaste, ruinous place, wherein rauinous and ill-fauoured Birds, as Vultures, Owles, Kites, Rauens, &c. vie to nestle and abide.

2 A seate of fierce, cruell, sauage, and vncleane men, which liue by spoile and violence; of which kinde of men, Rome the Westerne *Babel*, is as full as Easterne *Babel* was, of vgly, horrible Birdes, when it was desolated, whereof wee reade in the Prophets. Esay 13. Jeremy 51. Vnto vvhich places, Iohn alludeth, Reuelation 18, verse 2. *Babylon is a Cage of euery vncleane & hatefull Bird.*

[Calfe] Strength; beccause among Beasts, Calues & Oxen bee strong; and beccause the Oxe is profitable, therefore some Diuines thinke, that vnder this one kinde by a *Synecdoche*, are meant, all Beastes which are for vse and profite. Reuel. 4, 7. *The second Beast like a Calfe.*

[Carkasses of copes] The

dead bodies of the Saints, but especially of the Prophets of God, exposed and laide forth to opprobry, and the scorne of the world, by the followers of Antichrist. Reuel. 11, 8. *And the Carkasses shall be in the Streets of the great City. Verse 9. And they shall not suffer their Carkasses to be buried.* Heereby is expressed the great crueltie of the Papists, not content to kill the Seruants of GOD, and that with torment, but dishonour their dead bodies, by casting them in the Streets, and denying buriall to them. Also, by a proportion, these carkasses may be expounded of the holy Scriptures; whereof the Papists haue but (as it were) the bare and naked corps, hauing by their glosses and Interpretations, of the falsely (so called) Apostolique Sea, corrupted the sence and true meaning of them, which is the life and Soule of the Scriptures, which consisteth in sence; not onely in Letters and Syllables.

[Carried away of the flood] To bee ouercome and maystered with greuous persecutions, as a House drowned and carried away with a violent Flood. Reuelation chapt. 12, 15. *That he might cause her to be Carried away of the flood.*

[To be carried by the spirit.] To bee rauished after a Di-

Zz

uine

nine extraordinarie sort, as the Prophets were, when Visions were shewed vnto them. Thus was Iohn ranshed here, when hee must see the vision of the great Whore. Reuel. 17, verse 3. *So he carried mee away in the Spirit.*

[**To be Carried into the wilderness**] Either the place wher Iohn must see this vision, to be solitary, as aptest for contemplation; or that this great Whore was seated in the Visible Church, being now laide waste and desolate as a Wilderness, or else, that the manifestation and knowledge of this whore, and her Dominion, must be fetched from men liuing in some obscure place, (as it were in a Desert) from whence there was no such matter to be looked for. Reu. 17, 3. *Hee Carried me away into the wilderness.*

[**To be Cast into the Earth**] To bee throwne out of the bounds of the true and holie Church, to exercise his rage amongst the reprobates, both heathen and al others, seeming godly, yet strangers from true godlinesse. Reuel. 12, 9. *He was euen Cast into the earth.*

[**To be Cast into the Lake of fire, &c.**] To bee tumbled and throwne downe into Hell, which is heere called a Lake of Fire, and bottomlesse pit, to signifie the horror and shap-

nesse of infernall paine. Reuel. ch. 20. verse 14. *Death & hell were cast into the Lake of Fire. &c.*

[**To Cast out Water**] To inflame the Nations, and put them into raging tumults against the Church of Christ. Thus Sathan did, when he stirred vp many people to persecute the Christian Church; euen in her infancy and cradle. Reuel. 12, 15. *The Serpent Cast a Water out of his Mouth after the Woman.* Some, by these waters, vnderstand great store of Heresies, lyes, slanders, reproches, wherewith the Serpent sought to drown the poore Church.

[**To Cast out**] To be refused as prophane. Reuel. 11, 7. *The Court which is without the Temple, Cast out.*

C. H.

[**Great Chaine**] The doctrine of the Gospell, and Namely, that part of it which concernes Christian liberty, whereby (as it were by a Chaine, and fast bound) Christ kepte Sathan fast bound for a long time. Reuel. 20, 1. *And a great Chaine in his hands.*

[**Chalcedone**] A rich, precious, pure, and glorious stone and Pearle, representing the spirituall purity of the holie Church on earth, and the cele-

stiall

stiall glory of the Triumphant church in heauen. So much is meant also by *§ Iasper*, Chrysolite, &c. Reu. 21, 19, 20.

[**Childe of Man-childe**] Either Christ alone, or ioyned to the Church his body, to which hee communiceth his owne power, according to his promise. Reuel. 2, verse 27. Reu. 12, 5. *She brought forth a Man-childe.*

[**Chrystall**] A most cleere Glasse, through which our eie-sight may run to espy euery the least spot.

2 Either the whole World, thorough which Gods fight pierceth, seeing euery thing more cleerely, then wee see a spot in Chrystall; or as some Diuines thinke, the most holy and pure doctrine of the Gospell, in which, as in a Chrystal Glasse or Mirrour, we see the glory of God with open face, and not darkely, as the Iewes did before, vnder shadowes of the Law. Reuel. 4, 6. *And before the throne was a Sea of Glasse like to Chrystall.*

[**Clere as Chrystall**] The water heere spoken of, not to bee foule and troubled; like muddy water and puddle of mans inuentions, but most pure, and of excellent cleerenesse. Reuel. 22, 1.

[**Church**] A company of me called out of the world by the voyce of Christ, to knowe and

worship one true God, according to his word. Reuel. 1, 20. *Seuen starres, are the Angelles of the seauen Churches.*

[**Church of Ephesus, Pergamus, &c.**] That particular company gathered at *Ephesus, Pergamus, &c.* vnto the Faith and Religion of Christ, Reuel. 2, 1. *Vnto the Angel of the Church of Ephesus.*

C. I.

[**City beloued**] The holie Church heere Militant vpon earth, which because it is loued of God through Christ, therefore neither the Turke, from the East, nor Antichrist from the West, shall utterly destroy it, howsoeuer they fiercely assault it. Reuel. 20, 9. *And they compassed the tents of the Saints about, and the beloued Cittie.* Some Diuines vnderstand this, not of the whole Church, but by an excellency, of the company of belieuing Iews, which toward the end of the World, shall bee gathered and ioyned vnto the Church of beleuing Gentiles.

[**Holy City**] *Hierusalem*, which is aboue, or the celestially church, whereof *Ierusalem* that holie Cittie in earth, was a Figure. Reuel. 22, verse 19. *He shall haue no part in the holie City.*

2 The church of Christ here
Z z 2 on

on earth, consisting of holyc members, sanctified by the blood and Spirit of Christ. Reuel. 21, 2.

[**Cities of Nations**] The company of such people as ioyn to Antichrist, and fight against Christ. Reuel. 16, 19. *The Cities of the Nations fell.* These Cities some others expound, to bee the whole Regiment of wicked men; as of Turkes, Iewes, Barbarians, and others, that embrace false and strange Religions. All which, it is certain that they must perish at the second coming of Christ, although all be not alike Christs aduersaries.

[**That great Citie**] Not anie one Towne inuironed vvith wals, the people whereof are linked together by bondes of the same Lawes, but the entire and full iurisdiction of some one towne (as namely of Rome the seate and place of Antichrist) together with y whole company of them that are subiect to the proud power of Antichrist. Reuel. 16, 19. *And the great Citie was diuided into three parts.*

C.

L.

[**Clouds**] Powers, Dignities, Honours, Principalities, in high place, yet nor supreme; as cloudes which bee placed high, yet are vnder the hea-

uens. Reuel. 11, 15. *The Angell cryed to him that sate on the Cloud.*

[**Clothed with a clovde**]

One, full of Maiesty. A clowd in Scripture beeing a visible signe, to represent diuine Maiesty. As Exodus 33, 9. 1 Kings 8. Reuel. 10, 1. *I sawe another mighty angell, Cloathed vvith a Clowd.* Some other Diuines, expound this cloathing with a clowd, to signifie the obscure knowledge of Christ, beeing yet not so fully knowne, as afterward. The former is the more receiued exposition.

[**Clothed in Sacke cloath.**]

Men, full of greefe and lamentation, as if they did alwayes fast and mourne. Also, stirring vp others to repent, and bee sorrowfull for their Idolatrie, and other workes of darkenes, whereof wearing sackecloath is a signe and token. Finally, this cloathing his Witnesses with Sacke, admonisheth that Christ would call men to Repentance, euen by very meane and contemptible Seruantes, couered not with Purple, but with Sacke. Reuel. 11, 3. *They shall Prophecie 1260. daies, clothed in Sacke-cloath.* This alludeth to the fashion of the olde Prophets, who were thus apparelled.

[**To come vvith clouds**] To retorne as Christ shall doe, with great glory to iudge y world, hauing

hauing ready before him, storme, tempest, and thunder, to reuenge himselfe vpon the wicked his enemies. Reuel. 1, 7. *But commeth vvith Clouds, and euery eye shall see him.* In this speech, there is an allusion vnto the praise of the Prophets, who thus describe the notable iudgements of God, vsing the Clouds and al other Creatures for the good of his owne, and destruction of the vngodly. See Dan. 7, 13, also Psal. 18, 5, 6, 7, 8, 9, &c.

[**Sitting on a Cloud**] A glory peculiar to Christ, who as he ascended sitting on a Cloud; so at his second coming, hee shall retorne gloriously. (a Cloud being to him instead of a Chariot or Throne rather.) as in Acts 1. and Reuel. 1, 7. Reuel. 14, 15. *Crying to him that sate on the Cloud.* Some Diuines (not without great shewe of reason) interpret this Cloude heere spoken of, of ciuill powers, lifted vp as Clouds in the ayre; and him who sate on it, to be such Rulers, and Princes as Christ did vse, for the furthering of his Church, and hindering the kingdome of Antichrist. The reason is, because the Sonne of Man, who sate vpon this Cloud, doing all at the Commandement of the Angell, as appeareth in the words of this Text, cannot bee Christ Iesus, who is subiect

onely to his Father, and that as he is Mediator. This latter exposition seemeth for this reason, to be the better.

[**White Cloud**] The vprightnesse & integrity (represented by white) of Christ the Iudg, not miscarried in his sentence by ignorance or crooked affections (in their opinion who vnderstand this Text of the last Iudgement.) But such Diuines as referre this text to things done betweene the first and second coming of Christ, do interpret this white Cloud, of courteous, louing, beneficial, and healthfull Princes and Estates; as Saxony, Hassia, Prussia, the free Cities of Argentario, Tiguris, Berne, &c. with their good and religious Gouernors; as they expound the Angell coming out of y Temple, to be Iustin Ionas, Philip Melancthon, Bucer, Zuinglius, & others, which stirred vp good Rulers to abolish Popery, and erect the faith and religion of the Gospell, in their iurisdctions & Dominions. Reu. 14, 14.

[**The Clusters of the vineyard**]

The wicked men of the world, w are compared to Clusters, because they grow so thick, euen on heaps. Do but consider how many renounce the name of Christ: how many are Idolaters amongst such as acknowledge his Name: how many hypocrites and wicked men,

cuen where the Gospell is maintained: and this will appeare a meete comparifon. Reuel. 14, 18. *Thrust in thy Sickle, and gather the Clusters of the Vineyard.* Some very learned, reſtraine theſe Cluſters vnto Popiſh religious buildinge, & perſons which did abound and flouriſh, euē as a Vine ſpread full of cluſters, and that in this our kingdome, till the daies of *Henry* the eight, when through the zeale and corage of *Cranmer* and *Cromwell* (two great men) this Popiſh Vine was Lopped and cut, yea and rooted out.

C.

O.

[*To come downe from heauen*] To haue God for the Author and founder (not men) of any thing, or to haue an Heauenly originall and beginning. Reuel. 21, 2. *And I ſaw newe Ieruſalem Come downe from heauen.*

2 To be deputed and aſſigned to ſome great ſervice and worke, about the ruinating of *Babylon* by the appointment of God. Reuel. 18, 1. *I ſaw an angel Come downe from Heauen.* Thus alſo is the Diuell ſaide to come downe into the Earth. Rev. 12, 12. To ſignify, that he was ſent amongſt the Reprobate, the childre of this world, by the juſt indgement of God,

to execute his vengeance on their ſoules & bodies.

[*To Come*] To inuade and take vpon him, the Tyrannical gouernment and power ouer Gods people, as Anti-chriſt ſhall do. Reuel. 17, 10. *Another is not yet Come; but when he cometh, &c.* Some vnderſtand this of the Emperour *Nerva*, and his ſhort and cruel reigne; but the former is better and fitter.

[*To Come anon*] To follow or fall out ſhortly within a ſmall time. Thus the Scripture vſeth to ſpeake of the laſt day, when eternall woe (heere called the third woe) ſhall be executed vpon reprobates; as the end is at hand, the Iudge is at doore, theſe be the laſt dayes, &c. becauſe in Gods account, a thouſand yeares are but as a day. Rev. 11, 14. *The third woe ſhall Come anon.* Other learned men thinke the meaning to be that the calamities which ſhall happen to Gods enemies afore the coming of Chriſt, ſhall be but ſhort, in compariſon of ſome miſeries which ſhall happen vnder the ſecond trump. Both expoſitions may ſtand well together.

[*To Come*] To approach, draw neere, or bee preſent; ſo do the whole Church preſent, and that which is to ſucceede, and euery true member in whom Chriſt his Spirit dwell-

leth,

leth, all and euery one, earneſtly deſire the full accompliſhment of good things, promiſed and prophesied of in this Reuelation, to be preſent, and to draw neere, eſpecially, the marriage of the Lambe. Reuel. 22, 17. *The Spirit and the Bride ſay; Come, and let him that heareth ſay; Come, &c.*

[*To Commit Fornication*] To partake with the Romiſh Church in her ſpiritual whore-dome, namely, in the corruption of true Faith and religion, by Hereſie and Idolatry. This is one cauſe of *Babylons* down fall, that ſhee was not content onely to adulterate and depraue Gods worſhippe, but drew people, yea Kinges and Princes, into ſociety of her errors and ſuperſtition. Reuel. 18, verſe 3. *The Kings of the earth haue committed Fornication with her.*

[*To Compaſſe the ſaintes*] To bring the church into a narrow ſtreight, being beſet with the diuels army on euerie ſide. Reuel. 20, 9. *And they compaſſed the Tents of the ſaints about.*

[*To Conquer*] To ouercome the enemies of God by arrows of Peſtilence (as ſome thinke) ſhot out of the Bowe of Gods wrath, but (as it is more reaſonable to thinke) by the gladd tydings and promiſes of the Goſpell, ſhot as Arrowes out

of the tongues of the Apoſtles and other Miniſters of the word, as out of a bow) whereby the Nations were ſpeedily ſubdued vnder Chriſt. Reuel. 6, 2. *He went forth Conquering, that he might overcome.*

[*To Corrupt the earth*] To defile and pollute me of earthly mindes, both with bodily & ſpiritually adultery, whereinto the great Whore, to wit, the Romiſh Synagogue hath led Nations and kingdomes. Rev. 19, 2. *Hee hath condemned the great Whore, which hath corrupted the earth with her fornication.* Of their bodily Fornication, their Vaults and Priues were witneſſe, and their Temples of ſpiritually.

[*To Count*] To reckon, or to make a Computation of a number. Reuel. 13, 18. *Let him that hath wit, Count the number of the Beaſt.*

C.

R.

[*Crowne*] Victory, triumph, and heavenly glory, which ſhall be giuen to faithfull Miniſters at the end of their labours, as a Crowne or reward. Rev. 3, 11. *Hold that which thou haſt, that no Man take thy Crowne.* Some do erre this Crowne, not to the reward of eternall life, but to that honor mentioned in v. 9. It may bee both: the one a forerunner & pledge of the other.

Z 24

2A

2 A signe or token of conquest and victorie. Reuel. 6, 2. *And a Crowne was given vnto him.*

[**Crowne of twelue Starres** upon her head] The bright, shining, and glorious Ministers of the Gospell, to wit, the 12. Apostles chiefly, and other Apostolicall men, which all received from that same most bright Sun, the Fountain of all Diuine wisdom, the heavenly doctrine (as their chiefe Ornament and Crowne) euen as the stars do borrow their light from the Sun. Reuel. 12, 1. *And upon her head a Crown of twelue starres.*

[**Crucified**] Slaine, and put cruelly to death, either by the death of the Crosse, or anie other kind of violent death. Reuel. 11, 8. *Where our Lord also was Crucified.* Christ our Lord was not slaine at Rome (where of this Text speakes, by the figure of Sodome and Egypt)

otherwise then in his Members, according to that which is saide, Acts 9, 5. *Saul, Saul, why persecutest thou me?* Yet Christ was sentenced to death by a Roman Gouvernor, and to a kind of death peculiar to the Romanes.

C.

V.

[**Cup of Gold**] The Title of the Catholique church, of *Peters* chaire, of Christs vicar, & the whole externall profession of Christian Religion; whereby, as by a fine goodly cuppe, both people and Princes of the world, haue beene entised to drinke vp, and draw in, most abominable filthy superstitions, idolatry, and Heresies, which the Romish church offered vnto them, in that Golden cup of faire goodly Titles and shewes. Reuel. 17, 4. *And had a Cup of Gold in her hand, full of abomination.*

D. A.

D. A.

[**Day smitten**] **T**He light of diuine truth obscured and darkened by a most thicke clowde of filthy ignorance, sent by the iust iudgement of God, to punish such as were willingly blinde, at the shining forth of the gospell. Reuelation 8, 12. *And the Day was smitten.* Some other by the [**Day smitten**] doe vnderstand the taking away of the gladnesse and ioy which men had in the fruition and inioying of the light of the Gospell. These two senses, although they seeme to differ, yet they doe after a sort meete in one: the latter, beeing as the effect; and the former, as the cause. For the darkening of the trueth of GOD, must needs diminish the ioy of Gods people.

[**Dayes**] A certaine compassse and space of time, appointed of God for certain purposes. Reu. 10, 7. *In the Dayes of the voice of the seventh Angel.*

[**Day and night**] Continually; or time without any end, or any ceasing, euen for euer and euer. Reuel. 20, 10. *And shall be tormented euen Day and night, for euermore.*

[**Day nor night**] Neuer, at no time ceasing to praise God, but keeping on therein a perpetuall tenor. Reuel. 4, 8. *And they ceased not day nor night saying, Holy, holy, &c.*

D.

E.

[**Death**] A most grieuous plague, more speedily bringing death, then the other plagues fore-mentioned, and vexing by more sortes of feeling then one. Reuel. 6, 8. *And his name that sat thereon, was Death.* A Metonymy of the effect for the cause. See the like Reuel. 18, 8. Death, being ther put for the plague or Pestilence hapning in Rome; during the siege thereof, as the cause of ensuing death.

2 Persons, men and women guilty of the sentence of the second death, which is eternal torment in hell. Reuel. 20, 14. *Death & hell shall be cast into the Lake of fire.* Others, in a good sense do expound it thus: After the vocation of the Iewes, there shall bee no Torment of death & hel, sauing in the burning Lake, where death shall for euer feede vpon the Reprobate: but the first exposition is best in my iudgement.

3 Dissolution of soule from body, and separation of both from God for euer. Reu. 21, 4. *There shall be no more Death, nor crying, nor paine, &c.*

[That

[**That first begotten of the Dead**] Christ, which title is giue him in respect of his Priesthood, by & by his owne death, he hath overcome death, and made a full expiation and satisfaction for all our sinnes. For this is to be the first begotten of the dead, death being vanquished and overcome, first to rise from the dead: now he is called the first begotten, for two causes: first, because he is the Prince and Head of those which rise, as the Apostle declares, Col. 1, 18. In which respect also hee is called the first Fruites of them which sleepe, 1, Cor. 15, 20. Secondly, because all the faithfull and redeemed, shall in their time through the vertue of his resurrection, and this his mighty conquest of hell, death, graue, and Satan, be raised vp and set free from the bondage of corruption.

[**Second Death**] The eternall separation of soule & body, euen of the whole Man, from the glorious presence of God, to be deliuered vnto endlesse paine and torment in hell. Reuel. 2, 11. *Hee that overcome shall not bee hurt of the second Death.* Reuel. 20, 6. *On such the second death hath no power.*

[**To Deceiue**] To leade into error, by making men beleeue they see true myracles &

signes, when they see onely a shew and false appearance; or by some signes, which bee not fained and false, to establish mens mindes in false Doctrine and Idolatry; therefore called by the Apostle, 2, Thess. 2, 9. *Lying wonders.* Such are all the wonders done in Popery. Reu. 13, 14. *And Deceined them which dwell on the earth, by signes and wonders, which were permitted him to do.*

[**To Deceiue no more**] Not to be able to seduce and misleade men so strongly & openly, as had beene suffered Satan to do, by that we reade, chapt. 12. But now being fast chained vp, and mightily by the power of Christ restrained, he had no might for a thousand yeares so to preuaile. Reuel. 20 3. *Hee should Deceiue the people no more.*

[**Deepenesse of Satan**] Either the vaine bragging, as of some, which boasted of great and plentifull knowledge in the secrets and mysteries of God, which yet in truth, deserued to bee called no better then the deepenesse of Satan; or else the sleights and subtilties of Satan, which certaine men presumed alone to be priuy too, and of the manner how they were to be resisted; vnder which pretence, they permitted the promiscuous and common vse of women in the Church

Church of *Thyatira*, esteeming all other Teachers as simple fellowes, in comparison of themselves. This latter exposition is very probable, but the former is more receiued. Reuel. 2, 24. *Neither haue knowne the Deepenesse of Satan as they speake.*

[**Not to deny Christs name**] Not to giue place to the punishments and threatnings of Tyrants, as by the feare thereof, to be moued to forsake the truth. Reuel. 3, 8. *Thou hast kept my word, and hast not denied my Name.*

[**To Denoure by fire**] By some extraordinary iudgment to destroy, as God did the turkish Armies, when he powred out his wrath from Heauen vpon them, according to that which is written. Reuel. 16, 21. Ezek. 38, 19. Reuel. 20, 9. *Fire came downe from Heauen from God, and Denoured them.*

[**To Denoure the enemy**] By feruent prayer, and publishing the iudgements of God, to threaten and procure Gods vengeance vpon their heads, that maliciously resist & truth spoken by his Witnesses. Reu. 11, 5. *If any Man will hurt them, fire proceeds out of their mouthes to Denoure their enemies.* In this, there is an allusion vnto that which was done by *Moser*. Numb. 16: and by *Elias*, 2 Kin. 1.

[**To Denoure her Childe**]

To take out of the way and destroy, eyther by fraud or open force, all that should spiritually be begotten of the Church, especially such as should stand vp to maintaine the Religion of Christ. Thus hath Satan alwayes attempted to do, but especially, in the first age of the Church. Reuel. 12, 4. *The Dragon stood before the Woman to Denoure the Childe.*

[**Denill**] An egregious and notorious Calumniatour, delighting exceedingly in accusing & detracting others. Thus hath Satan done from the beginning, accusing God to man, of enuy. Gen. 3, 3, 4: and men to God, of hypocrisie, as Job 1. Hence he is called the Deuill. Reuel. 12, 9. *That old Serpent called the Deuill.* Reuel. 20, verse 10.

D.

O.

[**To Do his Commandments**] To endeavour obedience vnto the voyce of Christ, by keeping his precepts, and beleeuing his promises, according to the measure of grace receiued. Reuel. 22, 14. *Blessed are they that Do his Commandments.*

[**Doctrine of Balaam**] That which the *Nicholaitans* taught: (after the example of *Balaam*) touching the common vse of Women, and that all things offered

fered to Idols without difference, might lawfully be eatē. Reuel. 2, 14. *That maintaineth the Doctrine of Balaam.* See *Balaam*.

[*Doore*] The Conscience and heart of sinners, whereby Christ findes entrance into vs. Reuel. 3, 20. *Hee stands at the Doore.* According to some, [*Doore*] signifies all hinderances, inward and outward, to keep Christ from entring. This is a good Interpretation, because our heart is the house, rather then the Doore.

2 An open way, meane, & passage, giuen of God to *Iohn* the Euangelist, that he might see and vnderstand such deepe and hidden secrets, so shut vp in Heauen, as no humane capacity could euer haue reached to perceiue them. Reuel. 4, 1. *Behold, a Doore was open in Heauen.*

D. R.

[*Dragon*] The Deuill, for his terrible fiercenesse likened to a Dragon, being the Prince of that army, that maintaineth warre against Christ. Reuel. 12 7. *Michael fought against the Dragon.* Some other, by the Dragon, vnderstand vnrighteous and cruell Princes, assisted and strengthened by false Teachers, Corrupters of the truth, Heretiques, &c. All which joyne

in battaile together against the truth, and the sincere maintainers of it: but in chapt. 20, verse 2. the Dragon is there expounded to bee the Diuell and Satan, who yet must work by meet instruments. All which hauing one common worke, & beeing but one corporation with the Diuell their Captain, are therefore well comprehended vnder one name; as the whole company of the faithful beare the Name of Christ their Head. 1. Cor. 12, 12.

[*Drunke with the blood of the Saints*] The blood of the Saintes to bee so abundantly shed by great *Babylon* (the Mother of whoredomes, the Romish Church) as she was wholly imbrued and coloured in blood. Reuel. 17, 6. *I saw the woman Drunke with the blood of the Saints.* The meaning is, that so great was her cruelty, as intemperate persons do not more greedily drawe in the most delicate wine, then shee shed the bloode of Gods people.

[*Drunke with the wine of fornication*] Such as are neuer satisfied with Idolatry, (spirituall fornication) which they drinke in, as men do drinke in wine. Reuel. 17, 2. *The Inhabitants of the Earth are Drunke with the wine of Fornication.*

D. W.

D. W.

[*To Dwell on the earth*] To be a Reprobate, not predestinated to life eternall, nor regenerate by the Spirit, whom Antichrist shall haue power to seduce and corrupt, and to leade to destruction. Reuel. 17, 8. *They that Dwell on the earth shall wonder.*

[*To Dwell with the Saints*] To haue communion with the elect, & holy men and women, by a most perfect and immediate fellowship, such as shall bee in heauen betweene God and

his people after the last iudgement; whereas they are knitte together now imperfectly, and by meanes of the word & Sacraments Reue. 21, 3. *And hee will Dwell with them.*

D. T.

[*To Dye in the Lord*] Either to suffer Death as the Martyrs doe for the Lords cause, in defence of his truth, against Antichrist; or to fall asleepe in Christ, dying in his faith, as all the Saints do. Reu. 14, 13. *The dead which Dye in the Lord, are blessed henceforth.*

E. A.



E. A.

[Eagle] **E**ither all Fowles and Birds (by a *Synecdoche* of one principall Bird the Eagle, named in stead of all) as beeing all, both great & little, governed by the providence of God: or else the knowledge of great and high mysteries, represented fitly by the Eagles mounting aloft in the ayre. Others, by the Eagle vnderstand *Iohn* the Euangelist, who diued deepest into that high mystery of the Diuinity of Christ, and his Incarnation. The middle signification is best, the last is worst; because these words must bee taken of Ministers, which should be after this Vision, not of such as had beene before (as Apostles were:) as it is written in the first verse of the fourth chapter, *Come and I will shew the things that must be done hereafter.* Secondly, such as apply these foure Beasts to the foure Euangelists, do vary much. One saith, *Marke* is the Eagle, as *Aretas*: other say, the Eagle signifies *Iohn*. Some say *Iohn* is figured by the Lyon, as *Aretas*: others say, *Marke*: and *Augustine* saith, *Mathew* is the Lyon. Reuel. 4, 7. *The fourth Beast*

an Eagle.

[Care] The outward Organ of the body; to wit, that sense which is the Instrument of vnderstanding.

2 The minde where-with we vnderstand things, and attend to get more vnderstanding. Reuel. 2, 7. *He that hath an Eare, &c.*

[To haue Cares] To haue the minde prepared, or the vnderstanding opened, obediently to heare & attend the things of God; such are called vpon to marke, in the conclusion of euery Epistle. Others will but contemne the word. Reuel. 2, 11. *Let him that hath an Eare to heare.*

[Inhabitants, or dwellers in the Earth] Men and Women, whose names are not written in Heauen in the Booke of life; Reprobate persons, which minde earthly things, and embrace false Religion for filthy lucre sake. Thus also the word [Earth] often signifies in this Revelation, Men of Terrene and earthly mindes. Reuel. 12, 9, 12, 13, 16. *Woe vnto the Inhabitants of the Earth.* also 8, 5. *Fire cast into the Earth.* Also v. 7. & chapt. 13, 8. and 16, 2. In all which places, by the Earth, and such as dwell in it, is meant the wicked world, or Church falsly (so called) consisting of earthly minded men, which are not chosen and sanctified of

of God, to haue their conuerſation in Heauen.

[**Earthquake**] A moſt vehement ſhaking of the Earth, with horrible trembling. Reu. 6, 12. *Loe, there was a great Earth-quake.* This is a fearefull iudgement, whereof many examples, in all ages, and a fore-runner of great mutations.

2 Great alterations and changes of Religion and ciuil gouernements throughout the World, after the cuſtome of the Scriptures, which vſe to call ſome notable change, a ſhaking of the Earth, as Hebr. 20, 26. and Pſal. 68, 9. The deliuering the children out of Egypt, is called the moouing of the Earth. Reuel. 16, 18. *And there was a great Earth-quake, ſuch as was not ſince men were vpon the Earth.* Meaning hereby, ſome extraordinary puniſhment inflicted vpon the vngodly world, by ſome great and vnlooked for alteration of State.

[**To come vp from the Eaſt**] Chriſt Ieſus our Lord, the Sun of righteouſneſſe, to ariſe in the Doctrin of the word, and to ſhine vpon the Chriſtian Churches, to expell from them ſpirituall darkneſſe, euen when a whole rout of infernall ſpirits are let looſe to fill y world with the darkeneſſe of hell; to wit, with ignorance, ſuperſtition, idolatry, and hereſie. Reue.

7, 2. *I ſaw another Angell come vp from the Eaſt.* Thus the Scripture elſewhere ſpeaketh of Chriſt, as in the Song of Zachary. Luke 1. alluding vnto the cuſtome and manner of the Sun, which from the Eaſt ſeemeth ſtill to ariſe and aſcende, till it come to the middeſt of heauen: which ſome do interpret of *Conſtantine*, who aſcended out of the Eaſt parts of the world, as Stories ſhew, namely *Eusebius*; and by whom, as a maine Inſtrument of God, the light of the Goſpell did breake ſooth, to the ſcattering of the miſts of errors, and the enlightening of the Church, after moſt darke ſome times. This expoſition differs heere in from the former (which is more commonly received) in pointing to the Miniſter, or Inſtrument; whereas the former pointeth to the author of ſuch a mercy. In which caſe, both ſignifications agree well; becauſe author and inſtrument be not contrary, but ſubordinate one to the other.

[**Eaſt, weſt, ſouth-gate**] The commodious ſituation of the ſpirituall City, the Church (as ſome thinke) or the Celeftiall City, the kingdome of Heauen (as others thinke) by comparison to the conuenient ſite of earthly *Hieruſalem*, where the entrance by gates, diſpoſed in all ſoure quarters of the winde,

winde, was very conuenient for the comers vnto it from all coaſts of the Country of *Indea*. See Ezek. 48, 30. Reuel. 21, 13. *On the Eaſt part there were three Gates, &c.*

[**To Eate the fleſh of the Whore**] To endeouour (out of a deepe deteſtation) the vtter ruine of Romiſh Dominion & Popiſh Prelates; by cutting ſhort their Reuenues, reſuſing their pardons, forbidding appeales to *Rome*, and to goe to *Rome* for conſecration of Biſhops, caſting downe their ſuperſtitious buildings, and conſerring their Demains and Liuingſ to better uſes, denying Peter-pence; which all and much more, hath already bin done in our Realme of England, and in ſome other Nations & free Cities, which haue called backe the profits that went from amongſt them, to ſeed and enrich *Rome*. This is heere called the eating of her fleſh. Reuel. 17, 16. *They ſhall Eate her fleſh.*

E.

G.

[**Egypt**] *Rome*, together with Romiſh iuriſdiction, which in Saint *Iohns* time did reach vnto *Hieruſalem*, where *Pontius Pilate* was Deputy to *Caeſar*, the Emperour of *Rome*; which is likened to Egypt, in reſpect of Idolatry, and the bondage

wherewith ſhe held Gods people, moſt cruelly enthralled. Reuel. 11, 8. *Which ſpirituallly is called Egypt.*

E.

N.

[**Enemies**] Wicked men, Pope, Popelings, and other vngodly perſons, which hated, afflicted, and killed Gods ſeruants. Reuel. 11, 12. *And their Enemies ſee it.*

[**To enter into the Temple**] To be able to haue acceſſe to the Maieſty of God, and to abide his glory. Others take it to meane thus much, to bee kept from hauing approach vnto the Church of Chriſt heere on earth for a time, as yet the Iewes are. Reuel. 15, 8. *No man was able to Enter into the Temple.* Heere is an alluſion to that which is written. 1 Kings 8, 10, 11. where it is ſaide; *The Clond filled the houſe of the Lord, ſo as the Priests could not ſtand to Miniſter.*

E.

V.

[**Euphrates**] A Riuer called by that name, beeing both broad and deepe; which did runne along by the great City *Babell*, ſeated in *Aſſyria*, and was thereunto ſuch a great defence, as when *Cyrus* & *Darius*, Kings of the *Medes* and *Perſians*, would take *Babylon*, they

A a a

had

had this deuice, to cutte out great Ditches and Trenches, and so let out the Riuer aboue, before it came to the City, by which meanes the waters beeing made shallow and almost dried vp, the Souldiers waded ouer, entered the City, and surprised it.

2 All impediments, lets, and hindrances, whereby the passage vnto Rome, the mysticall Babylon and Seate of Antichrist, was stopped vp against the Kings of the East, that they could not come at it to besiege and subdue it; the remoouing of these impediments; to wit, (the great honor, glory, riches, and strength of Rome) is here signified by the drying vp of *Euphrates*. Reuel. 16, 12. *The sixth Angell powred out his Violl*

upon the great Riuer Euphrates, and the waters thereof dried vp.

E.

X.

[Excellent] That which in his kinde is best and most worthy. Reuel. 18, 14.

E.

Y.

[Eye-salue] That Spirit of light and of true wisdom, which doth open and illuminate the eyes of our soule, being before vtterly blinde. Reu. 3, 18. *And annoint thine Eyes with Eye-salue, that thou mayest see.* It is a speech borrowed from a medicine, proper and peculiar to the curing of the Eyes, called of Physicians, *Collyrium*.

F. A.

F. A.

[Face] THE bright Countenance of Christ, shining vpon the faithful, to the exceeding comfort and reioycing of their hearts, expelling and driving from them heauinesse and sorrow. Reuel. 1, 16. *And his Face shone as the Sunne in his strength.* Some other Diuines, by the Face of Christ, do vnderstand the pure worship of Christ (as it is commanded in his worde) wherein he is to be seene and knowne of his, as cleerely and as plainly, as we may know any one by his Face. And touching this interpretation, the very truth is, that the Scriptures by the Face of God, doo often signifie his worshippe; therefore *Caine* being separate from Gods publike worship, is saide to bee hid from Gods Face. Gen. 4, 14. *And to go out from the presence of the Lord.* v. 16. Again, the employing of our selues in Gods worship, is called in the Psalmes, the seeking of his Face. Psal. 27, 8. Ps. 105, 4.

2 The terrible dreadfull presence of Christ, being thorough his might and Maiesty, very fearefull to all things and

persons, saue his owne. Reuel. 20, 11. *From whose Face fled away the Earth and Heauen.*

[Dissembled Faces] Dissembled humanity, counterfeit curtesie, when the countenance & behavior is not terrible & fierce, nor words rough, but all in shew amiable and faire, yet without all truth and sincerenesse, the sooner to allure and entice men to fall in and ioyn vnto them: the ministers of Antichrist, Religious men (as they are called) doo excell in this kinde of shaddowish humanity, being most notorious flatterers for their owne gaine, & to draw mighty ones to their side. Reuel. chapter 9, verse 7. *Their Faces were like the Faces of men.*

[Face as the Sunne] The exceeding great glory of Iesus Christ, beeing to such as know him by faith, the same, for sweet and comfortable aspect to cheere their hearts in tribulations, that the Sun is to the world, after Clouds, Mysts, & darkenesse. Reuelation, chapr. 10, verse 1. *His Face was as the Sunne.*

[To be faithfull vnto death] Constantly to keepe and hold the Faith of the Gospell, not beeing driuen from Christ for any feare, or persecution, or death it selfe; seeing such as are couragious, should be richly rewarded. Reuel. 2, 10.

A a a z

[36]

[*Is Fallen*] Rome, and Romish, both City and Dominion, (as it standeth now vnder the Pope and his Mitred Bishops and Cleargy) not onely to bee subiect vnto ruine and destruction, but that most certainly it is to be pulled down, losing by little and little, their riches, glory, strength, credite of Religion, and holinesse, which made them honoured, followed, and feared of Kings and Nations. And for the vndoubted truth heereof, therefore (as if it were downe and fallen already) the Holy Ghost in the present time, saith, *It is fallen*; yea, doubleth it (to note the certainty and greatnesse of the fall) saying the second time, *It is fallen*. And because all men should take knowledge, beleue, and marke the better, Gods rare iudgement vpon Romish Babylon, therefore her fall is proclaimed by an Angell from Heauen, & with a mighty loud voyce. The euent of which Prophecie, as in a good part we haue seene already fulfilled, in the decay of their religious Houses, of their reuenues, and falling of many Kings and people from that whorish Synagogue, through the Doctrine of the Gospell: so the full Fall draweth on apace: God hasten it. Reuel. 18; 2. *Babylon is fallen, &c.*

[*Fat things*] Things of the

best, most pleasurable & commodious to the flesh; as Monasteries, Abbies, goodly dignities and promotions, which raised much pompe, delight, and pleasure. Popery was full of such Fat things, the losse whereof, shall make them mourne. Reu. 18, 14. *All things which were Faite, are departed.*

F. E.

[*Fear of torments*] The dread and horror which the friends of Rome shall conceiue, for the horrible vengeance which GOD in his appointed time shall take vpon her, for her Idolatry, luxury, and cruelty, so as they shall not dare come neere to rescue her, but shall keepe aloofe. Reuel. 18, 15. *They shall stand a farre off, for feare of her torment.*

[*Great Feare*] That terror and trembling of heart, which should possesse the enemies of Christ, vpon the restoring to life of the two dead & slaine witnesses, which was fulfilled in the yeare of our Lord, 1550. when God maruellously reuiued the fainting Spirits of the professors of his Name at *Meydenborow*, who so courageously defended the doctrine of the former Prophets and Witnesses which were slaine, as the King of the Romanes, the Emperour also, and the

the Fathers of the Council of Trent, through great fear conceiued of their valour, and forces of the godly professors of Christ, were driuen to theyr heeles, as is to be seen in *Sleyden*. Reuelat. 11, 11. *And great Feare shall come vpon them who see them*. Others, refer this to the dayes of *Caluin*, Martyr, *Bucer*, *Wicliffe*, *Husse*, &c. who so stoutly maintained y^e truth against Antichrist, which others before (guided by the same Spirite, and were now dead) had now done, as it caused the friends of Anti-christ much to feare.

[*To Feare his great Name*] To worshippe God by a true Faith, seruing him according to his word, and studying to liue godly. Reuel. 11, 18. *To them that Feare thy Name, small and great*. Some doe restraine, those that Feare Gods Name, more specially, to the Iewes which should beleue.

[*Fearfull*] Such timorous faint-hearted men (Emperors or Subiects) who for Feare of them which can kill the body, denied Christ before men. Reuel. 21, 18. *But unbelieuers, Fearfull, &c.*

[*To Fall before ones Feete.*] To prostrate the bodie before one, in signe of Religious Diuine worship, which *Iohn* of infirmity did to an Angel. Reuel. 19, 10. *And I fell before his*

Feete. It is a signe of submission to the true God alone. Reu. 5, 8. *They fell downe before the Lambe.*

[*Fellow-servant*] One, who in common with the Prophets and Ministers, serueth y^e same God, as Angels do, especiallie in reporting the secrets of God vnto his Prophets, which might declare them vnto the Church. Reu. 19, 10. *For I am thy Fellow servant, &c.*

[*Feete like fine Brasse*] The constancy of Christ, in an vnwearied desire of prouiding for the good of his Church: also, his firme power, to treade downe all the enemies thereof, together with the most excellent purity and brightnesse of his wayes. All this is represented by the mettall of brasse, fine burning, &c. Reuel. 1, 15. *His Feete like to fine Brasse, burning as in a Furnace, &c.* Other do interpret these Feete of Brasse, of the stableness of the Churches, namely, of *Smyrna* and *Pergamus*, firmly & with inuincible constancie abiding afflictions for the Name of Christ, whē they were not onely not hurt, but did shine more brightly like fine brasse; as if allusion heerein were made, to those visions of Ezek. 1, 7. and Dan. 10, 6. both these Interpretations may well stand together: for the perseuerance of the Church in tribulations;

A 223 and

and their being more purified by their afflictions, may and doth proceed from Christ his invincible power, supporting them; and exceeding purity communicated to them.

[**Fete like Beares fete**] Continuance and stabledness ioynded with cruelty. For bears Feete being plaine, flat, and long, with broad nayles, doo afford him more strength, & enable him to more fiercenes. This is applied to the Romaine Empire, which exceeded the *Persians, Medes, Assyrians*, and *Babylon*, in rapacity and stability. Reuel. 13, 2. *His Feete like Beares Feete.*

F.

I.

[**To fight**] To proclaime and make warre, in the behalfe of Antichrist, against Christ & his Church. Reuel. 17, ver. 14. *These shall fight with the Lamb.*

[**To fill double**] To inflict and bring vpon the great whore; to wit, *Rome*, most greuous calamitie, with extreme sharpnesse and rigor, in recompence of all her abhominable wickednesses. This must bee done to *Rome* in the last laying of it waste; and it is to be done by those which were sometimes Citizens and Subiects of *Rome*. Reuel. 18, 6. *In the Cup that shee hath filled to you fill her double.*

[**To finish their Testimony**] To accomplish and performe the charge and function, delivered vnto them, by giuing bolde Testimonie vnto Christ and his Gospell. Reuel. 11, 7. *And after they haue finished their Testimony, &c.*

[**Fire of the Altar**] A holy and constant profession of the truth, proceeding from the Spirit of Christ, which is like a fire enflaming the hearts of the faithfull, and stirring vp troubles among the wicked. Reue. 8, 5. *Hee filled it with Fire from the Altar.*

[**Fire and Brimstone**] The most extreme and sharpe torments where-with the wicked, but especially the Turke, the Romane Antichrist with their seruants, shall be tormented in hell. Reuel. 20, 10. *Was cast into a Lake of Fire and Brimstone.*

[**Burnt with Fire**] Some extraordinary and fearefull iudgement, which shall destroy Romish *Babylon*, as things be burnt in a Fire. Reuel. 18, 8. *And she shall be burnt with fire.*

[**Flame of Fire**] Most light- some and piercing, entering into all things, euen the most secret & hidden, bringing darknesse it selfe into light. Of this property be the eyes of Christ. Reuel. 19, 12. *And his eyes were as a flame of fire.* See Reuel. 1, 14.

[**Fiery Tribulations**] The

terrible cruelty and fiercenes, both of the horses, and such as sate vpon them, fighting for the wicked Religion of *Mahomet* vnder the Turke. Reuel. 7, 19. *Having fiery Habergions.*

[**Fire and Hayle mingled with blood**] A spirituall tempest and storme of errors, lyes, and strong delusions, casting downe, over-spreading and wasting greuously mens soules, euen as if Fire, Bloode, and Hayle, were all mingled together, and cast downe vnto the earth, to beate downe, corrupt, and waste the fruite thereof. Reuel. 8, 7. *There was Haile and Fire mingled with blood.*

[**Fire from Heauen**] Such lying signes and wonders, as Antichrist and his Ministers should be suffered to do; thereby to deceiue the world with errors. See Math. 24. 2. Thess. 2, 12. Reuel. 13, 13. *He made Fire to come from Heauen.*

[**Fire out of their mouth**] The Doctrine of the Gospell, deuouring and consuming as fire such as resist and fight against it: for that word which is the saueur of life to some, is the saueur of death to others. Reuel. 11, 5. *If any will hurt them, Fire proceedeth out of their mouth and deuoureth their enemies.*

[**Fire and Smoake**] The sowre bitterness of Gods plagues, euen vnto choaking, and strangling of men, which is

the property of smoake. Reue. 9, 17. *Out of their mouths went forth fire and smoake.*

[**First Heauen**] Heauen, as it is now vnder Vanity; or as some thinke, the former good and pure estate of the Church, giuing place to a purer, or to the calling of the Iewes. Reue. 21, 1. *First heauen is passed away.*

[**First loue**] Charity toward God, and toward our neighbour, which the Angell of the Church of *Ephesus* did shew forth at the beginning of his Ministry, very zealously performing all good meanes, and vsing all duties, for the furthering of Gods glory, and the good of his flocke. Reuel. 2, 4. *Because thou hast left thy first loue.*

[**First works**] Great diligence in preaching the word, and administering the censures of the Church, for the preventing of crimes, or recovery of such as be fallen. Reuel. 2, 5. *And do thy first workes.*

[**First voyce**] That Reuelation which from heauen, *John* did first receiue, touching those things which were to be done, for the time to come. Re. 4, 1. *And the first voyce which I heard, was like a Trumpet.*

[**Five months**] A short space of time, a definite number put for an indefinite, for the comfort of the faithfull, least they should imagine that this plague

was to increase without measure. Reuel. 9, 5. *That they should be vexed five Months.* Others by five Months, do vnderstand 150. yeares, reckoning euery day for a yeare. Others by five Months, do thinke five ages to be signified. But M. Bullenger, doth interpret the five months wherein these Locusts heere spoken of should bee suffered to rage and vex men, of that whole space of time, whatsoever it was, wherein it should continue; which yet is limited by a few months, for the consolation of the Elect. This is the best exposition as I do Iudge.

F. L.

[*Fleth of Kings, Captaines, &c.*] The great dainties wherewith God will feede such as he calleth to this Feast; euen all sorts of men which fight for Antichrist. *See such a description, Ezek. 39, 17, 18. Re. 19, 18.*

F. O.

[*Some of the Locusts*] The figure, likenesse, and guise; to wit, such as be strong Horses, prepared to battell. Such are the Popish Clergy, strongly linked together with ready & prepared mindes, against all such as should any way mutter against the vsurped power of the Pope and Sea of Rome. This hath beene, and is appa-

rant enough, though the fierce incursions of the Saracens haue beene more famous. Reuel. 9, 7. *And the Forme of the Locusts was like vnto Horses prepared to battell.*

[*Fornication*] All sorts of bodily vncleanness about generation; whether whoredom, adultery, rape, incest, buggery, or fornication. For all these (as it is too wel knowne) were rise, and still be, in the kingdom of Antichrist. Reuel. 9, 21. *They repented not of their Fornication.*

[*Fore-head*] Openly, before men, in profession and practise. Reuel. 17, 5. *And in her Fore-head was a name written.*

[*Four Angels bound*] Administrators of the wrath of God (in that number that is convenient) for the slaughtering of the four quarters of the world; these Angels being restrained before by the power of God, were now to be stirred vp, and haue the Bridle giuen them licentious to practise tyranny, as God had ordained. Reuel. 9, 14. *Loose the foure Angels which are bound.*

[*Four corners of the earth*] The cheete quarters & coasts of the World, which were occupied & possessed by the foure Angels, sent with Commission to stop the foure windes. Reuel. 7, 1. *I saw Foure Angels stand on the Four corners of the earth.*

[*Four*

[*Four hornes of the Altar*] The highest part or top of the Golden Altar of Incense, which stood before the Vaile, against the Arke of Couenant, where solemn Prayers once a yeare were made by the High-Priest vnto God, who heard & accepted them through Christ, represented by the Golden Altar; in whom, and by whom alone, the Oblation of our prayers are pleasing vnto God. Reuel. 9, 13. *I heard a voyce from the Four hornes of the Golden Altar.*

[*Four windes*] One and the selfe-same Winde, in Nature being diuers, according to the Regions and Coasts from whence they blow, as from East, West, &c.

2 The efficacy and secret mighty force of the holy Spirit, which by Christ himselfe is compared vnto winde. Ioh. 3, 8. *The winde bloweth where it list; so is euery one borne of the Spirit.* Reuel. 7, 1. *Holding the foure windes of the earth.*

[*Fourth part of the earth*] The fourth part of men, dwelling in earth, which by the iust iudgement of God, were to be punished, for the contempt of the Gospell; with those Foure great plagues spoken of, Leu. 26, and heere againe distinctly mentioned; to wit, the sword, famine, pestilence, and wilde beasts. Reuel. 6, 8. *Power was gi-*

uen to them ouer the fourth part of the earth.

[*Four-square*] That which is stedy, of continuance and profite, such is the true Church leaning vpon Christ as a foundation. Reuel. 21, 16. *And the City lay foure-square.*

[*Four and twenty Elders*] The holy Catholike Church, euen the whole Company of Gods elect; especially, such as hauing now ended their warfare, doo triumph in Heaven gloriously, euery one (as it were) sitting vpon a Throne as a King; which honor, the elect do attaine vnto, by and thorough Christ, who hath made all the faithfull, Kings and Priests vnto God. In the number of 24. there is an allusion vnto that distribution of sacred Offices, and the Seruants of the King, mentioned in 1. Chron. 24, 25, 26, 27. Chapters. Reuel. 4, 4. *Vpon the seater I saw Foure and twenty Elders sitting.* Whereas some by 24. Elders vnderstand the 12. Prophets, & the 12. Apostles. It cannot stand with the scope of this Vision heere shewed to Iohn, which respects not any number or company which were past and gone; but rather that which was to come, euen the whole number of beleewing Gentiles, which as Kings and Princes should minister to God their Soueraigne King.

[*Found*

[Found no more] To be no more at all, to bee viterly rooted out, as if it had neuer bin. Reuel. 18, 21, 22. *And shal be Found no more.*

[Fountaine of Waters] The Springs from whence do flow and yssue Waters and Riuer, for the vse of men. This is the proper signification.

2 The Ministers of the Gospell, from whence (as Fountaines and Springs) the Doctrine of life doeth flowe forth vnto others, by a continuall Fluxe or yssue, which were to be depraued and corrupted by Heresie and impiety of some principal teachers. Reuel. 8, 10. *And it fell into the third part of the Riuer, and into the Fountaine of waters.*

[From the Foundations of the World] Before the beginning of the world, euen from all eternity, God chose certaine vnto saluation, whose names are saide to bee written in the booke of life, and the other not written. Reuel. 17, 8. *Whose Names are not written in the Booke of Life, from the foundation of the world.* Ye haue the like Phrase, Reuelation 13, 8. to note the eternall decree of GOD, touching the force and efficacy of his Sons death.

F. R.

[Fruit] By the meere mer-

cie of God, without any of our merit, and desert of our endeuour and working at all. Reuelat. 21, verse 6. *It shall bee giuen him of the wel of life freely.*

[Fruite euery Moneth] Such fruite, as shall bee continually new and fresh. This Tree here spoken of, beeing laden with fruite all the yeare long. Reuel. 22, 2. *Bring Fruite euery Month.*

F. V.

[Full of abomination] Abounding in abominable and most filthy errors, Superstitions, Idolatries. Reuel. 17, 4. *A Cup in her hand Full of abominations.*

[Full of flames, &c.] Most plentiful blasphemies, all being replenished with horrible impieties and iniquities, Full of reproach vnto God. Reuel. 17, 3. *Full of Names of Blasphemy.*

[Full of Eyes] One, most watchfull and quicke-sighted, beholding and knowing, not onely manifest & open things, but euen inward and hidden things, which bee furthest off from our knowledge. Reuel. 4, 8. *They were Full of eyes within.* See verse 6. *Full of eyes before & behinde.*

[To Fulfill the Will and Words of God] To execute & accomplish the Decrees and Prophecies of God, both touching

ching the exalting of the great Whore, to wit; Rome: and touching her pulling downe and destruction. Reuelation 17, verse 17. *God hath put in theyr hearts to Fulfill his will, and to doe with one consent, &c.*

[To Fulfill the Wrath of God] In due time to execute

the Full punishment vpon the great enemies of his Church: which for the certainty of it, John vttereth in the time past, though it were yet to come, when he wrote this Booke of Apocalypse. Reuel. 15. verse 1. *For by them is Fulfilled the wrath of God.*

G. A.

G. A.

[Garment dypt in Blood]

A Warlike and fierce attire, such as Warriours weare, which have overcome theyr enemies in battaile, hauing their Garments sprinkled and stained with the blood of the slaine.

2 The vengeance which Christ as King and conqueror will take vpon the beast, and vpon the Kings of the earth which take his parr. This is represented by this bloody garment, wherein there is an aluding to that ancient figure in Esay chap. 63. where Christ is brought forth with his garments dipped in blood, hauing made slaughter of the enemies of the Church. Fearefull is the end of Christ his enemies. Reuel. 19, 13. *He was clothed with a Garment dypt in blood.* Some expound this Garment of Christ his humane Nature; wherein by his blood shed, he reconciled the elect to God. But the former signification agreeth best with the Text.

[Garment downe to the feet]

The perfe& righteousnesse of Christ imputed, wherewith his Spouse the church (for whose couering this Garment ser-

ueth) is cloathed from the crowne of the head, to the soale of the feete. Reuel. 1, 13. *He was cloathed with a Garment downe to his feete.* Some expound this of the purity & innocency of that Priest-hood, which Christ did exercise for his Church. Others, of the venerable dignity and maiesty of Christ, as King of his Church: and indeede, Kings did weare long robes in token of Maiesty. Also, Priests by Gods appointment. But the first exposition I hold best. Wee often find Christ his imputed iustice, compared to a Garment, Psal. 32, 1. Math. 22, 12. and Reuel. 16, 15.

[To keepe his Garments]

To hold fast & preserue without losse (and spot as much as may be) such giftes and graces (of righteousness & forgiveness of sinnes by Fayth) as Christ giueth to couer and decke the soule withall. Reuel. 16, verse 15. *Blessed is hee that watcheth and keeps his garments.*

[To Gather together]

To bring such as were farre scattered asunder into one place; either to make warre, or arme them against the people of God. As Reuel. 20, 8 *Gather them together to battell;* or else to helpe to effect and worke the worthy and most deserued destruction of the Enemies of Gods

Gods people, which fight for the beaſt; and to take their part in the prey. Reuel. 19, 17. *Come & gather together your ſelues vnto the Supper, &c.*

G. E.

[Gentiles] The people and Nations ſubiect vnto Romiſh tyranny; and namely, ſuch as were out of al Regions gathered to the Councill of Trent, who triumphed over the ſcriptures, beeing now ſmothered and ſtrangled (as it were) and the Interpreters thereof alſo murdered. Reuel. 11, 9. *And they of the Gentiles ſhall ſee their Corps.*

G. I.

[To giue glory to God] To glorifie God, by renouncing Idols, ſuperſtitious vices and errours, and to turne to the Creator of the world, to confeſſe and worſhippe him after his owne will. This Fruite, is knowne to haue followed vpon ſome great plague inflicted and ſent to the Anti-chriſtian rout. Reu. 11, 13. *The Remnant were ſore feared, and gaue glory to the God of heauen.* Reuel. 16, 9. *And they repented not to giue glory to God.*

[To Giue] To recompence and reward good things to the godly, according to mercy: or

out of iuſtice, to render euill vnto the vngodly. Reuel. 22, 6. *I will Giue to, &c.* and 22, 12. *To Giue, &c.*

G. L.

[Glory, honoz, &c.] Prayſe increaſed, when the holynesse, maieſty and truth of God is acknowledged and much extolled. Reu. 4, 11. *To receiue Glory, honour, and power.*

[Glory of God] His glorious preſence, teſtified by ſome viſible ſigne like vnto that Exod. 40, 34, 35. Reuel. 15, 8. *And the Temple was full of the ſmoake of the Glory of God.* The preſence of God in and with his church now vnder the goſpel, though it be with more brightneſſe of knowledge, and more plentiful graces then it was vnder the Law, yet is it obſcure in reſpect of that reuelation which the Saints ſhall inioy in Heauen. Withall, this ſmoake of Gods Glorie in the Temple, may import, that howſoeuer Gods glorious preſence with his church, now bee manifeſt enough, yet the wicked cannot ſee it, as if theyr eye-ſight were darkned with ſmoake; which laſtly, may ſhew forth his anger (vſually ſignified in Scripture by Smoake) againſt ſuch Enemies.

2 The brightneſſe of God (or diuine brightnes) immediately

mediately communicated vnto the Saints in heauen, who ſhall haue ſo exceeding great light from the moſt perfect preſence of God, and Chriſt the Lambe, as they ſhall neede neither Sun, Moone, or Starre. Reu. 21, 23. *For the Glory of God did light it.* Alſo ver. 11. *Flaſhing the glory of God,* that is, moſt admirable, diuine, and Celeſtiall Glory. Some do ſo vnderſtand this, of a moſt glorious diuine brightnes of Gods preſence, as withall they reſtraine it to the ages of the Church, & ſhall be next afore the end of the world. Both may be vnderſtood; the one, as a forerunner and preparation to the other.

[Glorie and honoz of Kings and Gentiles] All that maieſty, with thoſe great and excellent things, which Kings and people had, ſhall be laide downe, at what time the glorie of the heavenly Citty is giuen them. Reu. 21, 24, 26. *Shall bring their Glory and honour to it.*

[To Glorifie her ſelfe] To exalt and liſt vp her ſelfe, her doctrine and decrees, with great pride and inſolency; preferring her Traditions and Ordinances aboue Gods written word and his ſacred ordinances, as eccleſiaſtical Rome hath done. Reu. 18, 7. *Inſomuch as ſhe Glorified her ſelfe, &c.*

[To Glorifie his name] To ſet forth the glorie of Gods

great name, by acknowledgement and praizing his Iuſtice, in his vengeance vpon the wicked, and his exceeding loue and benignity toward the Saints. Reuel. 15, 4. *Who would not feare thee, and Glorifie thy great name?*

G. N.

[To Gnaw their Tongues] To take moſt greiuouſlie the fall of their pompe, dignitie, and authority; alſo furiouſlie, for extreame ſorrowe to bite their owne tongues. Reuel. 16 ver. 10. *And they Gnawed their tongues for ſorrow.* Some do expound this, of renouncing their own proud words & writings. But the former ſignification is the better.

G. O.

[To Go out no more] To remaine for euer in the Church triumphant, being moſt firmly ioyned vnto Chriſt, and immediately. Reuel. 3, 12. *And he ſhall Go no more out.* Hee aludeth vnto 1 Kin. 7, 15. Some vnderſtand it of the ſtablenes of Gods children in the church Militant; Namely, of ſuch faithfull ones, as were Members of the Church at Philadelphia. But it may well beare both ſignifications, for Chriſt his true Members, ſhall continue

rinque stedfast in the Church Militant, till they bee translated into the Church Triumphant.

[**To Go out of Babylon**] To depart as farre as may be from all society and fellowship with the Romish Synagogue, in their heresies and Idolatries. Reuel. 18. 4. *Goe out of her my people &c.* This exhortation & charge heere in the Apocalips, is like to that in Jeremy, chap. 51. 45. *My people, Go out of the midst of her.* This of Jeremy was spoken, touching departing from Babylon in the East when it was to be destroyed; and that in the Reuelation, concerneth the ruine of Babylon in the West, to fore-warne the godly to auoide it; by departing away.

[**To Goe into Destruction**] To perish, finally and vterly to bee destroyed. Reuelat. 17, 11. *And shall Goe into destruction.*

[**God of heauen**] The true God, Creator of y^e whol world, whereof heauen is a chiefe and principall part. Reuel. 11, 13. *And gaue glory to the GOD of heauen.*

[**His God**] A God, fauourable vnto him in Christ, euen so farre, as to make him euerlastingly happy, Reuel. 21. 7. *And I wil be his God.*

[**To be their God**] To be ioyned vnto God, by perfect

and immediate fellowshippe, which shall bee the portion of the faithfull in heauen. Reuel. 21. 3. *& God himselfe shall bee their God with them.*

[**Before God**] In the presence of Christ, the Iudge of the world, being God, equall to his Father. Reu. 20. 12. *I saw the dead stand before God.* 2 Cor. 5. 10.

[**Gog and Magog**] All the secret and open enemies of Christ and his Church, both Papists and Turkes, banding themselves against the gospell in these last times; since the loosing of Sathan. And thus much the very names themselves import: for *Gog* signifieth one covered, and *Magog* signifies one vncovered. Reu. 20. 8. *Euen Gog and Magog to gather them to battell.* For the better vnderstanding of this place, wee must haue recourse to Ezekiel, Chap. 38, and 39. where vnder the names of *Gog* and *Magog*, are comprehended such Princes, as gathered great armies to fight against Isiael, after they came from the captivity of Babylon: This Story is heere in the Reuelation applied to those enemies as Sathan should muster together against the Church of Christ, a little before his coming to iudgement. Other Authors, referre *Gog* and *Magog* to the Turkes and Persians

ans, and such Regions as are at their command. Certaine it is, that a mighty armie of such Heathenish people, stirred vp by the deuill (beeing nowe let loose) is meant heere.

[**Golden Altar**] Christ Iesus, who is both High-priest, Sacrifice, and Altar. This place alludeth to Exod. 30. 3. *Vnto the Altar of Incense which was before the Vayle.* Some expound it of the select companie of Saints, the first fruites of the world. *See Altar.* Reuelation 8, verse 3. *To offer vpon the Golden Altar.*

[**Golden Censo**] An instrument (belonging to the holie of holies) whereon the Priest did burne sweete Incense before the Lord, which did figure the Mediation of Christ, in which the Prayers of the Saints were acceptable. Reuel. 8, 3. *Having a Golden Censor.*

[**Golden Crowne**] Kingly dignity and power, wherewith Christ himselfe, or the executioner of his iudgements shall bee endowed. Reuelat. 14. 14. *Having on his Head a Golden Crowne.*

[**Golden Reede**] An instrument to measure withal (which being of gold) doth signifie the Church measured, to bee of a most excellent worke, and of a worthy workmanship. Reuelation 21, verse 15. *And bee*

had a Golden Reede to measure the City withall.

[**Streets of Pure Gold.** All, euen y^e meanest parts (as streets in a Citty) of the Church, to be most precious, beautifull, and glorious. Reuel. 21. 21. *And the street of the City is pure Gold.* Some hereby vnderstand, that the actions of Gods Children, shall be pure, holie, and vnblameable.

[**Euerlasting Gospell**] The glad some tydings of euerlasting reconciliation with GOD, through faith in Christ alone, according to the eternall Decree of God. Reu. 14. 6. *Having an euerlasting Gospell.* This giues a sore check to such, as charge the Doctrine of saluation by Faith in Christ, with nouelty, slanderously calling it, a yesterdayes Bird, a start-up-Doctrine.

[**Golden Birdle**] The diligence and readinesse of Christ, in gouerning his Church, whose worke heerein is precious and acceptable to God. Reu. 1. 13. *Girt with a golden Girdle.*

G. R.

[**Great Babylon**] Rome, as it is now gouerned by the Pope, being like vnto *Babylō*, a great City (in *Chaldea*) for tyranny, pride, power, idolatry, superstition, impiety. Reuelat. 17, 5. *That Great Babylon, Mother of Whore-*

Bbb

Whore-

Whoredome. This cannot bee meant of Heathenish Rome, vnder the Emperors, who did not thrust their Idolatry vpon other Nations and Kings, but left them euery one to their religion: neither had Heathenish impiety any such Mystery in it, as with shew of piety it should deceiue numbers, seeing Heathenish superstition was palpable and execrable to all sorts of Christians; therefore, this must signifie Popish Rome, which with her Great shew of religion and godly deuotion, enticed Kings and people vnto her way.

[Great City] Some large Towne inuironed with walles, and inhabited by Citizens, ioyned together by the bande of some Lawes, &c.

2 The whole iurisdiction & regiment of Antichrist, sitting at Rome, and reigning with great tyranny ouer mens Consciences, and raging cruelly against the bodies of the Saints. Reuel. 11, 8. *Their Corpses shall lye in the streets of the Great Citie.*

3 Whatsoever Domination, Power, and Government; either of Pope or Turke, or which any enemy of y Church doth enioy & exercise against Christ and his Church. Reuelation 16, verse 19. *And that Great Citie was rent into three parts.*

4 The Towne and iurisdiction of Rome, as it was gouerned by the Emperours, which had Empire and rule euen in *Iohns* time, ouer not people onely, but Kings also; Rome then being the Queen of Nations, & Mistres of the world. Reuel. 17, 18. *The woman is that Great City.*

5 The holie Catholique Church, consisting of beleeuing Gentiles and Iewes, called and ioyned vnto the communion of Saints in the latter end of the world. Others vnderstand it of the Celestiall Church. Reuel. 21, 10. *And shewed me that Great City.*

[Great day] That time, wherein Christ shall shew his terrible vengeance and power, for the destruction of such as hurt his church, and for the deliuerance of his people. Reuel. 6, 17. *The Great day of his wrath is come.*

2 The time, wherein the enemies of the church shal assemble themselves together, by the appointment of the mighty God, to endanger the safety of the Church by bloody and cruell warre. Reuelat. 16, 13. *To Gather them to the battell of the Great day of GOD Almighty.*

[Wings of a Great Eagle.] The swiftnesse which the Church vsed, in auoiding the malice and tyranny of Saiban, that

that olde Serpent, furiously pursuing her, while shee was yet (as it were) in her swathing clowts. Reuel. 12, 14. *To the woman were giuen the wings of a Great Eagle.*

[Great Earth quake.] See Earthquake.

[Great Haile] Stones of a maruellous greatnesse, sufficient not onely to kill, but euen to crush and bruiſe mē in pieces. Reu. 16, ver. 21. *A Great Haile.*

[Great and maruailous] That which for the exceeding greatnesse and greuousnes of it, doth deserue to bee wondered at, and admired. Reu. 15, 1. *I saw another signe in beaue great and maruailous.*

[Great white Throne] A seate royall, full of exceeding Maiesty and greatnesse, such as Kings and Iudges vse to sit in. Reu. 20, 11. *And I saw a Great white Throne.*

[Great voyce] A voyce or speech most plaine, cleare, and easie to be vnderstood. Reuel. 11, 12. *After this they heard a Great voyce.* This was a commanding voyce, from God to man.

2 A voyce of exceeding ioy and gladnesse, arising & springing vp in the faithfull for the reformation of the Church, according to the worde of God. Reuel. 11, 15. *There were Great*

voyses in beaue, saying, &c. This is a voyce of thanksgiuing and praise, from men to God.

[Great Whore] The Cittie of Rome, being become ecclesiasticall and pontificall, by the gouernment of the Popes and Cardinals. For shee it is, that sits vpon many Waters, ruling ouer many Nations, Kingdomes and Tongues, and hath committed spirituall fornication with the Kinges of the earth, inticing (by meruailous craft) both Princes and people to her idolatrie. Reuel. 17, 1. *Come and see the damnation of the Great Whore.*

[Great Wrath] Plentifull indignation, anger, and furie, which the deuill hath conceyued against y church of Christ. Reuel. 12, ver. 12. *The Denill is come downe vnto you full of Great wrath.*

[Greene Grasse] The Fruites of the earth, of all sortes, by a Synecdoche of the part for the whole. Reuel. 8, 7. *And all Green grasse was burnt vp.* Some do vnderstand this spiritually, of the great Famine and scarcity of the word, and of Christians in shew, which haue taken no sound roote, but were (as Greene grasse) soone scorched and singed with the heat of persecution.

Bbb 2 G. V.

G.

V.

[No Guile] Sincerity, truth, vprightness in Doctrine and conuersation. Reuel. 14, verse 5. *In whose Mouth is founde no Guile.* Some vnderstand this, of the most pure integritie which beleeuers haue, not by

perfection of their owne Vertues, but by imputation of Christs perfect holinesse. Both these significations may well stand together. For the Saints themselues haue an vnperfect vprightness, by infusion of grace, and a perfect integritie from Christ, by imputation of his righteousness.

G. A.



H. A.

[Habergions of Iron.]

THE well-fenced estate of Popish Cleargy, Monkes, Friars, &c. who were as safe, as men armed with iron Habergions; and vaine was all endeavour against them, till the time of their Kingdome was expired. Reuel. 9, 9. *And they had Habergions, like to Habergions of Iron.*

[Habitation of Diuels] A place or house haunted by diuels, or wherein Diuels were shut vp as in a prison. Reue. 18, 2. *And is become the Habitation of Diuels.* Such a City now is Rome, where their doctrine is the doctrine of diuels; being flatte contrary to the written word; their worship, the worship of diuels, being but of Idols and rotten bones; and their workes, workes of the Diuell.

[Halfe an houre] A very short space of time, wherein the Church should enioy an happy rest, after the open enemies thereof were bridled, and Constantine the great arose out of the East. Reuel. 8, 1. *There was silence in heauen, about halfe an houre.*

[Halleluia] Praise yee the Lord. It is an Hebrew voyce

or word, whereby the people of God were wont mutually to exhort and stir vp one another ioyfully to praise God, for his vengeance against his and their enemies, (as heere against the great whore) and for their merciful deliuerance. Reuel. 19, 1. *Saying, Halleluia.* The cause of receiuing these Hebrew words in Scripture, (as *Osanna, Abba, Amen, Alleluia, &c.*) it is to be as signes & tokens of that coniunction, which beleeuing Gentiles haue with the holy Nation of the Iewes, to who there is but one God, and one Religion.

[Harpes] An instrument vsed in the Temple vnder the Law, whereon they praised God, according to those times when the Church was in her infancy.

2 Praise and thanksgiuing, offered vp to God by y church (represented by the 24 Elders) for the opening of the Booke and the Scales thereof. Reuel. 5, 8. *Hauiug euery one of them Harpes.*

3 The sweet concert of godly Teachers in Churches, making a pleasant Harmony. Reuel. 14, 2.

[To Hate the Whore] To haue the Church of Rome degenerated, in execration, euen with loathing; to abhor her as a Whore, a Mother of whoredome, & hath bewitched the

B b b.3

Kings

Kinges of the earth with her Golden Cup; the butchery of Gods Saines, like to Sodome and Egypt, therefore worthe to be hated. Reu. 17, 16. *They shall Hate the Whore.*

[**Hatefull Birds**] Vncleane and euill-fauoured Fowles, such as haunt and frequent forsaken and desolate places; being odious to all other foules for their rauening: such bee the Vulture, the Crowe, the Rauen, the Owle, the Kite, &c.

2 Vncleane and filthy men (such as the now Romish Synagogue doth, and long hath abounded with) which liue by rapine and iniquity; and in that regard are hatefull to all ciuill honest men, but most hatefull to the Saints. Reuelation 18, verse 2. *Vncleane and Hatefull Birds.*

H.

E.

[**Heads**] All Turkish Princes, Bassaes and Begles, together with their Emperour the Grand Sultan; all alike Instruments and ministers of execrable cruelty and fury, exercised both by themselves, & others vnder them. Reuel. 9, verse 19. *Having Heads where-with they hurt.*

[**ouer his Head**] Aboue him, or vpon his head. Reuel. 10, 1, *The Rainbow was ouer his*

Head.

[**Heads of Lyons**] Most notable cruelty and fiercenesse, wherein the Turkes doe excell all other Nations and people, that euer were heard of, both Saracens and Romanes. Reuel. 9, 17. *The Heads of the Horses, were as the heads of Lyons.* Hereby is noted vnto vs, that to the sternnesse of their countenance they had added the strength of their iawes, to expresse their singular inhumanity.

[**To Heale the Nations**] To preserue in health, and keepe from all diseases, preventing them, and remouing all causes of them. Reuel. 22, 2. *And the Leanes to Heale the Nations with.* This health, Christ doth afford the foules of beleeuers, vnperfectly here, and most perfectly in heauen.

[**To Heare**] To bend the minde inwardly, to heed wel, and marke the admonitions of the Spirit in the word. Reuel. 2, 7. *Let him that hath an eare, Heare.* Reuel. 13, 9. *Let him Heare;* that is, let him bee attentive.

2 To receiue a thing by the outward sense of hearing. Reuel. 22, 18. *I protest to euerie one that Heareth the word of this Prophecie.*

[**Heate of the Fire**] Inwarde indignation, blinde zeale, and bitternesse of minde, together with outward strife, contenti-

on.

on and debate, wherewith not onely open enemies, but Hypocrites should bee vexed, for struiuing against the Sunne and light of the Gospell, shining vpon their consciences, and checking them. Reu. 16, 8. *It was giuen him to torment Men with Heate of fire.*

[**Heauen**] The Church on earth, and the godly, which be the true members of it. Reuel. 12, 12. *Reioyce the Heauens, and ye that dwell therein.* Also, Reu. 13, ver. 6. *And them that dwell in heauen.* Reu. 6, 13. *Starres of Heauen,* that is, the Ministers of the church. The reason why the church reformed heere on earth, is called [Heauen] is because of that heauen (which is the seate and habitation of the Saints.) There is no more liuely Image and picture heere in earth, then the vniuersall companie of Saines, which is the true Militant Church of Christ.

[**Heauen departed**] The whole face of the church (and not the Ministers alone) to be covered with that black darkness of calamity which is heere threatned. Reu. 6, 14. *And the Heauen departed.*

[**Spiddest of Heauen**] The middle space or distance betweene heauen & earth.

2 An estate of a Church, somewhat purged from filthy corruption, yet not so purifi-

ed as it ought. Reuelat. 8, 13. *Heard an Angel flying from the midst of Heauen.*

[**New heauens**] The Heauens, which are now vnder vanity and corruption, restored into a perfect estate and liberty. Reuel. 21, 1. *I saw New Heauens.* Some Interpreters, which thinke this chapter, to giue (not a description of heauen, the seate of the blessed, shewing what shal be the happiness of the Saines, after the resurrection and iudgement,) but of the church which shall bee on earth a little afore the iudgement, when the Iewes shall bee restored to the Communion of Saines, do interpret [New Heauens] of the most pure way of worshipping God; and the [New Earth] to signifie a new people, in whose assemblies God wil be honoured. Let the Learned iudge & signification is fittest, for both are true.

[**Heauens open**] The great glory of Christ his holye church, manifested and apparently shewed to the eyes of all. Reuel. 19, 11. *After I sawe the Heauens opened.*

[**Heauen to reioyce.**] The company of the godly, to leap for ioy and gladnesse, because of the victory and saluation which Christ giueth them ouer their spiritual enemies; deliuering and sauing the from their

Bbb 4 fury.

fury. *Reu. 18, 20. O Heauen, reioyce ouer her.*

[**Hell**] The Graue, which is the companion of death, or the estate which followes after death; both the Greeke word signifies Graue, and the matter requires this sence. For manie Saints were to dye amongst others; but it were wickednes to thinke the Saints to bee deuoured of the Hell of the damned. *Reuel. 6, 8. And Hell followed after him. Reuel. 20, ver. 13. Death and hell deliuered vp their Dead.* Also verse 14. If here we should vnderstand hell for the place of the damned, it would bee absurd to say; That Hell was cast into the burning lake, that were to say, Hell was cast into Hell.

H I

[**Higb Mountaine**] The eminencie of the Christian church (as it shall bee restored before the coming of Christ,) excelling whatsoeuer dignitie is in earth: or the place and stately seate of the Church, (more purely reformed) shadowed out by a Mountaine. *Reu. 21, 10. And carried mee to a great and higb Mountaine.* Herein there is an allusion vnto that which is written. *Elay chap. 2, 2. In the last dayes, the Mountaine of the House of the Lord, &c.* The meaning of both

places is, that the glory of the spouse of Christ, shall be reuealed in the sight and face of all the world, so as no hie Mountaine shall be more eminent & conspicuous, or easier to bee seene and beheld.

H O

[**To Hold the Starres**] To defend and vpholde the Ministers of the Church, with speciall care of them, and mighty power. *Reu. 2, 1. These things saith he, which holdeth the seven Starres.*

[**To Hold the foure windes**] To stop the course of the Gospel, and keeping backe of the heavenly inspiration of the holy Ghost which goeth with it. *Reuel. 7, 1. Holding the foure winds of the earth.*

[**An Hold of soule Spirites**] A prison or strait place, fast kept, where the diuels are pend and shut vp, at the pleasure of the soueraigne Iudge of the world. Such a place shall Rome (now fallen) bee vnto the Deuils which reigned once there; but now, that they haue none so to abuse and deceiue as before, it shall be as a prison, hel, or place of torment to them. *Reu. 18, 2. An Hold on Cage of foule Spirites.*

[**Holy**] A true beleeuers, or godly Christian, who is partaker of Christ his holynesse by im-

putation, and hath holinesse begun in his owne soule, by the Spirit of sanctification, separating him from the worlde and study of worldly things, that he may bee dedicate vnto God, both in bodie and soule to serue him. *Reu. 20, 6. Blessed & Holy is he which hath part in the first resurrection.*

[**Holy Apostles**] Not those twelue, which in an excellent degree were Holy, and laid the foundation of the Christian church after Christ his Ascension, but such godlie men, as shall execute the function of teaching in the latter ages of the world; who, because they are as deere and precious in Gods sight, as the old Apostles and Prophets (though they be inferior in giftes) they are therefore called heere Holye Apostles and Prophets, by the Spirite, who prouoketh them by name to reioyce, because the great Whore hadde more specially hated & molested the. *Reu. 18, 20. Reioyce ye Holy Apostles & Prophets.*

[**Holy City**] The Church, in singular manner renewed and purged in earth, a little before the last day, as a Type & signe of that most holy and glorious Church, which shall be in heauen after the last iudgement. *Reu. 21, 2. And I saw that Holy Citie.* The same is meant by holy Ierusalem. *ver. 10.*

[**Holy Ierusalem**] The vniuersall Church then being on earth, farre more excellent and glorious, by a more illustrious presence of God, then before was wont, as an Image of the celestiall Church. *Reu. 20, 10. That Holy Ierusalem.*

[**To be Holy still**] To increase, proceede, and perseuer in a godly life. *Reu. 22, 11. Let him be Holy still.*

[**Hony in the month**] The sweetnesse of Diuine truth, which in the studye, finding out, and knowledge of it, is delightfull and ioyous. *Reuel. 10, 9. But it shall be in thy month sweete as Hony.*

[**Ten hoznes**] Ten Kings. *See Ten Kings.*

[**Hozses**] The Saracens likened to horses for their swiftnesse and promptnesse to bataille. See *Iob 39, 25. Reu. 9, 7. The forme of the Locusts was like vnto Horses.*

[**To the hozses bridles**] Very deepe, very far and wide: It is an excessiue speech, noting the greatnesse of the slaughter: as also the greatnesse of spoyle, like vnto the ouer-flowing of grapes pressed in a winepresse, wherein horses may swim euen to the neckes. Such abundance of spoile should arise by the fall of the Clergy, and superstition of Rome. *Re. 14, 20. Blood came out of the Wine presses vnto the Horses Bridles.*

[**White**

[**White Horse**] Christ, subduing and triumphing swiftly and mightily by his word, not ouer the prophane Gentiles (as was figured in the Vision, ch. 6, 2.) but ouer the obstinate Iewes, beeing now conuerted to God. Reuel. 19, 11. *And behold a white Horse.*

[**Hoists**] Armies, or companies of Warriours and Souldiers, prepared vnto battaile vnder Antichrists Banner. Reu. 19, 19. *I saw their Hoists gathered together to make battaile.*

[**Hoists in Heauen**] Christs retinue or company of Saints, Citizens of his Church heere, being holy, innumerable, royal, and pure. Reuel. 19, 14. *The Hoists which were in Heauen.*

[**Hot**] One truly zealous, who with right affection doth vehemently loue God & godlinesse, abhorring, and not being able to abide impiety, idollary, and superstition; his feruent minde beeing like to hot Water, boyling, and ready to bubble and play ouer. Reuel. 3, 15. *I would thou wert eyther cold or Hot.* Such be cold as be secure, and without care or feeling of godlinesse.

[**Hour**] Any moment of time, which cometh suddenly vpon men, when they looke not for it. Reuel. 3, 3. *Thou shalt not know what Hour I will come.*

[**At an Hour, at a day, &c.**] In a short time, and with speed

being ready to doo mischief, when the determined time is come, and so to continue without wearinesse, till their appointed time is expired; which is thought will bee, when the year of our Lord shall bee 1696, for so long the name and tyranny of the Turkes shal endure. Reuel. 9, 15. *Which were prepared at an Hour, at a day, at a month, at a yeare.*

[**Hour of Judgement**] The certaine time appointed of God, to bring some greuous vengeance on the followers & friends of Antichrist, for their horrible impiety and vrighteousnesse. This is called, Reuel. 10, 7. *The finishing of the Mystery of God.* Reuel. 14, 7. *For now cometh the Hour of his Judgement.*

[**Hour of temptation**] A time of tryall, by great calamities, but very short, beeing to last but an houre (as it were) Reuel. 3, 10. *I will keepe thee in the Hour of temptation.* What is a great time in respect of eternitie?

H. U.

[**An hundred forty foure thousand**] A certain number, which doth arise iust of twelue times twelue thousand, to note vnto vs, not that the twelue Apostles did multiply their talents, euery one twelue times: but that

that the number of the elect & faithfull among the Iewes, in the dayes of the Gospell, shold be not onely certaine to God, but such as might be measured and told of men; whereas the number of elect Gentiles (howsoever certaine to God, yet vnpossible to be numbred of vs.) See verse 9, of this chapter. Reuel. 7, 4. *And there were sealed an hundred and forty foure thousand.*

[**Husband**] Christ Iesus, which hath by faith espoused the church vnto himselfe, who decketh, and spiritually trimmeth her selfe in this her Pil-

grimage, that she may bee ready and prepared at that great and solemne Marriage day. Reuel. 21, 2. *As a Bride trimmed for her Husband.*

H. Y.

[**Hyacinth**] Smoake, which is of colour like to Hyacinth, to wit, Blew and Red; one of the Instruments of Turkish tyranny and cruelty, in killing men, which they shall doo, by Fire, Smoake, and Brimstone. Reuel. 7, 17. *Having fiery Habergions, of Hyacinth and Brimstone.*

I. A.



f. A.

[Jacinth]

A Precious Stone, called a *Jacinth*. One of those Stones whereof is made the Gate, which signifies Christ, the onely way and doore vnto life, by whom if any enter, hee shall be safe. Reuel. 21, 20. *The cleauenth a Jacinth.*

[Jasper Stone] A most renowned and Noble Jewell, (beeing the Mother-Pearle) both for antiquity and variety. For there be diuers sorts; one kinde is heere mentioned like to Chrystall, most cleere, and of a thorough and most pure light, which cannot bee darkened and obscured by any other colour.

2 The bright glory of God shining in his Church, beeing now more exactly purged fro all filth of mans inuentions, the euer before. Reuel. 21, 11. *Her shining was like to a Stone most precious, as a Jasper stone. cleere as Chrystall.*

3 The exceeding glory & Maiesty which God hath of himselfe, and in himselfe, incommunicable to any Creature. Reuel. 4, 3. *And hee that sae was to looke vpon like a Jasper Stone.* Some Interpretors thinke by these three precious

Stones, *Jasper, Sardine, & Emerald*, the mystery of three persons in one glorious god-head to be resembled, and in some sort opened. The Father, fountaine of Deity, shadowed by the *Jasper*, (which is *Mater gemmarum*) most ancient, and of greatest variety. The Son (who was made flesh for vs) signified by the *Sardine*, which is of a fleshy colour; therefore called a *Carneoll*. The Spirit, by the *Raine-bow* or *Emeraud*, which is for beauty and pleasure, most delightfull; to note the vnexpressable sweetnes of the holy Spirit. Such then is God; one in Essence, three in persons.

[Idolatour] One who maketh Images for religious vse, or who worshippeth the Image of the true God, or of false. Reuel. 21, 8. *And Idolators.*

I.

E.

[Jezebell] A woman of that Name, wife of *Ahab* King of *Israel*; whom she drew on to most horrible Idolatry, beeing one also, which withstood and persecuted the Lords holy Prophets, and kept a Table for foure hundred false Prophets; whereof she was a Ring-leader and a Captaine, bearing her selfe as an open professed enemy of God and his truth.

2 A certaine notorious euill woman,

woman, not named *Iesabell*) yet bearing her name for likenes in qualities; being a whore, a Witch, and Idolatrous; faining her selfe to vtter doctrine from the holy Ghost (as a Prophetesse) yet shee had it from the Diuell himselfe. Her doctrine was the same, which before is calld *Balaams* doctrine. See there. Reuel. 2, 20. *Thou sufferest the woman Iesabell, which callith her selfe a Prophetesse.* What she was, it is not knowne, but some notable filthy woman, which seduced & poisoned many.

I.

M.

[Image of the Beast] Not a Picture set vp to repreient one (such as Painters make for their gaires sake.) Neither any bodily Image, made to bee worshipped and honoured (as corporall Images set vp in the Churches for religious worship be.) But the expresse and liuely purtrature and representation, of that Honour, Kingdome, Power, and Soueraingety, which the first Beast; (to wit, the Romaine Heathenish Empire had;) and the second Beast; (to wit, Ecclesiasticall Rome) sought to reuiue. Reu. 13, 14. *That they should make an image of the Beast.*

[Images of Silver, gold, &c.] Pictures made of gold and sil-

uer, for religious vse and diuine adoration, whereof Papistry is full. Reuel. 9, 20. *That they should not worship Images of Silver, Gold, &c.*

[To worship the Image of the Beast] To adore and giue Diuine honour vnto the Pope, (who beares the Image of the Heathenish Emperor) by acknowledging a Diuinity in him; which whosoever refused to do, though they were Kings and Emperors, they lost not onely their liuing and dignity, but their head and life too; whereof the Ecclesiasticall Stories giue plentifull prooffe Reuel. 13, 15. *As many as would not worship the Beast, should be killed.* Reuel. 16, 2.

I.

N.

[Inchantment] Spirituall Witch-craft, whereby Papists bewitched both Kings & people, that they should be deceived with such grosse trumpery, and dote vpon such a foule Strumpet as Rome is. Reuel. 18, 2. *And with thine Inchantments were deceived all Nations.* Yet even the other kinde of Witch-craft, condemned in *Moses* Law, was much practised in Rome, not by Monkes and Fryers onely, but even by some Popes, who were known Sorcerers, and Inchanters. Howsoever, this is not meant heere.

[In-

[Inhabitants of the earth] Not such as do dwell & abide heere on earth, for so the faithfull do; but such as mind earthly things, being reprobate and vnregenerate men. Reuel. 12, 12. *Woe be vnto the Inhabitants of the Earth.*

[To say in her heart] To thinke with her selfe. Reuel. 18 7. *Because she saith in her heart, &c.* There is an inward speech conceiued in the heart, as there is a speech outwardly vttered with the mouth.

[None in Heauen, Earth, &c.] Neyther Angel nor Man, good nor euill. Reuel. 5, 3. *But none in Heauen nor in Earth was able to open the Booke.*

[In heauen] In the Church of Christ, and company of the Saints, with exceeding great Harmony and consent praising Christ. Reuel. 19, 1. *I heard a great voyce in Heauen.*

[In the Spirit] One rauished by the Spirit, as the olde Prophets were. Reuel. 17, 3.

I.

V.

[To Judge] To be reuenged, to punish, or take punishment, according to the vse of the Hebrew tongue. See Gene. 15, 14. Deut. 32, 36. Reuel. 16, 5. *Because thou hast iudged these things.*

2 To giue an vpright sentence vpon our persons and workes, being first laide open. Reuel. 20, 12. *And the dead*

were Iudged according to the things which were written in the Bookes.

3 To moderate and gouern his owne, by framing and ordering their liues vnto Iustice and righteousness. Reuel. 19, 11. *Hee Iudgeth righteously.* These words are drawne from Psal. 96, 10, 13. *Hee shall Iudge the people in righteousness.*

[Judgement in one houre] A great and sudden vengeance, euen the fall and ruine of Rome, which shall come in a moment when it is not looked for. Reu. 18, 10. *For in one houre is thy Iudgement come.*

[To manifest his Iudgment] To open & make knowne the Arguments and sure tokens of Diuine Iustice, which may declare God vnto the whole world, to be a most iust Iudge. Re. 15, 4. *For thy Iudgements, &c.*

[Judgements true and righteous] Gods deliuerances of his Saints, which are true, because they are performed according to his promises; and being fulfilled, by destroying his and their enemies, according to their merits. Hence they become righteous. Re. 19, 2. *For true and righteous are his Iudgements.*

[Just] One extremely hating bloody cruell men, and punishing Romish Murtherers, with due punishment of death. Reu. 16, 5. *Lord thou art Iust.*

K. E.

K. E.

[To keepe his word]

TO abide in that durye which the word commandeth, and to beleeue that doctrine which it teacheth. Reuel. 3, 10. *Because thou hast kept the word of my patience.*

[To keepe, or deliver out of temptation.] Not wholly to free from tryall by affliction, but to bestow strength to abide the combate and get the victory. Reuel. 3, 10. *I will keepe thee out of temptation.*

[Key of David] All power and rule, in commanding, forbidding, deliuering, and punishing, loosing, & binding: (by a Metaphor of Keyes & were a signe of gouernement) to represent the Regall power of Christ, whereby hee casteth out of his Church, or receiueth into it, as hee thinkes good. Reuel. 3, 7. *Which hath the Key of David, &c.* These words are taken out of Esay, Chapt. 22, verse 22. This power of opening and shutting, he bestoweth on his sincere Ministers, who execute it; especially in that part of Church-gouernement, whereby obstinate sinners are deliuered to Sathan; and truely-repentant ones, are

restored to the Church.

[Key of bottomlesse pit] Power ouer the darknesse of Hell, which is shut vp in the deepest and innermost part or gulfe of hell. Reuel. 9, 1. *To that Angell was given the Key of the bottomlesse pit.*

[Keyes of hell and death] The power of Christ, in deliuering vnto death and hell, such as haue sinned. Reuel. 1, ver. 18. *I haue the Key of death and hell.* Fearefull is this power, whereby Christ is able to shutte the Gate of glory vpon such wicked men, as are thrust into hell, and to open the gate to the godly, whereby they may enter into life.

K.

I.

[To kill with the sword.]

To put to any violent death; one kinde of violent death being named, to signifie the rest. Reuel. 13, 9, 15. *If any Kill with the sword, he shall bee Killed with the sword.* ver. 15. *Should bee Killed.*

[King] Principally Sathan (that great destroyer, who driueth the whole worlde, both ynbeleeving Iewes and Gentiles into destruction) and vnder him Mahumet, whom the *Saravens* obey as their King. Also the Pope, (namely *Boniface* the fift, and *Hildebrand*) whom religious Locusts, to

wit,

Boniface
quintus
maximus
misit in
Clerum

wit, Monkes and Fryers, acknowledge as their King and Founder, from whom they receiue (as from their King) institution and orders. Reuel. 9, 11. *Now they had a King set ouer them.*

2 Such as rule as Princes ouer their Subiects heere in earth, vnder whom (by a Synecdoche) comprehend Emperors, Dukes, and all earthly principalities. Reuel. 10, 11. *ouer Nations, and tongues, and many Kings.* Reuel. 19, 18. *The flesh of Kings.*

3 Elect partakers of Christ his kingdome, in whom they conquer sin, the world, & sathan. Re. 1, 6. *Made vs Kings to God.*

[Kings of the earth] The mighty men, which haue greatest power here in earth, being themselves wicked & earthly minded men, vassals vnto their owne lusts, and vnto the lust & will of the Diuel, Pope, or the false Prophet Mahumet. Reuel. 16, 14. *And go to the Kings of the earth.* Reu. 18, 3. *The Kings of the earth, &c.* also ver. 9, and 23. *The great men of the earth.* Reu. 19, 19, & 6, 15.

2 Cheefe Christian Rulers, and godly Princes of the Gentiles, who shall bring their whole power and riches, and whatsoever glorious thing they haue, to amplifie & beautifie Gods Church, collected now out of Iewes as well as

Gentiles. Reuel. 21, 29. *The Kings of the earth shall bring their honour and glory to it.*

[King of Kings] Christ Iesus, a soueraigne King, to whom all other Kings are but Subiects receiuing their Kingdomes from him. Reu. 19, 16. *King of Kings.* This is a name of supreme Maiesty and gouernement, written in Christ his Garment, to manifest vnto all, that he is aboue all: and in his Thigh, to signifie, that which may be thought lowest, least, & meanest in Christ (this most mighty King) to bee higher then the greatest height and dignity which is in earth. This Soueraigne Empire of Christ, (whereof we reade, Dan. 2, 44, 45.) shall appeare farre more gloriously in the latter ages of the Church, by subduing his enemies, and protecting and purging his Church, then euer it did in former ages.

[King of Saints] God himselfe, to whom all the Saintes yeeld obedience (as to their Soueraigne King.) Reu. 15, 3. *Iust & true are thy majes, o King of Saints.* The Saints hauing y^e Almighty God for their King and Protector, & liuing according to his most pure Lawes, they neede not feare what diuels or men do against them.

[Seauen Kings] Seuen sorts, degrees, or orders of gouernement and rule, which are the

Ccc

speciall

Tacitus,
in the be-
ginning of
his History,
reckoneth
fixe, for the
seauenth
was not in
his time.

speciall markes to discerne what City that is, which is the seate of that Antichrist; namely, that which together with seauen hills (a permanent marke, which euen in *S. Iohns* time was to be seene) hath also for a fitting marke, seauen formes & sorts of Regiments and Dominations; whereof, fixe had been whilest *Iohn* was aliue; to wit: 1. of Kings. 2. of Consuls. 3. of Dictators. 4. of Decemviri. 5. of Triumviri, or *Tribuni militum*. These five were now already past & abolished, before the time that *S. Iohn* liued: as it is written, *Five are fallen*. chapt. 17, 10. The sixt was of *Casars* or Emperours, who gouerned Rome when *Iohn* wrote the *Apocalypse*: therefore he saith, *One is*. verse 10. The seauenth was of the Pope, of which he saith in the same verse, *Another which is not come*, &c. because the Pope reigned not in Rome, til a good while after the death of Saint *Iohn*. Here then is a plaine description of Rome, to bee the seate of the Beast, euen of that great Antichrist; no other City in the world, hauing seauen hills, and seauen kindes of gouernement successiuelly, sauing the City of Rome. Reuel. 17, 10. *They are also seauen Kings*. Such then are deceiued, as doo thinke by these seauen Kings to be meant, eyther the first

seauen Kings, who in the beginning did sway the Scepter in Rome, or the seauen Electors of the Empire: the former were past, and the latter remaine all still. Or they who restraine it to seauen seuerall and singular persons, which should be, *Galba, Otho, Vitellius, Vespasianus, Titus, Domitianus*, and *Nerva*: All which were Emperours of Rome, betweene *Nero* and *Traianus*. But of all other, they most erre, who interpret these seauen Kings (as *Ribera* the Iewite, and *Claudio*, a Fryar *Carmelite* of *Paris* doo) of seauen ages of the worlde, whereof, fixe should bee expired at the first comming of our Lord, the sixt should last from thence to the comming of Antichrist: and the seauenth from thence to the end of the world. This to bee reiected as a popish dreame, fitting these seauen heads to any City in y world; whereas the holy Ghost purposed heere to giue an euident note, to know where y throne of the beast (that is, Antichrist) should be.

[Kingdome of our God] The royall administration of God in the Church, (the tyrannicall enemies thereof being extinct which delighted to glut themselves with the blood of the Saints) and godly Kings sette vp, to gouerne his people in his waies. Reuel. 12, 10. *Nomen*

CCXX

come the Kingdome of our God.

[Not to receive a Kingdome] To want, and to bee without that Regall and Princely power, which enableth men to rule ouer kingdomes and people. Reuel. 17, 12. *Which yet haue not receiued the Kingdome*.

[Kingdomes of this worlde are Christs] Heathenish Kings, conuerted to Christ, who after a sort, maketh his royall Maiesty visible in such godly kings, framing their hearts so, as to cause them to cast downe their

Crowns & Scepters at Christs feete; and both in themselves and their subiects, to study cheefely how to promote his glory. Thus Christ reigned by *Constantine* the Great, & other godly Emperours of olde time: and of late by sundry worthy and religious Princes, in *Germany, England, Scotland, Poland, and Denmarke*. Reuel. 11, 15. *The Kingdomes of this world are our Lords, and his Christs, who shall reigne for euermore*.

CCCXXIII L. A.



L. A.

[Lake of fire burning.]

THE extreme torments of Hell, called before, the second death; also destruction, chapt. 17, 8. To bee cast into this Lake, is to be adiudged to most greuous damnation and paine there, by an vnrecoverable sentence. This shall be done, as a most iust reward to Antichristian doctrine and tyranny, which shall bee most seuerely punished without any hope of recovery, cyther for the Papacy it selfe, or the men which embraced it, & fought so fiercely for it: for out of hell no redemption. Reuel. 19, 20. *These both were aline cast into a Lake of fire burning, &c.*

[Lambe] Christ and his Church, humble, meane, and meeke as a Lambe. Reuel. 17, 14. *They shall fight against the Lambe.*

[Lambes marriage Supper] The participation and fellowship with Christ, in his heavenly ioyes and blisse, when the Church (his Spouse) shall be fully blessed. Reuel. 19, 9. *Called to the Supper of the marriage of the Lambes.* Some vnderstand this to belong to y time of the calling of the Iewes, &

shall be afore Christ his coming to iudgement, in which calling, they shall not refuse vpon vaine excuses, as at first. Mar. 22. But at the first hearing (thorough the most effectuell grace of Christ) they shall very readily obey the doctrine of Faith, wherein they shal ioynly delight themselves, as men which sit together at a great Supper; which being in the Evening & end of the day, doth signifie, that this calling of the Iewes, shall be in the Evening and end of the world, as a forerunner and representation of the great Supper, which the Church & Christ shall haue together in Heaven. This exposition is not rashly to bee reiected.

L.

E.

[To Leade into Captivity] To expell, or driue out of ones Country, and to make them bond-men and slaues. Reu. 13, 10. *If any Leade into Captivity.*

[Leaues of the Tree] The most certaine hope which the faithful now haue by Christ of the glory to come, which followes after a Christian hope, as fruite in the season, doth accompany and followe leaues & flowers. Reuel. 22, 2. *And the Leaues of the Trees healed the Gentiles.* Some vnderstand this of the graces and merites of Christ, fully enjoyd in heaven; where

Where seeing there shalbe no difference betweene Iew and Gentile, nor any sores to be healed, therefore the former signification is better.

[Length as large as y bredth] The dureable continuance of the Church of Christ (meant by length:) Also the comely beauty and forme which it shal shew (meant by the bredth) & the one beeing as large as the other, signifies a wonderfull proportion in the durance and comliness of the church. Reu. 21, 16. *The Length was as large as the bredth.*

[Leopard] A certaine Beast, (which some call the Catte of the Mount, others a Libbard) very full of spots, diuersly coloured; also, exceeding swift, subtle, and fierce, beeing most furiously iraged against men, so as if it see but the picture of a man on a table or paper, it wil most fiercely run against it to reare it. Lastly, it is of such a sweet sauer, as alureth al other beasts vnto it, by which means they are caught and deuoured.

The Romish Byshop with his assistants, his popish Clergy, euen that Antichrist consisting of that corporatiō, which very fitly is likened to a Leopard, whose spottes represent the horrible filthines w sticketh in that Romish beast so fast as there is no more hope they will change, then that a Leo-

pard will forsake his spots. Also that Romish rabble be most hatefull to true Christian men, not being able to endure the Image of such (being adorners of all other Images:) they are swift to mischiefe, vling not more celerity in effecting cruelty, then they doe subtiltie in contriuing it, enticing manie thousands into their snares, by a kinde of venerable maiestie, and counterfet piety. Finally, they bee rauenous as Beares, proud, stout, and intollerably insolent and sauage withall as Lyons, hauing (to be short) al such immanities & deformities in them alone, as Dan. 7, 4, 5, 6. Vnder severall beasts, seuerally applied to those three great Monarchies, to wit, *Assyrians* or *Chaldees*, *Persians* or *Medes* and *Greekes*. Reuel. 13, 2. *This Beast was like a Leopard, his feete like a Bear, & his mouth was like the mouth of a Lyon.* Whereas some Interpreters vnderstand this Leopard of the Romane Empire, ciuill, or becom Christian, but tainted with corrupt error, it doth not so wel agree as to that Anti-christ, to the corporation of the Papacie, whereof the Byshop of Rome is head and chiefe, who hath exercised, and doeth practise cruelties of all sortes, wanting no kinde of spirituall nor bodily spots and filthinesse.

Ccc 3

L. I.

L. I.

[Lies] Error in doctrine, heresies, dissimulation in Religion, and counterfeit manners. Reuel. 22, 15. *And such as loue & make lies.*

[Liars] Hypocrites, dissemblers, and all which delight in error and false doctrine. Reuel. 21, 8. *And Liars.*

[Light of a Candle] The very least commodity of this life, (as a Candle lighted in the night,) which the poorest will not be without. So great shall be the fall of that City, wherein the least good thing shall be wanting, and cannot be had. Reuel. 18, 23. *And the light of a Candle shall shine no more in it.*

[To lighten the earth with his gloze] To illuminate mens mindes by the brightnesse of the pure word of God, expelling darknesse of ignorance, & damnable heresies, which had long covered the face of the World. Reuel. 18, 1. *And hee lightened the Earth with his gloze.*

[Lightnings] The terrible and vnaoydable punishments, which God from Heaven shall send vpon the persecutors of his Church. Reuel. 4, 5. *Out of that Throne came lightnings.*

[Linnen pure and bright] Angelicall purity, by the alone

imputation of Christ his holinesse to the Saints, who bee all Priests to God, al now entring into Gods Temple, where into the Leuiticall Priests onely were wont to come. Reu. 15, 6. *Cloathed in pure and bright Linnen.* He alludeth heerein, to the cloathing of the Priests vnder the Law. Exod. 28, 42. Some vnderstand by this pure Linnen, the equity and integrity of Gods iudgement vpon his enemies. *Iunius* writeth, that this kinde of cloathing with fine pure Linnen, it was of olde time, a signe of royall and Priestly dignity.

[To lift up the hand to Hea-uen] To sweare, or by oath to confirme a thing. It was a gesture of olde, vsed by such as did sweare, and at this day is in vse with the *Ethiopians*. Reu. 10, 5. *He lift vp his hand to hea-uen.* Very often in the old Testament, lifting vp the hand is put, to signifie swearing. Gen. 14, 22. Numb. 14, 30. Ezek. 20, 5. To these Texts dooth *Iohn* allude.

[Little booke] A speciall Booke, concerning the affaires of Gods Church, which is kept with Christ the Redeemer, out of which he tooke this *Apocalypse*: thus *M. Iunius*. Reuel. 10, 2. *And he had in his hand a little Booke open.*

2 The holy Byble, which, though a large booke confide-

red

red by it selfe, yet if it be compared with the huge volumes of popish ordinances and decrees, it is but little. *M. Gifford* takes it thus.

3 All Diuine mysteries, which to reueale, is in Christs power. *Claudius* doth thus interpret it.

4 All consolatory Scripture, or Euangelicall promises, & are written in a booke, that they might bee extant to comfort Christians in all ages: and because they leade directly, as a ready way to the Throne of grace, (through one Mediator) and not by long windlasses and circuits; therefore it is saide to be a little Booke. *M. Fulke* expounds it thus.

5 An vncertaine worke, or booke, written very anciently, touching the estate of latter times; affirming, that as the doctrine of grace was preached first to the Iewes, then to the Greekes, and lastly to the Latines: so contrariwise, it should returne from Latines to the Greekes, and so backe again to the Hebrewes, whence it first came; saith an vnknown Author.

6 The slender, meane, and weake knowledge of diuine truth giuen to some one certaine age, whereof *Iohn* speaks. *Maister Brightman* takes it thus. Let godly Readers take what sence of these they shall

thinke meetest; I most encline to *M. Giffords* exposition. That the holy Byble, which long had beene shut vpp from the people by the craft and malice of Antichrist, should at length bee cleerely knowne vnto the people.

[Little season] A short space of time, wherein the tyranny of Antichrist should last, which of the learned is accounted to be about 390. yeares, or foure hundred. In which time the Diuell let loose, did deceiue the world, with abominable superstition, idolatry, wicked errors, and such strong delusions, as was wonderfull. Reuel. 20, 3. *And after ward he must be loosed a little season.*

[Liuely Fountaines] All good things (which the memory of former evils cannot diminish) and to bee ledde to these Fountaines, signifies to be partakers of all those good things; and that by the Lamb Christ his mediation onely. Reuel. 7, ver. 17. *And shall leade them to the liuely Fountaines.* These wordes containe y cause of the felicity described in the former verses. See *Iohn* 7, ver. 33, 39. what is ment by the waters of life. All spirituall good things or graces of the Spirit, abundantly shedde vpon the thirsty soules which desire the, and feele an extreme neede of them.

C c c 4

[Cuery]

[**Every Living thing**] All the worshippers of the Beast, as well the Cleargy and Popish Teachers (signified by the Sea) as the Laicall Papists (signified by the earth) one and other shall be horribly slaughtered in the great day of Gods vengeance vpon them (for which, GOD is praised in the next verse) euen as Fishes dyed in the Sea, turned into bloode in Egypt, and men were driuen to drinke bloode when the fresh waters were smitten. Reuel. 16. 3. *And every living thing dyed in the Sea.*

L.

O:

[**Locusts**] The false Prophets, and all the worshippers of Mahomet in the East, arising out of grosse errors and ignorance, flying (as it were) by companies, and feeding, not vpon their owne, but y^e things of others, like Locusts, till they had in a manner deuoured and miserably wasted both the East Regions of the Worlde, and the West Countreies of Europe. Also by these locusts are meant especially the great swarmes of Popish Priests, Fryars, Moakes, and Cardinals, euen the whole Popish Hirarchy, & pontificall Cleargy in y^e West. These are fitly likened vnto Locusts, which are a little and vile vermine, springing (as

some say) out of smoke; flying together by great heapes and swarmes, eating vp & destroying greene things and fruites of the earth, being a very fleshfull and idle creature: euen such for all the world, are the popish Clergy-men. They are bred out of the smoake and darkenesse of Hellish ignorance; they are slow-bellies, lining vpon the sweat of other mens browes: whatsoeuer in any region or country is most pleasant, they draw it vnto them & cate it vp, laying waste all the greene thinges in the Church, *ouer-spreading the earth in great heapes and rablements, stinging thousand thousands with their damnable denises, & diuellish inuentions. Reuel. 9. 3. *And there came out of the Smoake Locusts vpon the earth, which haue power, as the Scorpions of the earth haue power.* The popish writers themselues do acknowledge by these Locusts, to bee meant the maisters of errors, hereticall teachers, such as should giue heede to spirits of error, and doctrines of diuels, bringing in dangerous errors, & denying the Lord; as *Franciscus Cladikus*, a Carmelite Fryer hath expounded this place. The *Rhemists* also vpon this Text, confesse thus much in their marginall notes. Long white Robes. See Robes.

*Vna scella minorum quadraginta provinciarum obtinebat. Sauiet. encid. 9. lib. 6. Vna hanc Franciscanorum scella tota terrarum orbem impunit. Pold. Virgil. de inuent. lib. 7, cap. 4.

[**To lose**] To giue liberty and power, more fully to execute his rage and cruelty against the truth, and professors of it, to vex them by all the meanes he can. Reuel. 20, 3. *He must be Loosed.*

[**Lord of Lords**] A Soueraigne Lord, to whom belongs all power and domination, ouer all Emperors and Kings of the earth. Reuel. 17, 14. *For hee is the Lord of Lords, and King of Kings.*

[**Strong Lord**] Christ Iesus, infinite in power, which no earthly or hellish power is able to resist; therefore howsoeuer it seeme vnpossible, that *Reme* beeing propped vp with the might and riches of many great friends and confederats, should bee destroyed; yet it must be so, sihen he that executeth the iudgement is so strong a Lord. Reuel. 18, 8. *For he that condemneth her is a strong Lord.*

[**Not to Loue their liues**] To preferre the truth of the Gospell and faith in Christ, before their owne liues; being prodigall to spend euen their blood, rather then by any torments to be remoued from the Gospell. Reuel. 12, 11. *And they Loued*

not their liues vnto death; that is, not their liues more then Christ. A comparative speech, like that in 1. Cor. 1. 17. Christ sent mee not to baptise, but to Preach; that is rather, & more sent to Preach, then to Baptise.

L.

V.

[**Luke-warme**] One which is neyther hot nor colde, being indifferent ready for all companies and religions, without loue or zeale to God: such are loathsome to the stomacke of Christ, and shall bee spewed forth of his mouth, as vomit is offensive to the stomacke, mouth, and man that speweth it out. Reuel. 3, 16. *Because thou art Luke-warme, and neyther hot nor cold.* It is an allegoricall speech, borrowed from Luke-warme things, which prouoke the stomacke to vomit, and signifies that newters and time-seruers, shall at last be cast out with loathing and derestation. [**To Lust after**] Wantonly, to desire things delicate and pleasant. Reuel. 18, 14. *That thy Soule Lusted after.*

M. A.

M. A.

[To Make all]

TO compell and in-
force euery person
one and other, of
what sex or condic-
tion soeuer. Reuel.
13, verse 16. *He made all, both
small and great, &c.*

2 To create things of no-
thing; as where it is said, *Thou
O GOD, Made heauen and
earth.*

3 To restore and renew
things decayed and corrupt.
Reu. 21, 5. *I will Make all things
new.* Some vnderstand this, of
the restoring the Doctrine,
worship, and people of God,
afore Christ his second com-
ming. Others, of the renouati-
on of the worlde, at the last
iudgement. Both mee thinkes,
may well bee comprehended
in these words, [of Making all
new.]

[To Make the Image of the
Beast] To haue any image in
honor and great price, giuing
to it great glory and respect.
Reuel. 13, 14. *That they shoulde
Make the Image of the Beast.*
What this Image signifies, See
before in [Image]

[Measure of a Man] A descrip-

tion which shall bee made by
godly Ministers, doing in all
things (which concern the ad-
ministration of the church) af-
ter the will of God, euen as the
Angels do continually respect
Gods pleasure. Reu. 21, 17. *By
the measure of a Man, that is, of
an Angell.*

[Number of a Man] Not a-
ny particular indiuiduall man,
liuing at such time as *Iohn*
wrote (as *Peter, Thomas, James*)
but a Kingdome, whose name
may be sought out by a Man;
and beeing found out of the
Letters numerall of that name,
there wil arise iust the number
of fixe hundred sixty fixe. This
name is *Latinus*, as shalbe she-
wed in the word [Number] Re-
uelat. 13, 18. *It is the number of
Man.*

[Many Waters] Manie
people, Nations, Languages, o-
uer which the great Whore
reigneth. Reu. 17, 1. *The great
Whore sitteth vpon Many waters.*
These Waters are expounded,
verse 15. *The Waters are people,
multitudes, Nations, & Tongues.*
This proueth Rome to bee the
great whore and throue of the
Beast; for doeth not that Citie
sit vpon Many waters? Are not
now many counnries & King-
domes subiect to the Byshop
of Rome? And Manie more,
haue bene subiect to him here-
tofore.

[Marriage of the Lamb] Most
neere

neere and straight coniunctio
betweene Christ & his church,
to bee gathered out of belee-
uing Iewes and Gentiles; not
Gentiles alone. Reu. 19, 7. *The
Marriage of the Lambe is come.*

[Marriage Supper] See
Supper]

[Marke of the Beast] Some
publique signe or token, wher-
by men were known to others
and did professe themselves to
be the seruants of the Beast; as
the Iewes were seuered from
other people by the Marke of
circumcision, and Christians
are marked by the sign of Bap-
tisme, whereby they are sealed
to Christ. So the followers of
Antichrist are Markeable, and
known by some externall signe
and ceremony; but what this
Marke is, Diuines do not all a-
gree. Some wil haue the marke
to bee, the profession to bee a
Member of the Latine Church
or Romane church. Some, the
Chrysme in the Sacrament of
Confirmation. Some say, the
Marke to bee all one with the
name of the Beast. But I like
best of them which think, that
the beast had sundrie Markes,
wherewith hee branded his
worshippers, because wee see
in the Text, the Marke, the
Name of the Beast, and the
Number of his name, distin-
guished by the holye Ghost.
And it is knowne by experiēce
that some were more neerely

marked to the Pope, and with
a more speciall brand then o-
thers were. For Emperours,
Kings, and other great men of
the earth, were obliged to the
Pope, by the marke of a so-
lemn oath, promising and bin-
ding themselves, to be *Defen-
ders & protectors of the chiefe
Byshoppe and holy Church of
Rome: as did the Emperor *O-
tho* the first of that name, in the
yeare of our Lord 1442, sware
to Pope *Iohn* the twelfth, that
to his utmost power, he would
extoll him & the holy church.
Now, the Popes Clergie of all
sorts, as Cardinales, Fryers,
Monkes, Nuns, &c. they had
their peculiar Marke, euen the
ceremony of Popish Orders,
called among themselves, an
Indeleble Charracter. Further-
more, the lay Papiests professe
themselves to bee the Popes
vassals, worshippers of him, as
of their spirituall Lord, by cal-
ling themselves after his name
[Catholique Papiests;] as theyr
High-Priest the Byshoppe of
Rome, doeth entitle himselfe,
[the Catholique Byshop.] Fi-
nally, the Greeke Church, & a
great while withstood the po-
wer of the Pope, at the length
tooke vpon them the number
of his name, when *Michael Pa-
leologus* the Grecian Emperor,
promised for himselfe and all
his subiects, to submit himselfe
and yeelde the Primacy to the
La-

*Distinct. 63
c. ubi desinito

Clement lib.
2. titulo de
Iure Iurado.

Charact.
Indelibilis.

Latine Byshop, to bee subiect vnto the Mother Church of Rome. Thus of these 3. signes, the Character or Marke of the Beast, belongs to the Princes and Cleargy, as vnto sonnes; his name vnto the people and vulgar sort, as vnto his slaues; and the number of his name vnto the Grecians, as vnto strangers. Reuel. 13, 17. *That no man might buy or sell, save hee that had the Marke, or the name of the Beast, or the number of his Name.*

[To receive a marke in the right hand, and in the forehead] To witnesse their submission vnto Antichrist, the Romish Beast, by reserving vnto him and his Sea (the Church of Rome) the prerogative in all their actions, advancing and preferring it with their best might and force; which is, to receive the Marke in the hand (the instrument of strength & action.) Also, publicly curre where, professing their homage and subiection vnto the holy Apostolique, Catholique Sea of Rome, (as they call it) which is, to haue the Marke of the Beast imprinted in the forehead, Reu. 13, 16. *And he made all to receive a Marke in the right hand, and in the forehead.* Some vnderstand this, of having their forehead & hand, signed with their Chrysme in Confirmation, or with their greasie

oyntment. Others interpret it, of maintaining Papisme, both secretly and openly. But the first interpretation is best.

[Part 2 faithfull] A constant witnesse-bearer to the truth of God which he is ready to giue testimony vnto, with losse of his life, and doeth it indeede when neede is. Reu. 2, 13. *Who Antipas my faithfull Martyr was slaine.*

M.

E.

[A Measure of Wheat] Such a portion of bread as woulde serue a man for a day, if he eate wheate; and three measures of Barley, signifies three mens Bread corne, if they would eat Barley bread. This great scarcity of victualles, is threatned as a plague for contempt of the word. Reuel. 6, 6. *A Measure of Wheate for a peny.*

[To Measure the City] To describe accurately the church of Christ. Reu. 21, 15. *He had a Golden Reede to measure the City withall.*

[Measure of a Man] See Man.

[Merchants of the earth] Such as transport and import, for money, wares, and commodities by Shipping, thereby to enrich themselues.

2 Such as make Merchandize and sale (for filthy gaine) of Mens soules, through false

Doc-

Doctrine and idolatry, and by this kinde of ware, gaine great glory and wealth to theselues, therefore are called the great men of the earth. ver. 23. See v. 13. Such were the rich Cardinals, and other Popish Prelats. Reu. 18, 3. *And the Merchants of the earth waxed rich, by the abundance of her pleasures.*

M.

L.

[Michael with his Angelles] Christ Iesus, that great and strong Prince and Captaine of the host of God, head of the Angels and of his church. Reu. 12, 7. *Michael and his Angels fought, &c.* Some by Michael, vnderstand the faithfull, who professe the mighty God, and are assisted with the Angels, in the battell against Satan. Others thinke, *Constantine* the Great to be noted out by *Michael*, because of the great strength wherewith hee was endowed of Christ (who therefore lent his owne name) to fight his battels against *Maxentius* and other cruell enemies of the Christian Church. Wee may wel vnderstand both him as instrument, and Christ as Captain and chiefe Commander, in this battell.

[Middest of heauen] See heauen. Reu. 8, 13. ch. 14, 6. ch. 19, 17. All these places haue one meaning, to wit, of such as haue

auoided grosse superstition, but not attained such purity as is meete, and therefore hang in the middle, as ye would say, betweene heauen and earth, purity and impurity.

[To bee in Middest of the Throne, of foure beasts and the Elders] The equality of Iesus Christ (that Lambe) with the Father, in the essence & glorie of the Godhead. Also his speciall and gracious presence in the assembly of faithfull ones in the middest of his Church. Reu. 5, 6. *And loe, in the Middest of the throne, & of the 4. Beasts, &c. stood a Lambe.*

[Middest of the foure beasts] The company of the Saintes, the church of Christ, which onely knoweth & counsell of God in his plagues, which he sendeth vpon the vnthankful world for what causes they are sent, and what vse is to be made of them. Reu. 6, 6. *And I heard a voyce in the Middest of the foure Beasts, say:*

[Mightily] Forcibly, with a strong voyce, and great vehemencie of speech, to stir vp attention, and to note the efficacy and vnchangeable certainty of the thinges denounced by this one Angel. Reu. 18, 2. *And he cried out Mightily, &c.*

[Spingled with fire] The doctrine of Heauenlie Truth, cleare as Christall, coloured with hot contentions & strife.

(28)

(as it were with fire :) or as others expound it, accompanied with bitter persecutions, as sharpe as fire. For it is visuall in Scripture, by the terme of fire to vnderstande both feruent contention, as Math. 10. Luke 12. and also fierce tribulations, as in Iob 1. 1 Pet. 4, 12. Reuel. 15, 2. *I saw a Sea of glasse mingled with fire.* *Iun-ur* by mingling of fire, vnderstandes the Treasures of Gods iudgements to bee dispensed at his pleasure.

[*Spinde hauing Wisedome*]

The most wise interpretation of that secret, touching the seauen heads here mentioned; or a mind indued with vnderstanding from God, wisely to knowe and marke this secret. Reuel. 17, 19. *Heere is the minde that hath wisdom.* It is a Preface to prepare attention, like to that Reu. ch. 2. *He that hath eares to heare, &c.* So here, Attend to the interpretation of these things, in the vnderstanding whereof, there is Wisedome.

[*Mystery*] A Mystical name which is discerned and known onely by wisdom. Thus *Beda* sayth of it. Or a name which is otherwise to bee interpreted, then the shew and appearance of it is, deceiuing men vnder the Title of Religion, beeing most abominable indeede. Reuel. 17, 5. *And in her fore-*

head a name written, a Mystery. Some Interpreters thinke, that the name of the woman is called a Mystery, because her Description is set down in a figuratiue speech, and not in plain termes: and this doeth well agree with the former significations. They are deceyued therefore, which reade mystery with a great Character, as if [*Mystery*] were the name of a woman; whereas it shews out the condition of her name, that it is secret and remoued from common vnderstanding, needing interpretation.

[*The Mystery of God*] The restoring of the Iewes by their calling to Christ, which being a thing farre from all thought and hope of men, is therefore called a Mystery. Reuel. 10, 7. *The Mystery of God shall bee finished.* Some by this Myserie, vnderstand the Doctrine of the last iudgement, touching the rewarding of good and euill: Others, the whole Doctrine of the glorious redemption of the Church of Christ; which thinges, because none comprehend so as they shall be, are therefore called Mysteries. But I preferre the first signification.

[*The Mystery of the Woman*] That which is secret or hidde from our vnderstanding (through our negligence and vnskilfulnesse) concerning the Wo-

Woman and the Beast, that is, *Rome*, which God promised here to open and declare vnto *Iohn*, and by him vnto the Church. Reuel. 17, 7. *I wil shew thee the Mystery of the Woman, & of the Beast that beareth her.* No maruell then, if so many be ignorant still of the woman and the beast, seeing her name is Mystical; and what thanks owe the faithfull to God, for declaring this Myserie of the name vnto them, to keep them from beeing deluded to their destructions, as thousand thousands be?

M O.

[*Moone*] That creature or great light, which giues shine by night. Reu. 21, 23. *Neither of the Moone to shine in it.*

2 The vanity of all earthly things, subiect to changeablenesse, as Riches, Honours, &c. which the members of the primitive Apostolicall Church despised, being farre from that ambition and lust after honors and wealth, which hath since entred in, and raged. Reuel. 12, 2. *And the Moone was vnder her feete.* It is a godly and learned exposition, by the Moone to vnderstand that light & trueth of doctrine, concerning manners, receiued from the Word (as the Moone borroweth her light of the Sunne) after which

the members of the first Apostolicall Churches directed their feete and steps; being for worship, gouernment, life, and manners, both vniforme, and (as yet) vndefiled with human inuentions. But the first signification is godly, & also more visuall.

[*Song of Moses the seruant of God*] Such a song of reioicing and triumph, for deliuey out of the cruell iawes of Antichrist; as *Moses* (who for honor sake, by an excellencie is called the seruāt of God. Deu. 34, 10) did sing with the Israelites after their deliuerance from the Egyptians. Exod. 15. there being no lesse power & goodnesse of God, shewed forth in sauing from Antichrist, then from *Pharaoh*. Reuelat. 15. verse 3. *And they sing the song of Moses the Seruant of God.*

[*Mother of Whoredomes, &c*] One, that is the M. stris and Teacher of idolatry, (which is spirituall fornication.) As also the Mother and the Nurse of wickednesse of all sortes and kinds. Such an one is *Rome*, the Synagogue of Antichrist, boasting her selfe to bee the Mother church, the pillar of truth, out of which, there is no saluation; yet indeede, approues her selfe to be that stepmother of all those superstitions and impieties, which of long time haue

haue bene deriued and spread abroad into the Westerne and Easterne Churches, vnder the appearance of piety, and the title of the holy Church. Reu. 17.5. *That Great Babylon, the Mother of Whoredomes, and the abominations of the Earth.* This is that Mysticall Name, which *Iohn* in a Vision sawe, writen in the fore-head of the great Whore: and it is of great force, to serue vs how to finde out who that Anti-christ is, es-uen such an one as doth not openly and professedly, but secretly and in a Mystery fight against Christ, his truth, all Religion & honesty: which how it doeth fit Papisme, one with halfe an eye may easily see. For Heathenish Rome, which Papists wold haue to be this Mother, did not put her superstitions vpon other Citties and countries which they conquered, but left them to their own Religion, neyther were their superstitions any Mysteries.

[*To see no Mourning*] To taste or feele any want or calamity, which may cause men to mourne and to greeue. Reuel. 18. ver. 7. *I shall see no Mourning.*

[*Mount Syon*] The true Church of Christ in this world prefigured by Mount-Syon, & like to it for firme stabledesse, being vnremouable and inuincible by any assaults of affli-

ctions. Reu. 14. 8. *A Lamb stood upon Mount Syon.*

[*Mountaine, Burning with fire*] Proud Tyrants, and arrogant Princes, swolne with ambition and lust of honour, like Mountaines: also eagerly and feruently studying and struing (as men set on fire, with desire of dignities) forgetting and maintaining their pompe and promotion. Reuelat. 8. 8.

A great Mountaine burning with fire was cast into the Sea. It is very vsuall in Scripture by Mountaines, to describe mighty Kingdomes, Empires, and Principalities; also haughtie and high minded Princes, as in Esay 2, 14, 15. Vnto what Kingdome doeth this so fitly agree, as to that proud Kingdome of Antichrist, aduancing it selfe, not onely ouer earthly Emperors, Kings, and theyr Empires & Kingdomes, but euen aboue heauen?

2 Great and strong hills, which by Gods horrible iudgement shall be so swallowed vp as they shall be seene no more, or be any more extant. Reuelation Chapter 16. Verse 20. *And the Mountaines were not found.*

[*Mountaines seuen*] Those seauen hills, on which Olde Rome was built, hauing iust seauen Mountaines, neyther more nor lesse; whose Names are knowne to this day, when that

*Hic montes
dixit proiet-
tus in mare
cum de dig-
nitate & ho-
nore dimissa-
bitur inter
ecclesiasticas
tantum: my-
aris & scilicet
De qua re
vide Cam-
mes Nisi
Conciliū qui-
bus de pri-
matu statu-
tum est.*

Names of
the seauen
Mountains.
1. Palatinus.
2. Quirinalis.
3. Auentinus.
4. Caelius.
5. Viminalis.
6. Aesculapius.
7. Laticularis.
Leg. Virg.
Geor. 2. O-
uid. lib. 2.
Ouid. Tristit.
Eleg. 4. lib.
3. Eleg. 7.
Roma est
vbi ubi fixa
manent capi-
ta, Antichri-
sti sedes
Antichristi.

that Citie was called, *Septiceps* and *Septicollis Orbis*, and by the Greekes *ἑπτάλοφος*. These hills are inhabited vnto this day, and neuer an one of them, but either a Monastery, or a Church, or some other Religious house stands vpon it. Therefore, the Papists cannot auoyde, but the seate of Antichrist, of the Beast and the Whore, is at Rome, there being no Cittie in the world, that was knowne to bee situated vpon seauen hills, when the Apostles wrote this Booke, neither more nor fewer. Reuel. 17, verse 9. *The seauen Heades are seuen Mountaines.* In Saint *Iohns* time, of all Citties in the world, Rome onely was builde on seauen hills; it onely reigned ouer the Kings of the earth; it onely had seauen formes of gouernment, it onely compelled other people to theyr Idolatrie; and such a Cittie must be the seate of the Whore.

[*Mouth of the Dragon*] The Commission, authoritie, and commandements of the deuill and his administrators (called heere the Beast and the false Prophet.) Reuel. 16, 13. *I saw three vncleane spirits like Frogs, come out of the mouth of the Dragon, and out of the Mouth of the Beast, and out of the mouth of the false Prophet.*

2 Rayling slanderous spec-

ches, and wicked blasphemous calumniationes and reproches, wherewith the diuell endeouored to bring the Christian Church into great hatred and danger among worldly men. Reuel. 12, verse 16. *Which the Dragon had cast out of his mouth.*

[*A Mouth was given him*] Power of blaspheming, with reprochful words, was by gods iust iudgement permitted vnto him, for the iust punishment of the wicked world. Reu. 13, 5. *A Mouth was given to him to speake great things and blasphemies.*

[*To open his Mouth to blaspheme*] To spread abroad and cast out by speeches, execrable contumelies and reproches against the Diuine Maiesty, his Religion, his true Church in which he dwels by his Spirit, and against all the true members of his Church, the Saints of God. Reuel. 13, 6. *And he opened his Mouth against God, to blaspheme his Name, his Tabernacle, and them that dwell in heauen.* How iustly may this bee verified vpon the Pope and his Creatures, boasting himselfe as God, reproching the christian Church as a Conuenticle of heretiques, and with their vnpure Mouths, traducing all for Hereticall, Schismaticall, and most wicked men, which separate them-

D d d

selues

*Sixtus Papa
se cum spiri-
tu Sancto
equal. Tom.
1. in Purgat.
Sixti.*

selues from theyr Synagogue. A plentifull prooffe of these Blasphemies, is extant, in one Bull of *Leo* the tenth, against *Luther*.

[Out of his Mouth went there a sharpe Sworde] The Doctrine of the word of God (which is (as a Spirituall sworde) and proceedeth from

the mouth of Christ the Sonne of GOD, subduing all people vnto the Obedience of his Ordinances and Lawes. As in the nineteenth chapter of the Reuelation, and the fift verse. *And out of his Mouth went there a sharpe sworde, that with it hee might smite the Heathen.*

N. A.



N. A.

[Naked] ONE, exposed and laid open to shame, reproach, and contempt. For Garments are vsed to hide shame. Reuelat. 3, 17. *Poore, and Naked.*

[Name] Opinion, report, or account of men. Reuel. 3, 1. *Thou hast a Name to liue, that is, thou art thought to liue vnto God, in the opinion and account of men, but art not indeed what thou seemest to be.*
2 The truth of the Gospel, or Faith of Christ. Reuelat. 3, ver. 8. *Thou hast not denyed my Name.*

3 God himselfe, who is become (through Christ) a Father of the faithfull. Reuelat. 14, 1. *Having his Fathers Name written in his Forehead.* Reuelat. 22, ver. 4.

4 Persons of the elect and Reprobates, men and women, so perfectly known to God, as souldiers to theyr Captaine, who hath mustred their names in a Booke. Reuel. 13, 8. *Whose Names are not written in the Booke of Life.* Also the elect & godly alone. Reuelat. chap. 3, verse 4.

[Name of Blasphemy] The arrogant boasting, and Titles

full of reproach, to GOD, to Christ, and the christiā church. For example, in that the Pope is intituled, to be neither God nor man, but one betweene both. Also, our Lord God, the Vicar of Christ vpon earth, the vniuersall Byshop, the Head of the vniuersall Church. Also, the particular Church of *Rome* which vanteth her selfe to bee the foundation and forme of other Churches, the Mother-Church from whence *Peters* chaire cannot be sundred, that she cannot erre; and all to bee Heretiques, who in Articles of the Faith & Sacraments thinketh otherwise then shee doth: besides innumerable more blasphemous Names which y^e Beast beares in his fore-head. Re. 13. 1. *And vpon his head the Name of Blasphemy.*

N. E.

[New Jerusalem] That Citie wherein the Saintes shall liue blessedly after this life. Reuel. 2, 12. and Reu. 21, 2. Some by [new Jerusalem] vnderstand a Church in earth, towards the end, which for purity of Doctrine and manners, shall exceede all Churches, that euer were, being a liuely Image of a Celestiall purity.

[New Name] The Title and name of the children of God, by grace of Adoption. Reuel.

D d d 2 2,

2,17. *In the Stone a new Name written.*

2 The Society of that glorious Kingdome which Christ shall in this world communicate to his, as farre as they be capable of it. Reuel. 3, 12. *I will put upon him my new Name.*

[**Name of my God**] A manifestation to the world, that God will take his chosen ones vnder his speciall protection. Reuel. 3, 12. *I will write upon him the Name of my God.*

N. U.

[**Noise of thunder**] A mighty and glorious voice, like to the Noise of Thunder. Reuel. 6, 1. *As it had bene the Noise of Thunder.*

N. V.

[**Number of a man**] Such a Number as a man may be able to finde out, not infinite & vnsearchable, but which the wit of a man endowed with wisdom, may finde. Reuel. 13, 18. *For it is the Number of a Man.* Others interpret the Number of a man, to be such a name of a man (as by the Numerall Letters, whereof this number of sixe hundred sixty sixe will arise,) yet meaning not the proper Name of any particular person, but *Nomen Gentile* (as it is called of *Grammaticians*): the Name of Nation or Country passing from the head to the

rest of the people.

[**Number is sixe hundred sixty sixe.**] A name consisting of so many and such Numerall Letters, as being counted and summed vp, do make the number of 666. which is the number of the Beast; both y first Beast; (to wit, the Romane Emperor and Empire) and the second Beast; (to wit, the Romane Pope and Papacy) for vnder the Beast is comprehended no one particular Man, but an order and succession of men, euen a Kingdome. *Irenaeus*, who liued neere the Apostles time (hauing seene and heard *Polycarpus*, who was one of the Disciples of Saint *Iohn*, the Pen-man of the *Apocalipse*) doth report, that before this time, this name (out of whose Numerall Letters should arise 666.) was *λατεις*, and he himselfe iudged it likely to be so indeed; because (saith hee) the most true Kingdome hath that name. For they be *Latines* which now do reigne, as hee writeth, *Lib. 5. cap. 29. Aduersus Haereses*, *λατεις, nomen sextentorum sexaginta sex Numerum continet*. Now the Pope is head of the Latine Church, as y Emperor was of y Latine Empire. Therefore if the Emperor with his Empire (by *Irenaeus* iudgement) might be called *Latinos*; much more the Popedome & the Pope; who is so much a latine,

tine, as he will allow no exercise of religion but in Latine. He compels all to pray in Latine: hee hath the Bible of the Latine Translation, which hee prefers before the Bible written in the Hebrew and Greeke tongues, by the Prophets and Apostles. His Lawes, Decrees, and people are all Latine. His Church Latine, and al condemned as Schismatics, which will not bee subiect to his Latine Law, and his Latine Faith, The Greekes being odious to Papists, vntill they consented to submit themselves to the Latine Byshop, as Primate and chiefe; and his Latine seruice. May not then the Name *Latinos*, wel agree to y Popish Hierarchy, and better then to the Heathenish Empire? And that

this should bee the very Name (howsoeuer the iudgements of men much differ, and the Name may bee fitted to other words) which hath the number of a man, containing 666. is apparant by these presumptions. First, because the Name here spoken of, was such, as wisemen might finde, and it was a Name which then might be found, when *S. Iohn* wrote, else in vaine had an exhortation beene to study and search it, had there beene no hope to finde it.) Also by *Irenaeus* himselfe, and afore him, it was receiued by common consent. Lastly, the Greeke Letters of this Name beeing numbred, amounteth to 666. as may bee perceiued in this which followeth.

D d d 3 O. D.

His Number is sixe hundred, threescore and sixe. Reuel. 13, 18.	λ	30	} 666. Doth not this direct vs by the finger, to the seate of Antichrist?
	α	1	
	τ	300	
	ς	5	
	ι	10	
	ϛ	50	
	θ	70	
	ς	200	

O. D.

[**Odours**] The merites of Christ our Mediator, which (as sweete Odours) make the Prayers of the Saints pleasing to God. Reuel. 8, 3. *Much Odours was given him.*

O. L.

[**Old Serpent**] The deuill or Satan, which through long experience (euer since the Creation of man) is wonderfull deepe in manifold craftes and subtilties. Reu. 12, 9. *The deuill that Old Serpent.*

O. N.

[**One of the Angels**] That Angel or Messenger of GOD, which was last of the seauen Angels that had the seven Vials, mentioned before, Chap. 15. Reuel. 21, 9. *And there came vnto mee One of the seauen Angells.*

[**One consent**] The agreement of minde, and of affections, which shall bee (by Gods Spirit) wrought in such Kings as shall execute his deepe decreed iudgement vpon the Whore (the Romish Hierar-

chy) for hir viter ruine & wasting. The Kings did at the first no more certainly consent for the exalting, the at length their Successors shall agree to pull her downe. Reuelat. 17, 17. *To doe with One Consent. &c.*

[**At One day**] Suddenly, in short space, at an instant (as ye would say) after the Whore hath long flourished and tyrannized, she shall be by a strange and sodaine calamity destroyed, both the people, by death, sorrow, and famine; and the City of Rome it selfe by fire, being burnt vp by the besiegers, and turned into Ashes. This shall be the perfect fall of Babylon, which is alreadie much decayed, and hastening to ruine. Reuelat. 18. verse 18. *Her plagues shall come at One day.*

[**One houre**] The suddennes of the iudgment, which should crush Rome, and make her Favourite mourn and dye for sorrow. Reuel. 18, verse 10. *In One houre that iudgement shall come.*

2 Either a short time, or at and about the same time. Reuelat. 17, 12. *Shall receiue power as Kings at One houre with the Beast.*

[**One minde**] One counsell, consent, or purpose, which all the ten Kings had with their vnited forces and power, to de-

defend the tyrannie of that Beast, the Romane Byshoppe. Reuel. 17, 13. *These haue One minde.*

O. P.

[**To Open the Booke**] To vnscale the Booke, by declaring and revealing vnto Iohn, and by him to the church; such secrets and Mysteries as were before hidden in Gods Counsel. This no creature could do, Christ the Mediator, hee was onely able; for he came out of the bosome of the Father, to declare him to vs, hauing all power. Reuel. 5, 2, 3, 5. *Who is worthy to Open the Booke.* Such a treasure is this booke of Reuelation, which is not otherwise communicated to the Church, but by the mediation of Christ who is the onely interpreter of his Fathers wil, and Doctor of his Church.

[**To Open the bottomelesse pit**] To set abroad, publish, & manifest such diuellish errors and heresies as came from the deepe pit of hell, which was done, when Antichrist got power and strength to obscure the truth of heavenly doctrine, and to deceive the world with strong delusions. Reuelation 9, 2. *And he Opened the bottomelesse pit.*

[**An Open doore**] The liberty and faculty which is given

to the Church for preaching pure doctrine, exercising solid worship, and an holie Discipline, with great readines and ioy, both of Ministers and people. Reuel. 3, 8. *I haue set before thee an Open doore.* Some do too narrowly restraints this to the preaching of the Gospell onely, which indeede is a Doore, whereby an entrance is giuen into heauen. It is better more largely to take it, for the ioyning together of word, worship, discipline, zeale of Ministers, Magistrates, and people. When all this meets (as in the Church of Philadelphia it did) there is a large and ready way made, for piercing into mens consciences.

[**To Open the doore of the gate**] To receiue and admit into the heart, the grace and power of Christ. Reuel. 3, 20. *If any man hear & Open the doore. See Doore.* Some vnderstande this, of admitting & receiuing all such ordinances of Christ, wherby the doore of our harts may be most speedily & forceably cast open.

[**To Open the Mouth to Blasphemies**] To viter and belch forth reproachfull and contumelious words (as Antichrist doth, boasting that he is God aboue all Kings and Emperors.) Reu. 13, 6, *Hee Opened his mouth to blaspheme.*

[**Temple Opened in heauen**]

D d 4 The

The triumphant celestial church Opened by the death of Christ to all which beleue in him, before he came in the flesh; & to all, who since his coming are reconciled to God, thorough faith in his blood. Reu. 11. 19. *Then the Temple of God was Opened in heauen.* Reu. 15. 5 Some vnderstand this Temple Opened (not of heauen) but of the Christian Church in Earth, when it should lie open to receiue a multitude of Saints, thorough Gods good providence scattering persecutions raised by Satan against the Church, being by his fury, shut vp for a time, none or few entering.

O.

V.

[To ascend out of the earth]
To haue an originall & begin-

ning from earth, breeding and springing from the sensualitie of men, and increased by earthly power. Reu. 13. 11.

[To Overcome.] To perseuer in the faith and obedience of the Gospell, vnto the end of our life, without fainting, because of tribulations. Reu. 2. 7. *To him that Overcometh*, that is, to him who by faith gettes the victory, as a good Soldier ouer the deuill, sinne, and the world. Thus vnderstand [Overcome] throughout this Booke.

O.

Y.

[Oyle & wine] Two creatures (the fruits of Vine and Oliue) of special vse for necessitie and comforts of mans life. Of these God wold haue plenty remain when there was a famine and scarcity of other things. Reu. 6. 6. *Oyle and Wine hurt thou not.*

F. A.

P.

A.

[Pale horse] Plague or pestilence diseases (which make men pale & wan) as a iust scourge from God, for despising the truth of the Gospell. Reu. 6. 8. *And loe a Pale horse.*

[Palmes] Testimonies and Ensignes of victory ouer spirituall enemies, namely, ouer Antichrist. Reu. 7. 9. & *Palmes in their hands.*

[Paradise of God] Heauen, the seate of glory, whereof the earthly Paradise (in which Adam was placed at his Creation) was a figure or Type (as the Tree of life, was a Sacrament of eternall life.) Reu. 5. 7. *I will giue him to eate of the Tree of life, in the midst of the Paradise of God.*

[Part in the first Resurrection] Portion, share, and interest, in the Regeneration of the soule from death of sinne, (as some expound) or in the restitution of the truerth vnto the world, after long suppressing of it (as others thinke.) Both expositions may well stand. Reuelation 20. verse 6. *Blessed and Holye is hee, which hath Part in the first Resurrection.*

[His Part] His portion, which he thought hee had in Gods election, but hee shall feele that he had none. Reuel. 22. 19. *GOD shall take away his Part.*

[To Passe away] To vanish or be abolished, in respect of the former vaine condition wherunto the world was subiect, for sinne. Reuel. 21. 1. *For the first heauen and first earth are Passed away.* Or it wee vnderstand by first heauen, and first earth, the Churches on earth, (as some do interpret it) then by passing away, is meant, the darkening of the glorie of the present Churches in comparison of the brightnesse which shall bee in future Churches, beeing restored to excellent purity in Doctrine and manners.

[Patience of our Lord Iesus Christ]. A tollerance or suffering of Tribulations for the glory of Christ, and promoting his Gospell, with a patient & constant minde. Reu. 1. 9. *Your Companion in the patience of Iesus Christ.*

[Patience of the Saints] The triall and prooue of their patience, which should be known to be true and sound, if no threatnings nor cruelty of Antichrist shold driue them from Christ. Reu. 14. 12. *Here is the Patience of the Saints.*

P. E.

P.

E.

[Peace] Loue, concord, and good agreement amongst me; whilest they live without hatred, bloody words, slaughters, tumults, and seditions, which the diuell had power to raise, and to make; that is, to take away peace and quietnesse. Reu. 6, 4. *Power was given to him to take Peace from the earth.*

[Pearle] Christ Iesus, conceived in Celestiall sort by the Holy Ghost, in the wombe of a Virgin, as the Pearle (heere mentioned) is begotten, not after an ordinary fashion, but by a dew falling from heauen. Reuel. 21, 21. *Every gate of one Pearle.*

[Pearle and precious stone] The ornaments and most costly deckings of the Whore or Beast by the parts, as gold, precious stone, Pearle, &c. all outwardly glorious, not spiritually, that shee may bee thereby knowne not to bee the chaste Spouse of Christ. Reuel. 17, 4. *And the woman was arrayed with Purple, Gold, and Pearle.*

[His People] A people which shal willingly submit to be governed of God, who shal for euer protect them according to his couenant. Reuel. 21, 3. *And they shall bee his People.*

[People out of foure quar-

ters] A company of men, gathered out of many sundry nations and regions. Reuel. 28, 8. *He shall deceive the People of all quarters, &c.*

[People saved] Elect People of all Nations, preserved from the curse and tyranny of sinne, by Christ; al these shold be helpfull and fauourable to the restored Church of the Iewes. Reuel. 21, 24. *And the People that are saved.*

[To Permit] To giue power and liberty to work strange things, as saith Paul, 2. Thess. 2, 9. Reuel. 13, 14. *Which were permitted him to do in the sight of the first Beast.*

[To Persecute] To offer violence and iniury to such as cannot repell it. Reuel. 12, 13. *He Persecuted the woman which had brought forth the Man-child.*

[To be Pertakers of sinnes] To haue fellowshippe with others; namely, with Romish Idolaters, in their heresie and Idolatry; by committing, consenting, defending, &c. Reuel. 18, 4. *That ye be not Pertakers of her sins.*

P.

I.

[Pillar] One which is firme, and doth steddily abide in the Church, being rooted & surely built on Christ the foundation. Reuel. 3, 12. *I will make him a Pillar*

Pillar in the Temple of God. Some thinke that this place hath allusion and respect vnto those two Pillars placed by Salomon in the Temple, to represent the stability of the sons of God. Others do iudge that heere is an allusion vnto the fashion of such Countries, where Pillars and Statues with inscriptions vpon them, by way of gratefulnesse to the honour of such as were Captaines in war, and returned home Conquerors, as vsed to be done at Rome, in foro & campo Martio. Howsoeuer this be, the meaning comes all to one passe; to note the great soliditie and vnmoueable estate of Gods children.

P.

L.

[Place prepared of God] A place, to wit, a Wildernesse, or the Church (like to a Wildernesse) for the small number w did there abide, being assigned by the wisdome of God, for defence of the woman, and her man-child. Reuel. 12, 6. *The Woman hath a place prepared of God in the Wildernesse, whither she fled.*

[Place in Heauen no more] Want of power and hope in Satan and his Instruments, so to assault the church any more, as to dispossesse her of her blessed estate in heauen. Reuel. 12,

8. *Neither was their place found any more in Heauen.* Some refer this victory ouer Satan, to the time of Christ his passion, whereupon it did depend. Others to the time of Constantine the great, whom Christ vsed as an Instrument, to procure a victory ouer the enemies of his Church, which vpon the gate of his Pallace, hee represented by the picture of a Dragon lying vnder his feet, with a Dart thrust thorough him. *Ensb. in vitam Constantini. Oratione 3. Fol. 137. A.* This latter more agreeing to the truth of this Text.

[Plagues] Torments and paines to be inflicted on such as shall haue society with the sinnes of Western Babylon. Reuel. 18, 4. *Left ye receiue of her plagues.* This alludes vnto the threatning of God, touching Easterne Babylon, in Iere. 51, verse 45. *My people go out of her, and euery man deliuer his soule.*

[Plagues comming] The sending and inflicting of heauy calamities vpon Romish Babylon, for the punishment of her ryor, security, and pride; like as God had before threatened to do to Babylon in Assyria, for the like sinnes. See Esay 47. Reuel. 18, 8. *Her plagues shall come vpon her.*

[Plague of the hayle] An extraordinary, and some horrible

ble judgement, such as neuer before was heard of, (as if stones of a rare weight & big- nesse should fall downe vpon them, to crush in peeces) sent vpon the wicked enemies of his Gospell; namely, the Turk and their Metropolitan Citty *Constantinople*, for her pride, cruelty, and idolatry, (called that great *Babylon*.) Reuel. 16, 2. *Men blasphemed God, because of the Plague of the Haile.*

[*Last Plagues*] Such torments, paines, and dreadfull judgement as should be executed at length after others, vpon cruell Antichristian persecutors. Reuel. 21, 9. *Which had the seauen last Plagues.*

[*To live in Pleasure*] To passe ouer and leade her dayes in great delicacy, ease, and solace. Reuel. 18, 7. *Inasmuch as she liued in Pleasure.* And doth not I pray you, the Romish Cleargy ouer-flow with great abundance of most dainty and delicate pleasures? Her paine must be proportionable.

[*Plaine of the earth*] The large and spacious compasse of ground, which the Turkish army should by their huge multitude subdue to their power and possession. Reuel. 20, ver. 9. *They went up into the Plaine of the earth.*

P. O.

[*Power*] Might, strength, and ability to hurt and annoy other bodies (as Scorpions do by a natural strength) or soules and bodies both; as Turkes, Saracens, Popish Monkes and Fryars, by their ciuill and spirituall strength, enabling them to put forth the sting of their tyranny and idolatry, to the wounding and destroying of innumerable persons. Reuel. 9, 4. *And Power was given to them, as the Scorpions of the earth haue power.* Reuel. 17, 13. *They shall giue their power to the Beast.*

2 Rule & Dominion. Reu. 20, 6. *On him the second death hath no power.*

3 Praise and confession of power and diuine might and strength, to belong of-right to Christ. Reuel. 5, 12, 13. *Power.*

[*Power of Christ*] The vnconquerable might, whereby Christ protecteth his members against al the power of Diuels and Hell. Reuel. 12, 10. *Now is the power of his Christ.*

[*Power ouer the fire*] The rule and authority which by Gods dispensation, is giuen to some Angel, ouer the Element of fire, for the ordering of it; as to some other Angell is like Power giuen ouer the Waters, as Reuel 11, 6. and Reuel. 16, 5. *The Angell of the waters.* An- gels

gels beeing for this purpose tearmed principalities, powers, and dominations; because to them is committed of God, the ordering and conseruation of the Creatures. Reuel. 14, 18. *An Angell which hath Power ouer the fire.* Some expound this of Christ, who is said to come, to send Fire into the Earth. Some, that the Angell should execute Gods vengeance: vpon the bloody Kingdome of Antichrist, with fiery and feruent affection. But others more probably, yet vnderstand this of the ability and strength whereby some Martyr should beare and overcome the violence of the fire (which is to haue power ouer the Fire) applying it to *Thomas Cranmer*, sometime Arch-Bishop of *Canterbury*, who not onely gaue his body to be burned of the fire for the truth, but also suffered his right hand to be first deuoured, by which hee had subscribed against the truth: and thus had hee power ouer the fire.

[*Power ouer passions*] Victory and Dominion: ouer all the enemies of the Church; whether open contemners (as then was *Iezabel*, *Nicholaitans*, and since *Turkes*; cheefely the Bishop of *Rome* and his Cleergy) or such as were members of the Church in name: onely and profession. These are here

called Nations and Gentiles, (all Gentiles sincerely professing Christ, beeing reckoned for *Israelites*.) Reuel. 2, 26. *I will giue them power ouer the nations.* These are here threatned to be broken in peeces as an earthen Vessell, (which is easily crushed, and cannot be repaired) by the power giuen to the Church.

[*Power ouer kindreds, and passions, and Tongues*] The largenesse of Antichrists iurisdiction, that he should stretch his Throne farre and wide, euē into all the-world, as verse 3. Also the vniuersality of his tyranny, which should kill and destroy not a few people (as all Histories and lamentable experience witness) so as the title of Catholique which he assumeth, doth well agree to him; to wit, a *Catholique Tyrant*, and a man of Catholique cruelty. Reuel. 13, 7. *And power was giuen him ouer euery Kindred, and Tongue, and Nation.*

[*Power ouer waters*] See *Power ouer fire.* Howbeit some expound these wordes more mystically (not vnprobably, this booke being so mystical) for power, to turne the truth into lyes and errors, as *Egyptian waters* were changed into blood. Reuel. 17, 6. *And haue power ouer waters, &c.* See Reuel. chapt. 8, 8. *The third part of water turned blood;* that is, the

the sound doctrine corrupted, beeing turned into a degenerate Nature.

P.

R.

[**Praise**] Confession of such perfections and excellencies as be in God, or in Christ, &c. and to acknowledge these excellencies, is to praise. Reuel. 5, 13. *Praise and Honour*. Reuel. 19, 5. *Praise our God*.

[**To Prepare a way**] To make an easie and ready passage vnto Rome, the Westerne Babel, to ransacke it, to rouse Antichrist out of his Pallace, when the houre of his downfall comes, euen as GOD by drying vp the great Riuer Euphrates, made an entrance into Easterne Babylon, when hee would destroy it. See Esay 44, 22, and 51, 10, & 63, 11. Reuel. 16, 12. *That the way of the Kings of the earth should be prepared*.

[**Presence of the Serpent**] The power of the Diuell, and his murdering persecutors: for howsoeuer, the Church can be no where, but Diuels and persecutors are at hand, present to do mischief; yet the power to hurt, is not euer present, being restrained by the prouidence of God. Reuel. 12, 14. *From the presence of the Serpent*.

[**Priests to God, & of God**] The elect beleeuers made partakers of the dignity of Christ

his Priest-hood, hauing God propitious to the by his death, and allowed to haue access to God by Prayer, thorough his intercession. These elect, to signifie that they are most excellent Priests, are therefore called Priests of God. Reuel. 20, 6. according to the Hebrue phrase: and Reuel. 1, 6. they are termed Priests to God, to shew that this honour is giuen them, not to disturbe States & policies of the earth.

[**Prison**] The restraint which Diuine power for a time, (as bands and imprisonment) had curbed Sathan withall, lest he should rage against the church. Reuel. 20, 7. *Sathan shall be loosed out of his Prison*.

[**To Prophesie**] To preach the word, opening and applying it to the Church, for comfort, exhortation, and conviction of heresies. Reuel. 10, 11. *Thou must Prophesie againe, &c.* That is, y preaching of wholesome Doctrine, should after hinderances be restored to the Church.

[**Prophesie**] The particular Scripture of the Reuelation of Saint Iohn, foreshewing things which were afterward to be done. Reuel. 22, 7. *Blessed is hee that keepes the words of the Prophesie of this booke: also ver. 10. and 16. Reuel. 11, 3, 6.*

[**Prophets**] The Ministers of the Olde Testament, such as

were

were Moses, David, Esay, &c. which instructed the people, and fore-told things to come. Reuel. 10, 7. *As hee hath declared to his Seruants the Prophets*.

2 All godly Ministers, who execute now since Christ, the function of Ministers in the Christian Church. Reuel. 18, 20. *Reioyce ye holy Apostles & Prophets*.

[**That false Prophet**] That Antichrist; to wit, the Byshop of Rome, with the whole pontificall order and Romaine Prelacy, worthily comprehended vnder these two names, Beast, and false Prophet, in regard of their double power, politicall & spirituall. Reuel. 16, 13. *Out of the mouth of the Beast, & that false Prophet*. Also Reuel. 19, 20, and 20, 10.

[**To Protest**] To testifie a thing together with another, as we see the authority of this Booke of Reuelation, ratified by sundry witnesses. Reuel. 22, 18. *I Protest to euery one that heareth, &c.*

P.

V.

[**Pure fine linnen, and shining**] The righteousness of Christ imputed to the Saints; which is called Pure, because it presents them to God without spot or wrinkle; and shining, in respect of that glorye which they haue with God and

Men, by the fruites of a liuely faith. Reuel. 19, 8. *That she should be arrayed with pure fine Linnen, and shining also*. ver. 14.

[**To put into the hearts**] To inspire the mindes of Kings & Emperors, with firme thoughts and purposes, to execute Gods iudgements on Antichrist, to whom, before they had submitted themselves and their whole power by Gods iust disposition. Reuel. 17, 17. *For God hath put into their hearts to fulfill his will, &c.*

[**Power to put out ones name**] To preserue and keepe for euer in the number of the elect, and in a sincere profession of his truth (from falling away into errors) such as bee once chosen and called. Reuel. 3, v. 5. *And I will neuer put his name out of the Booke of life*.

[**To put his right foote on the Sea, &c.**] Generally to rule (as King and Lord) ouer Sea and Land, standing firmly vpon both (as a man stands on ground) more particularly, to raise vp some euen out of the Ecclesiasticall State (noted by Sea) to bee as feete and members. And others out of the Lay-people (meant by the earth) which likewise should be his true members, though not so excellent and strong as the former. Reuel. 10, 2. *And he set his right foote on the Sea, and his left vpon the earth*.

L.

V.

Q. V.



[*Queene.*]
NE full of out-
warde pompe
& earthly glo-
ry, and magni-
ficence, chal-
lenging to her selfe power &

authority (as a *Queene.*) Thus
doth the Church of *Rome*,
proudly boasting her selfe to
be the Mother-Church, the
head of Christianity, and to
haue primacy ouer all other
Churches, & many other like
Thraſonick blaspemies. Re-
uelation, chapt. 18, 7. *I fit being
a Queene.*

R. A.



R. A.

[*To Raigne for euer*]

TO rule, not for a small
time, but for euer, in those
Kingdoms which in these
latter daies, afore Christs com-
ming, shall receiue the sincere
profession of his truth. Reuel.
11, 15. *Who shall Raigne for euer-
more.* And Reuel. 22, 5. These
wordes teach, that the King-
dome of Saints begun in earth,
shall neuer be broken off, but
continue still in Heauen.

[*To Raigne a thousand years*]
To rule by the Scepter of the
word among the Gentiles, for
a great continuance of time,
according as wee haue seene it
come to passe in these our Re-
gions and Countries. Reue. 20,
6. *And shall Raigne with him a
thousand yeares.* These words
must not be vnderstood of the
eternall blisse wherein the
Saints shall Raigne in Heauen,
but of the Raigne of the faith-
full heere in earth, for the space
of those thousand yeares in
which Satan should be bound,
that the Gospell might flou-
rish. Some Interpreters will
haue this thousand yeares of
Satan's binding, to begin when
Christ first preached the Gos-

pell. Others at the death of
Christ: others at the time whe
the Apostles were dispersed, &
gathered Churches to Christ
in all parts of the world. But all
these coniectures are crossed
by the first verse of the fourth
chapt. which teacheth, that the
whole Propheſie (from the 4.
chapter forward) doth respect
the yeares which followed the
age and time of *Iohn* the Euan-
gelist, which wrote this Pro-
pheſie. But hereof, more in the
word [*A thousand yeares.*]

[*To Raigne vpon earth*] To
be made Lords and Kings ouer
earth and Heauen (as all the
faithfull are by Christ) throug
whom, they shall Raigne in
heauenly glory at last, and in
meane time while they are in
earth, though they bee in war-
fare, yet they are Kings, hauing
Hell, Sinne, Satan, and Death
subdued to them; & all things
in this world subiect and put
vnder them. See Col. 2. Psalm.
8. Reuel. 5, 10. *And wee shall
Raigne on the earth.*

[*To Raigne ouer the Kings
of the earth*] To rule and exer-
cise Dominion and Empire, a-
boue and ouer the cheefest of
mortall me, ouer earthly Kings
and Monarchs. Now because
Rome onely at that time when
Iohn wrote, had power ouer
the great Kings of the earth,
and the great Antichrist must
sitte and Raigne in that City
E e e where

where the Heathē persecuting Emperors were: Hence it clearly appeareth, that *Rome* is the gorgious & filthy whore spoken of in the Reuelation. chapt. 17, verse 18. *The woman which thou sawest, is that great City, which Reigneth ouer the Kings of the Earth.* Papists are deceiued, which interpret this City of the vniuersality of the wicked in the world.

[*Raine-bow vpon his head*] That Testimony or Sacrament which was betweene God and man, of his Couenant, touching the destroying of y^e world by water. Whereas Christ had this Raine-bow about his head, it serueth to testifie not onely his fidelity in keeping promise, but his mercy also toward his faithfull seruants, in chasing away stormes, & clearing the boysterous skye; making calme, and giuing rest after heavy times and tempestuous. Reuel. 10, 1. *And a Raine-bow vpon his head.*

[*To be Raniſhed in the Spirit*] To be moued and led by a sweete holy motion of the Spirit, to see and vnderstand hidden things, far exceeding humane capacity and wit. Reu. 1, 10. *And I was Raniſhed in the Spirit, on the Lords day.* Thus the ancient Prophets, thus *Paul*, 2. Cor. 12. were made fit and capable of heauenly visions, euen as *Iohn* is heere, ha-

uing the Spirit for his guide & teacher.

R.

E.

[*Ready to dye*] Such as thorough weakenesse and finfull infirmities, are likely & neere (without timely and diligent looking too) to fall into the destruction of death. Reuel. 3, 2. *Strengthen the things which are ready to dye.*

[*Ready to be deliuered*] One beeing in travell neere vnto Child-birth. Reuel. 12, 2. *And was pained, Ready to be deliuered.* Some expound this both of the Virgin *Mary* (that blessed woman, the mother of Christ:) also of the Church of the Iewes, who by their vehement and seruent desire & expectation of the Messiah, were after a fort in paine and travell, to bring him forth. This is a godly sence; but because in the first verse of the 4, chapter of this Booke, *Iohn* sheweth, that not things past before, but things to be done after, were the subject of this Prophesie, from the third chapter forward. Therefore their exposition is more fit, who interpret it of the Christian Church, labouring and groaning vnder the cruelty of Heathenish persecutors, being pained with griefe, to see some one of her Children, which might be a Defender of her against

gainst such iniuries. And this happened, whē *Constantine* the great reigned, and put an ende (at least a great stop) to y^e bloody proceeding of the Romane Emperors.

[*Red & Rod*] An instrument wherewith to mete or measure a thing withall; and because things are not measured, but for repairing and building vp, and not to throw them down; therefore the further restoring of the Church, is signified by measuring the Temple with a Reed. Reuel. 11, 1. *Then was giuen me a Reede like a Rod, &c.* This place hath respect to Eze. 40, Zach. 1. where the building and restoring of the Church, is signified by measuring.

[*To Reape*] To cut downe Corne at the time of ripenesse, which we commonly call Harvest.

2 To abrogate and abolish the wicked idolatrous worship in this world, by such instruments as God ordained to do it in his due time, and by his Sonne Christ to iudge and destroy the vngodly at his second coming to iudgement, when the wickednesse of the world wil be fully ripe. Re. 14, 15. *Thrust in thy sickle and Reap, for the time is come to Reape.*

[*To Receiue the Beasts mark in the fore-head and hand*] To consent to the Authority of Antichrist, and to antichristian

worship, eyther secretly in hart, or by outward profession of mouth, and by participation in externall Ceremonies; whether it be by vulgar persons of the Communsalty, barely professing it, or by Princes and Prelates with their hand and power maintaining it also. Re. 14, ver. 9. *If any man worship the Beast and his Image, receiuing his mark in his forehead or hand, &c.*

[*To Receiue the print of his name*] To yeeld subiection to Antichrist, and to testifie it by any note. Reuel. 14, 11. *And whoſoeuer receiues the print of his name.*

[*Red Horse*] Cruell and bloody warres, for contempt of the Gospell. Reuel. 6, 4. *Another Horse that was Red.*

[*To Reioyce ouer them*] To make common mirth and ioy among themselues, because the true Prophets of God beeing slaine (which were wont to vex and trouble the members of the false Church, with their wholesome interpretations of Scriptures, and sound reproofe of errors and vices) the wicked Antichristian crew might now make merry, being eased of that yoke, and depending onely vpon the Popes pleasure, for sence of Scriptures. Reuel. 11, 10. *And they that dwell on the earth, shall Reioyce ouer them, and be glad.*

[*To Reioyce and bee glad*]

Ecc 2

To

To conceiue sweete comfort and gladnes for the accessse of the Iewes (so long diuorced) vnto the body of the Church, and for the neere approach of Christ to iudgement, when he will take his spouse (consisting of beleeuing Gentiles and Iewes) into a most neere society in heauen. Reuel. 19, 7. *Let vs Reioyce.*

[**Things which Remaine**] That little portion of graces, which was left in the Pastor of *Sardis*, and in his flocke. Reu. 3, 2. *Strengthen the things which Remaine.*

[**To come in Remembrance before God**] To execute either some promised mercy, or some decreed and threatned Iudgement, as here. For as God seemeth forgetfull whilst hee deferres the punishment of wicked men, so his taking reuenge (as heere hee threatned to doe vpon *Constantinople* the Turkish Babylon) is called his remembrance. Reuel. 16, 19. *And that great Babylon came in Remembrance afore God.* Also Chap. 18, 5. *And God hath Remembred hir iniquities.*

[**Remnant of men**] So many men as were left alieue, and not slaine by the former calamities mentioned in verses 16, 17, 18, 19. Reuel. 9, 20. *And the Remnant of Men.* Also Reu. 19, 21. *The Remnant was slaine with the sword.*

[**Remnant of her seed**] The rest of the faithfull, which being scattered abroad by the iniquity of the time, cannot publicly assemble to worshipping God, but priuately (as they can) do exercise piety. Reue. 12, 17. *And made war with the remnant of her seede.*

[**To Repent**] To bee truly touched with godly grieve for sins, and to turne vnto God to do his will. Reuelat. 9, 20. *And they Repented not of the Works of their hands.* Also Reuel. 16, 9. *They Repented not to giue him glory:* that is, howsoeuer they made a shewe of Repentance, whilst God scourged them, yet they did not leaue their sin, & amend their liues.

[**Rest of the dead men**] Such as for the 1000. yeares wherein Satan lay bound, were drowned in ignorance and superstition, being false deadly asleepe in their sins. Reuel. 20, 5. *The Rest of the dead shall not liue againe, till the thousand yeares bee finished.*

[**No Rest**] Eternal torment, without any the least intermission or hope of any ease and mitigation. Reu. 14, 11. *And they shall haue no Rest, Day nor night.*

[**Reuelation**] The vncouering of something which is hid, as remouing a veile or Curtaine, which hindreth our eye-sight. This is the proper significati-
2 A

[**2**] A manifestation and discovery of diuine things, secret in respect of men, for the common good of the Church. Reuel. 1, 1. *The Reuelation of Iesus Christ.* This Title of [Reuelation] beeing giuen vnto this Booke of *Iohn*, & to the whole Gospell of God. Math. 11, 25. teacheth vs, that the search & vnderstanding of them, doeth as farre exceede al mortal wit, as the knowledge of things to come till they bee opened; or things hidden, till they be vncouered, or darke Riddles; till they be declared. But if this Book be a Reuelation, how do they well which terrifie Christians from reading and studying it?

[**To Reuenge**] To take punishment at last vpon the great whore the Romish Church, & had so long with impurity vexed the Saints, to whome this should bee a great matter and occasion of ioy. Reuel. 18, 20. *Reioyce, for God hath punished hir to bee Reuenged on her for your sake.*

[**To Reward**] To returne & repay extreame ignominy and pain, or vexation vnto the Antichristian crew & Popish Babylonish rout, in lieu & recompence of al y vexation & iniury which either by enticement to their sinnes, or by inflicting torment vpon such as refused to submit to them, they hadde

most wickedly offered to the Saints. Reuel. 18, 6. *Reward her as she hath rewarded you.* It is woorth our noting, that this charge is giuen to such as before were bid come out of *Babylon*. v. 4. euen to such as had bene the Cittizens of *Rome*, members of the Papacie, that they should bee the Ministers of this punishment and Reuenge, being likely to doe that more thoroughly, through the fresh remembrance of their late oppressions: what may we think of them, who are so fauourable & indulgent to this City, that great whore, as to winke at her sinnes, not to execute sharpe wrath against them, not to think of ruining, but to accept the reforming of that desperat strumpet?

R. I.

[**Rich**] One, who indeed is indued with spirituall store & plenty of heavenly things. Reu. 2, 9. *I know thy poverty, but thou art rich.* This riches is in two things. 1 in assurance of pardon of sins, reconciliation with God, and eternall life. 2 Cor. 8, 9. Secondly, in hauing grace to doe good workes. 1 Tim. 6, 18.

2 One, presuming of abundance of spirituall Graces, which in truth they haue not at all, or not in such measure as they suppose. Reuel. 3, 17. *Thou sayest I am Rich.* This was a presumption in the hart of the

E e e 3 Lao-

Laodiceans, of spiritual Riches, vpon occasion of their great earthly wealth, wherein they did ouer-flow.

[**Right hand**] The powerfull regiment and government which Christ hath and exerciseth in matters of Church, to hold the Stars in this his hand, signifies to giue the Ministers of the word, protection and defence, while they be faithful. Reuel. 1, 16. *And he had in his Right hand seven Stars.*

2 Confirmation, strength, and comfort of minde and body, comming to *John* (being cast downe) from the power of Christ. Reuel. 1, 17. *And he laide his right hand vpon me.*

[**Right in the Tree of life**] Portion, part, fruite, and fruition, of and in Christ Iesus, who (as a Tree of life in Paradise) shall satisfie all the faithfull with his fulnesse of graces, and most excellent beauty. Reuel. 22, 14. *That their Right might be in the Tree of life.*

[**Righteous**] One made Righteous by imputation of Christ his Justice, and endeavouring to approue himselfe to be so to himselfe and other, by leading constantly a righteous life. Reuel. 22, 12. *Hee that is Righteous, let him bee Righteous still.*

[**Righteousnesse of the Saints**] The washing away of sinnes by the blood of Christ, with

the imputation of his perfect obedience, to be our Righteousnesse; whereof seeing wee giue declaration to the world, by such good workes as come from the Spirit of sanctification, as we haue an inward Testimony of it before God by faith; therefore it is in the Plurall number saide, Righteousnesse or Iustifications of the Saints. Reuel. 19, 8. *For the fine Linnen is the righteousnesses of the Saints.* See Reu. 7, 13. These places evidently shew, that the Iustification of the elect, is not from within themselves, but sticketh without in that external garment, Christ Iesus, who they put on by faith, whereof their good workes be fruites.

[**To iudge Righteously**] To gouerne in Righteousnesse, when God frameth his owne to a righteousness in all their life, as it is written. Psal. 96, 10, 13. whereunto this Text alludeth. Reuel. 19, 11. *And hee iudgeth Righteously.*

[**To rise out of the Sea**] To take beginning out of the tempestuous and troublesome estate of the Nations; out of which, (as it were out of a Sea) did spring at the first the Romane Empire, which Stories proue to haue growne from the diuisions of Kingdomes. Reuel. 13, 1. *I saw a Beast arise out of the Sea.* Note that out of the Sea of corrupt Doctrine,

and the Cleargy which at that time taught it, did spring the other beast, the Romish Bishop and his Hierarchy, which for cruelty and violence is likened to a Beast, as the Romane Heathenish Empire, for like respect is compared to a beast.

[**Riuer Euphrates**] The power and force where-with Rome (which is Babylon mystically, and in a figure) dooth defend it selfe. Re. 9, 14. *Which are bound in the great Riuer Euphrates.* Some do vnderstand this Euphrates, of a famous Riuer in Armenia, and will haue the binding of the foure Angels there, to be meant (not of Popish force) where the Diuell lay bound, waiting by the power of that City to doo much mischief, but of the Turkish army, driuen through feare, to reside neare that flood of Armenia (called Euphrates) and for a time shut vp in prison (as it were) and kept in fetters. Of this, let the learned iudge; the former I haue allowed as the more receiued exposition.

[**Pure Riuers**] Those most pleasant good things, and full of ioyes, which the faithfull shall enioy in the Kingdome of Heauen, whereunto men are brought, by receiuing yplenti-

fully-flowing doctrine of Christ, with the which Christian hearts are refreshed (as Citizens are refreshed with a streame of pure & cleare water, running through the City.) Reuel. 22, 1. *And he shewed me a pure Riuer of the water of life.*

R. O.

[**Rod of Iron**] A mighty ouer-ruling power, subduing and compelling to obedience, or crushing them in peeces (as a vessell of earth is broken) which obstinately rebell. Reuel. 2, 27. *And hee shall rule them with a Rod of Iron.*

[**To rule with a Rod of Iron**] To bridle and beate downe with a strong vnresistable power, such as shall stubbornly strue against Christ and his Church, being now in earth gloriously restored. Reuel. 19, 15. *He shall rule with a Rodde of Iron.*

[**Roote of David**] Christ, who came of David (as he was man) and is the Root, Spring, and Fountaine of all life and saluation to David and all the elect. Reuel. 5, 5. *The Roote of David.*

Ecc 4. S. A.

S. A.

[Saluation]

Safety of the people of GOD, by their deliuerance fro cruell Tyrants, who sought to destroy their bodies, and from Satans malicious power, who would kill their soules. Reuel. 12, 10. *In Heauen there is Saluation wrought, &c.* This is the Song of victory, which the Church & multitude of Saints on earth, sing to Gods praise, like to that in Exod. 15, 1, 2. &c. Iudg. 5, 1. Sam. 18, 6, 7.

2 The praise due to God, for saluation giuen vnto his Church. Reuel. 19, 1. *Saluation, and honour, and glory bee to our God.*

[Sanctuary] The Altar, (placed in the Sanctuary) vpon which, Sacrifices were laine. This speech agreeth to such as were laine for Christ, to who a place is allotted vnder the Altar, as before, chapt. 6, 9. Reu. 16, 7. *And I heard another Angel out of the Sanctuary.*

[Sand of the Sea] A conuenient or commodious place, whereon Iohn should stand to see the arising or beginning of the Beast, mentioned in the

next chapter, or whereon Satan should stand, to work and frame that Beast out of the sea; that is, the contentions among Nations. Reuel. 12, 10. *And I stood on the Sea-Sand.* Some Interpreters suppose they haue espied a farther Mystery in this Sea-Sand, which signifies (as they deeme) the truth of Doctrine, which is as a shore or Sand, whence to behold the arising and off-spring of that Beast after spoken of, being like to that, see cha. 15, 2. *They which got the victory of the Beast, stood at the glassie Sea.*

[Satanas] One which is an aduersary, burning with hatred of God and Man. Reuel. 12, 9. *Called the Diuell and Satanas.*

[Sinagogue of Satan] A company and assembly of men which seemed to serue God, but they worshipped the Diuell. Reuel. 2, 9. *But are the Synagogue of Satan; that is, a company gathered not for GOD, but for the Diuell.*

[Satans throne] Any place where superstition, idolatry, & wickednesse is practised without contolement: and from whence wickednesse is conuaid to other places. Such a place was Pergamus, and now Rome is. Reuelat. chapter 2, verie 10. *Where Satan bath his throne.*

S. C.

S. C.

[Scarlet coloured Beast] The malignant Church, the Romaine Synagogue, the Kingdome of Antichrist, persecuting with bloody cruelty (represented by Scarlet colour) the Saints of God. Reuel 17, 3. *A woman sat upon a Scarlet coloured Beast.*

S. E.

[Sea of glasse] The world firstly compared to a Sea, for the stormes and tempests of troubles raised vp therein: and because all things in the worlde be cleere, and open to him that made it: (howsoeuer secret to vs) therefore it is likened to a Sea of Christall Glasse. Reuel. 4, 6. *Before the Throne was a Sea of Glasse like to Christall.* Others by the Sea of Glasse (in this place) vnderstand the fullnesse of all guifts which the Church draweth from Christ, by an allusion to that large spacious vessell called the Sea. 1 Kings 7, 23. But that was of Brass, this of Glasse; to signify the difference betweene the Gospell, and the Legall Rites and Ceremonies, vnder which there was great obscurity, in comparison of that cleerenesse which is vnder the Gospell. 2. Cor. 3, 13, 18.

2 The whole worshippe of

God; namely, thanksgiuing. Apoc. 15, 2. *They that had gotten victory of the Beast, they stood at the Glasse Sea, hauing the Harpes of God.* Or it signifies the Doctrine of godlinesse, through which, as a cleere Chrystal, the faithfull may and do behold the mercifull & louing countenance of God the Father, reconciled in Christ, not altogether pure & bright as Chrystal, but somewhat coloured and obscured with the fire of contention, as Christ fore-told. Luke 12. *I came to send fire into the earth; and the godly haue found by experience.* Reuel. 15, 2. *I saw as it were a Glasse Sea, mingled with fire.*

[Sea] The huge multitude of people, like to a Sea, (which is a collection of many waters) fit to represent an infinite company of people, distinguished into kindreds, tongues, and nations. Reuel. 8, ver. 8. *A great Mountaine of fire was cast into the Sea.* Others by Sea in this place, and Reuel. 7, 1, do vnderstand the Doctrine of the false Church, being corrupt & troubled: this is said heere to be turned into blood, being pure and sound (such as the Doctrine of the true Church is;) It is by false Prophets changed into a quite other nature, as a thing degenerate. In this sence also, some expound the

the word [Sea] in chapter 21, 1. For degenerate and corrupte doctrine, which in that renued age there prophesied of, shall haue no place.

2 The gathering of Waters, wherein innumerable are drowned. Reu. 20, 13.

[To stand vpon Sea & earth] To haue Dominion, rule, and power ouer the world, such as Christ Iesus hath, as himselfe saith, *All power is giuen mee in heauen and earth.* Reuel. 10, 8. *Which standeth vpon the Sea, and vpon the earth.*

[To see his face] To haue and inioy a more cleere Vision and sight of God then before, by such a single and pure worship of God, as if hee were familiarly behelde face to face. Reu. 22, 4. *See his Face.*

[To Seale] To hide or keep backe from others the knowledge of some things, till there come due & conuenient time of reuealing them. Reuel. 10, 4. *Seale up those things.*

[Sealed with seuen Seales] That which is most perfectlie closed and exceeding secret, that it may be had in more reuerence and honor. Reu. 5, 7. *Sealed with seauen Seales.*

[Not to Seale] Not to hide and concale, but to offer to free examination this booke of prophesie. Reuel. 22, verse 10. *Seale not the wordes of this Prophesie.*

[Seale of the Liuing God.] The holy Spirit of promise, euen the Spirite of adoption, wherewith al y Saints are sealed and set in safety in the midst of Antichrists tyranny. Reuelat. 7, ver. 2. *Having the Seale of the Liuing God.* Also Reuel. 9, 4.

[To seeke death] With great desire to be caried after death, rather then to liue in such fear, paine, and torment. Reuel. 9, 6. *Men shall seeke death.*

[Seuen Churches] The whol Church militant on earth, the estate wherof is set forth of Iohn, by the condition of the seauen Churches in Asia, in his time. Reuel. 1, ver. 20. *Seauen Candlesticks are the seuen Churches.*

[Seauen eyes] The seauen Spirits of God, or the manifold giftes of the Spirit, wherewith Christ endoweth the faithfull. Reuel. 5, 6. *Seuen eyes, which are the Seauen Spirites of God.*

[Seuen hornes] The most perfect power, whereby the man Christ, sitting at the right hand of his Father, ruling and gouerning all things, is becomable to destroy his enemies, & defend his members. Reu. 5, 6. *Which had seuen hornes.* It is a Metaphor drawne from beasts, whose strength and might is in their hornes.

[Seauen Lampes] The manifold

manifold giftes of sanctification, flowing from the holy Spirit of Christ Reuelat. 4, 5. *And there were seuen Lampes.*

[Seauen heads] Seuen hills, and seauen Kings, or that City which should bee famous thorough seauen hills, and seauen Kings, to wit, *Rome*, the seate first of the Empire. Secondly, of the Papacy. Reu. 12, 3. *Having Seauen heads.* Some, expound these seuen heads of the manifold subtilties and craftie deuices of the deuill and his instruments. The former Exposition is better.

[Seauen last plagues] The fulacse (for Seauen is a number of perfection) of Gods iudgements, which being poured out vpon *Rome*, there shall follow happy dayes. Reuel. 15, ver. 1.

[Seauen Crownes] The supreme Maiesty of the Romish Emperor, subduing other Provinces and Nations vnto him, by innumerable and great victories. Reuel. ch. 12, verse 3. *Having Seuen Crownes vpon his head.*

[One of the Seauen] The Romish Byshop or Pope, exercising ciuill authoritie in temporall things, like as the former seauen Heads or rulers did, and yet saide to bee the eight; either because of his spirituall iurisdiction; or else, because hee did surpass all the

former sorts of Gouvernors, in impiety or tyranny. Reu. 17, 11. *Is euen the eight, and is one of the Seauen.*

[Seauen Spirits] The holie Spirit of God, pleaurfully enriching the Church with all kinde of spirituall gifts. It must bee thus interpreted in this place, because the Spirite is made Authour and giuer of grace & peace, together with the Father and the Sonne. Reuel. 1, 4. *And from the Seauen Spirits.*

2 The seuerall giftes which are deriued from the third person in Trinity, the holy Spirit of GOD. Reuelat. 4, 5. *Which are the Seauen Spirits of God.*

[Seruice] Offices and duties of Charity, performed indeede towards the Saints, and not onely promised. Reuel. 2, 19. *I know thy Seruice.*

[Seruant] Such, as earnestly and constantly obey God. Reuel. 22, 3. *And his Seruants shall serue him.*

[Seauen Thunders] Most greuous iudgements of all sorts, which God shall proclaim and inflict most seuerely; vpon all wicked contemners of his Maiesty; Namely, the Antichristian rabble. Reu. 10, 3. *And when hee had cryed, Seauen Thunders uttered their Voyces.* Some expound these seuen Thunders; not of seuerall iudgements of God, but of seuerall

uerall zealous Instruments ordained of God to restore his Religion, and to terrifie the wicked enemies thereof.

S. H.

[**Shine no more**] That is, neuer to giue more light, but to bee a place desolate. Reuel. 18, 23. *Shall Shine no more in thee.* This forcels such horror and darknesse to bee in Rome at her ruine, as none shall bee there to light a Candle.

[**The third part of Ships**] Townes and Cities bordering vpon the Sea; or as others do iudge, the Ministers of the word (which preached in Europe, the third part of the world) were corrupt with heresie, and swollen with ambition, hauing more care of worldly dignity, then of their offices. Reuel. 8, 9. *And the third part of Ships were destroyed.*

[**Shortly**] Quickly, speedily, without delay, in due convenient time, which is not far off. Reuel. 2, 5. *I will come against thee Shortly.* Reu. 22, 6, 7.

[**Short space**] A small space of time (as it were for an hundred yeare, or there about) which howsoeuer seemeth long to vs, yet Short in Gods account. Reuel. 17, 10. *He must continue a short space.*

[**Sharpe Sickle**] Either the seuer sentence of the Iudge,

cutting downe the wicked in the end of the world (as Corne is cut downe with a Sickle,) or power & ability to gather the elect vnto God, out of the kingdom of Antichrist, by the preaching of the word, according to that of Christ, Math. 9, 3, 7. Reuel. 14, 14. *He had in his hand a Sharpe Sickle:* also in verse 18, it signifies power to cut down and destroy the wicked,

[**To Shut Heauen**] To do that spiritually by a drought of the word, for withering of piety; as Elias did by his sensible Myracle of staying the Raine from the earth, and to cause the Grasse to wither. Reuel. 11, 6. *Haue power to Shut the heauen.*

S. I.

[**Signe in Heauen**] Some token or wondrous testimony, afforded the holy and purer Church (meant by Heauen) out of which should come the word (as before out of *Syon & Hierusalem.* Amos 1, 2.) which should denounce and threaten vengeance, that should vex and destroy the members of Antichrist. Reuel. 15, 1. *I saw another Signe in Heauen.*

[**Silence in Heauen**] Rest and peace granted to the church in earth for a short time, after that the open enemies of Gods truth were bridled by Constantine

time

time the Great, Reu. 8, 1. *There was silence in heauen about halfe an houre.* Others say this silence signifies consultation or astonishment. Others referre it, not to Gods consulting, or celestiall creatures astonished, but to John, preparing himselfe in this great quietnesse to more attention. The first agreeth best with the place.

[**To Sit vpon a Throne**] To be endowed with spiritual maiesty, such as belongs to him, who is King and Iudge of the world, Reu. 4, 2. *A Throne was set in heauen, and one sat vpon it.* This is spoken for our vnderstanding, after the custome of worldly Kings, who by sitting in Thrones, declare their Maiesty to the people.

[**Six hundred threescore and six**] That number which shal arise from the Letters of the name of the beast being numbred. See the word **number** before. Re. 13, 18. *And his number is six hundred threescore six.* The reason why the name of the Beast is set downe mystically, & not plainly, (yet so plainly as the wisdom of man may count it) was, because it had bin dangerous at that time (when the Romane Empire, which was this Beast, flourished) to haue published it, and openly layd it forth. Therefore to auoide vnecessary offence, as also, that worldlings w^{ch} must fulfill this

Prophecie might not see it; for these causes, the name is obscurely put downe.

S. M.

[**Small and great**] Persons of all ages, stature, and degree. Reu. 20, 12. *And I saw the dead great and small, &c.*

[**Smoake of Odours**] Prayers of the godly ascending toward heauen (as Smoake) & hauing pierced the heauens, preuayle with God (thorough the intercession of Christ, sweetning them as Odours) to obtaine things asked. Reuel. 8, verse 4. *The Smoake of the odors, with the Prayers of the Saints, went vp &c.*

[**To Smite the earth**] To inflict plagues, both spirituall & visible, on men which dwell in the earth, for the corruption of his doctrine and worship. Reuel. 11, 6. *To Smite the earth with all manner of plagues.* Thus do Gods true Ministers, as his Instruments. Therefore let all men reuerence them greatly.

[**Smoake of her burning**] The destruction of Rome (that great City) by fire, sending forth a smoake, which shal astonish her friends standing far off, and looking vpon it with sorrowful hearts. Reuel. 18, 18. *When they shall see that Smoak of her burning.*

[**Smoake of the pit**] The dark-

darkenes of Satans kingdome, ignorance of the Minifters of Chrift his Gofpell, hereties & fuperftitions: arifing from blinde errors. Reuel. 9, 2. *There arofe the Smoake of the pit, as the Smoak of a great Furnace.* How fitly doth this agree to Popery, where many and manifold Traditions, errors, lies, fuperftitions, idolatries, darkened the Sun and light of the Gofpell many yeares; fhew if they can, any kingdom that did the like? Or that this can be meant of any other darkning, then of the Gofpell.

[*Smoake of their torment*] That the torments and paine of the Seruants and followers of Antichrift fhall be perpetual, as men know the fire neuer to be quenched fo long as the Smoake afcends. Reuel. 14, 11. *And the Smoake of her Torment fhall afcend for euer.*

S. O.

[*Song of the Lambe*] That ioy and gladneffe of minde, which the faithfull exprefle, in celebrating God the Father, for the grace of Adoption in Chrift: who becaufe he teacheth them to praife God, and firreth vp this ioy, and is the Author and finifher of their faith and faluation, therefore it is cald, *The fong of the Lambe*, that is, of Chrift and a newe Song. Reuelat. 14, 3. becaufe the grace of adoptiō by Chrift

is communicated to farre more now fince his death, and the praife for this grace remaineth frefh, continuing without decay. Reuel. 15, 3. *And the Song of the Lambe.*

[*New Song*] *See Song of the Lambe.* Spiritual ioy, which alwayes remaineth frefh in the faithfull, for the Redemption by Chrift, is this new Song. Reuel. 5, 9. *And they Sung a new Song.*

[*Sore*] Some loathsome difeafe, as the difeafe of *Naples*, which began there, commonly called, the French Pox, rife among Papiſts, or ſome plague ſore. Or as ſom vnderſtād it, of ſome ſpiritual & figuratiue ſore (vexing the Papiſts no leſſe thē a plague ſore, or the botch of Egypt) as the pulling downe Abbeyes, &c. by *Henry* the 8. and depriving Popiſh Biſhops and Prelates of their dignities and liuings, by *Elizabeth* his daughter of famous memorie. Reuelat. ch. 16. ver. 2. *And there fell a noiſom and greenous ſore on Men.*

[*Sorrow*] Greefe and heauines, and all cauſes of it. Reu. 21, 4. *Neither Sorrow.*

[*Sound of Charets*] A huge, mighty, and terrible noiſe, ſuch as many Charets of horſes make in time of warre. Reuel. 9, 9. *The ſound of their Wings, was like the ſound of many Charets.*

[*Sound*

[*Sound of manie Waters, and of Thunder, &c.*] Vndiſtinct and confuſed noiſe, whence profitable Notions hardlie could be gathered; ſuch was the ſtate of the Church in the Fathers time. As the ſound of Thunder, ſignifies a noiſe more diſtinct and dreadfull, which yet laſted not long; and the voice of Harpers, ſignifies the ſweete voice of truth fully reſtored; and in the harmony of Confeſſions, by ſeueral churches ſung to the worlde. Thus was the progreſſe of ſ Church of Chrift. Reuelat. 14, 2. *As the Sound of many waters.*

S. P.

[*Spirits of Diuels*] The very members and inſtruments of the Diuels, inſpiring Princes and great perſonages with diuellish counſell and aduice. Reu. 16, 14. *For they are the ſpirits of diuels.*

[*Spirit of life*] That Spirit of fortitude and corage, which God gaue to his Miniſters and children, whom hee raiſed vp, as new witneſſes of his trueth, after other witneſſes had bene ſlaine by Antichriſt. This was fulfilled about the time of the *Tridentine* Councell, and a little after, in *Luther*, *Melancthon*, *Caluin*, *Martyr*, and *Bucer*. Reuel. 11, 11. *The Spirit of life coming from GOD, ſhall enter into them.*

[*Spiritually*] After a more ſecret kinde of meaning & vnderſtanding, and not in proper ſpeech. Thus is *Rome Sodome*, by reſemblance (being like it, for ſpirituall and bodily vncleanneſſe and filthines.) Reu. 11, 8. *Which Spiritually is called Sodome.*

[*To giue a Spirit to the Image*] To giue life, as *Iannes* and *Jambres* imitated the wonders that *Moses* wrought. Reu. 13, 15. *It was permitted him to giue Spirit to the Image.* It is an alluſion to the diabolicall praſtiſes of Idolaters, whereby they cauſed their Idols for to ſpeake diſtinctly, (as if they had beene aliue) the more eaſily to bring men to admire their ſuperſtition. So the Pope hauing now raiſed himſelfe to the eſtimation (wel-nie) of a God, was no more as a deade perſon, but began to ſpeake, to command, to forbid, to bleſſe, to curſe, to boalt and bragge themſelues, Lord of Kings and Emperors; as *Pope Adrian* did, when he ſa de; By Vs the Emperor reigneth.

[*Spirit of Propheſie*] All which ſpake by the Spirit of Propheſie. Theſe ſhor at *Ieſus* as at a common marke, to ſer forth him as onely Redeemer and perfect Sauour. Reuel. 19, 10. *The Teſtimony of Ieſus is the Spirit of Propheſie*, that is, ſuch as teſtifie of Chriſt, by propheſying

syng him, or preaching him, their function is equall to the office of angels reuealing him. Therefore *Iohn* may not worship the Angel, being a Fellow seruant.

[*Three vncleane Spirits*] Most wicked men, carried and led by the diuell, and becing his Ministers to doe his will as Iesuites, &c. *Reuel. 16, 13. Three vncleane Spirits.*

[*Without spot*] Pure, and without blame, euen before God, by the imputation of Christ his perfect righteousnes to them, wiping away all spots of sinne, and cloathing them with innocency. *Reuel. 14, 5. They are without spot, before the Throne of God.*

S.

T.

[*To stand before the God of the earth*] To minister (as instruments) vnto him, who as God, ruleth not in heauen only, but also in earth, euen when Satan and wicked men seeme to haue their full swinge, and to put all out of order. *Reu. 11, 4. Standing before the God of the earth.* It is a speech borrowed from seruants, and such as attend vpon Princes and Rulers, to minister to them, and execute their commandements. Thus also, *Reuel. 8, 2. Seauen Angels are saide to stand before God, because they appeare before*

him, to minister to him.

[*To stand a farre off*] To refuse and be affraid to approach, to rescue *Rome & Romish* Hierarchy and Monarchie in the day of Gods horrible vengeance vpon her. *Reuel. 18, 15. The Merchants shall stand a far off.*

[*To stand vpon their feete*] To reuiue after one is deade, as the two witnesses did after a sort, when God raised vp others in their roome, mightily to defend their doctrine and cause by the word of God, and by giuing their liues to death for that truth. Such were *Luther, &c. Also Wicliffe, Hierom of Prage, Huss, &c. Reuel. 11, 11. And they shall stand up vpon their feete.*

[*To stand before the Woman*] To be ready at hand, watching narrowly to destroy the blessed seed of the woman. *Reuel. 12, 4. and the Dragon stood before the woman.*

[*Starre*] A Minister of the worde, which giueth light to the flocke, by doctrine and good example. *Reuel. 1, 20. The seuen starres, are the Angells of the seuen Churches.*

[*Morning Starre*] Christ Iesus, who is himselfe bright Morning Starre, hauing receyued fulnesse of true Glorious light, to communicate it to all the faithfull, *Reuel. 2, 28. As I receined of my Father, so will I*

giue

I giue him the Morning Star.

[*Great Star*] Many Pastors of the Church declining together, but amongst them, some one Minister of especiall account and authority, drawing downe others by his corrupt teaching. *Reu. 8, 10. And there fell a great Star from Heauen.* This great Star, some doe vnderstande of degenerating Byshops, who through Pride and ambition, fell into heresie and impiety. Others do interpret it, of *Constantine, Valens,* and other wicked Emperours, which fauoured the Arrian heresie, and molsted Orthodox Christians. And surely, word [Star] though it often signifye Teachers, yet sometime it noteth such as shine aloft in high places (as it were in the ayre) as *Nebuchadnezar* is compared by the Prophet, *Esay 14, 12.*

[*Stars fallen from heauen.*] Ministers and Pastors of the Church, who as Stars did shine by sincere doctrine, and now through temptation and force of persecution, declined and turned from the truth, to errours and lies, which is meant by falling from heauen. *Reuel. 6, 13. And the Stars fell from Heauen to earth.*

[*Twelue Stars*] The doctrine of the twelue Apostles (as the Crown and glory of church) which they borrowed from the most bright Sun, that foun-

taine of heauenly wisdom, and preached to the world; afterward writing it in Bookes, called [Scriptures] *Reuel. 12, 1. Vpon her head a Crowne of twelue Starres.*

[*Stones precious*] The excellent and rare gifts, wherein namely the Pastors of the Church shall shine before others. *Reu. 21, 19. With all manner of precious Stones.*

[*Stings*] Power to hurt, vex, and annoy others: bodily, as Saracens; spiritually, as Popish Monkes and Friars (which are the tailed here spoken of) *Reu. 9, 10. And there were Stings in their tailed.*

[*Streets*] Some part of the Romish iurisdiction, wherein this cruell spectacle was exhibited to be scene. *Reuel. 11, 8. And their corpses shall lye in the Streets of the great City.*

2 A place where the multitude of Citizens do dwel properly; and figuratiuely, a liberty which al the citizens of heauen do inioy. *Reu. 22, 2. In the middest of the street of it.*

S.

V.

[*Sun*] The light of trueth, obscured or extinct, rather by Heresie in doctrine, and by superstition in the worshippe of God. *Reuel. 9, 2. And the Sunne and the ayre were darkned. Reu. 9, 2.*

F f f 2 Christ

2 Christ Iesus, the Sunne of righteousness. Reu. 12, 1. *Clothed with the Sun.*

[**Sun blacke**] The prosperity and peace of the Christian Church eclipsed and taken away (for a time) by most cruel persecutions and bloudye extremities, exercised as at other times, yet especially in the dayes of *Dioclesianus*, and *Maximinianus*, Emperors. Reuel. 6, 12. *And the Sun was black as Sackcloth.* Here is an allusion to the Prophets. Iere. 4, 23, 28. chap. 32, 7, 8. Esay 50, 3.

S. W.

[**To Swallow**] To sinke in & cause to vanish, as the earth or land doth to the floudes of water which it drinketh in: so did the earth, (that is, men of earthly Religion and affections) swallow and drunke in (as it were) the rage and persecution intended by the diuell & his instruments against the Church of Christ in earth. Reuel. 12, 16. *The earth Opened her mouth, and swallowed uppe the flood.* This was verified in the Vandals, Gothes, & other barbarous people, who comming to dwell in ciuillized Countries; & being turned (in shew at least) to Christian Religion, did much help the true church

by stopping and allaying the furious mindes of her aduersaries.

[**Sword sharpe, and Sword of his mouth**]. The worde of GOD, the force whereof is mighty, for the cutting downe sinne in the repentant, and for cutting apieces, spiritually, & destroying the impenitent. Reuel. 2, 12. *Which hath a sharpe Sword with two edges.* Reu. 1, 16. *With the Sworde of my Mouth.* This signifies the same thing with [sharpe Sword] vnlesse happily, some greuous iudgement of warre be meant, which being pronounced by h word, is therefore called the Sworde of his mouth.

2 Warre and battell, or slaughter of men in warre, executed by the Sword. Reu. 6, 8. *Power was giuen to kill with the Sword.*

S. T.

[**Synagogue of Satan**] A company or assembly of men, indeede worshipping and seruing the diuell by errors and prophanenesse, yet pretending themselues to be the holy people of God. Reuel. 2, 9. *Which are not Iewes, but are the Synagogue of Satan.* and Chapter 3. verse 9.

T. A.

T. A.



[**Tabernacle**]

HE dwelling of God, or (as some other learned Diuines iudge) the whole worship of God, which vnder the Lawe was exercised in the Tabernacle. Reuel. 21, verse 3. *Behold the Tabernacle of GOD is with men.*

2 The Church of God, in her pilgrimage or waifairing here in earth; especially, when it is most obscure, and least known of the Worlde. Reuel. 13. ver. 6. *To blaspheme the Tabernacle of God.*

[**Taile**] Temptation, by ambition, vain-glory, Couetousnesse, or by feare of persecution, whereby (as by a Taile) the Starres or Pastors of the Church, were stricken & pulled downe from their brightness of doctrine and life, into errors and prophanenesse. Reu. 12, 4. *And his Taile drew downe the third part of the Stars of heauen.* For the fulfilling hereof, see Euseb. lib. 6. cap. 41.

2 The basest of any societie, as begging Friars in Poperie, &c. Amongst the Turkes, the dregs of the Saracens, Instru-

ments of cruelty. Reu. 9, 19.

[**To bee Taken vp to God**] To be miraculously protected of God (as Christ the sonne of Mary was) by warning giuen to the Wise men, and willing *Ioseph* to flye, when *Sathan* by *Herod*, would haue destroyed him. Math. 2. and afterwarde strangely kept against the subtle and cruell practises of the Herodians, Pharisees, Iewes, and Gentiles. If this Text bee meant of *Constantine* the great (because the Reuelation speaks not of things past, but fore-speakes things to come, Reu. 4, 1) then to be taken vp, signifies to bee placed in height of earthly honor and maiesty, being made Emperor when hee lookt not for it, and with more large power and Dominion, (vpon earnest request of the *Romanes*, burthened and wearied with the tyranny of *Maxentius*) being assured of victory against his enemies, by voyce and token from heauen (as stories report, Reuel. 12, 5. *And he was taken vp of God, and to his Throne.*)

[**Talents**] A Stone, or other thing of very great weight, such as we read of, *Iosh. 10, 11.* to haue bin cast vpon the accursed *Canaanites*; and such as heere are threatned to bee cast vpon the Antichristian rowte, to break them in pieces withall. Reuel. 16. ver. 21. *There*

Fff 2 fell

fell a great baile like Talents.

T.

E.

[Teares] Calamitie and sorrow, the cause of teares. As Esay 25, 8. Reuel. 21. verse 4. *And GOD will wipe away all Teares.*

[Temple] The worship of God, freed from Legal or Mo- saicall Rites, and all humane inuentions. Reuel. 21, 22. *No Temple there.*

2 The Holy of Holies, or most Holy place, where were the Mercy-seat & Cherubims, and the Arke, kept in the time of the Law, as a figure & signe of Gods presence. Reuel. 15, 5. *And I saw the Temple open, &c.* And afterward in verse 8. the Temple is sayde to bee filled with smoake, to signify a manifest token of Gods presence, such as was in the Tabernacle. Exodus chapt. 40. Verses 34, 35.

3 Heauenly Kingdome of Glorie. Reuel. 11, 19. *And the Temple of GOD was open in beauen.*

[Ten hornes] Great strength, power, and might, to do much hurt. Reu. 12, 3. *He hath Tenne hornes.*

2 The first ten Christian Emperors, in whose dayes and reigne, the beast increased in dignity and power greatlie. Reu. 13, 1. *I saw a Beast rise out*

of the Sea, hauing Ten hornes.

3 Tenne Kings, which had not begun to reigne, when Iohn wrote the Booke of Re- uelation. Reu. 17, 3, 12. *Seuen heads & Ten hornes, the Tenne hornes are Ten Kings.*

[Ten Crownes] Great and many victories got by mightie force & power. Reu. 13, 1. *And upon his Hornes Ten Crownes.*

[Ten thousand thousand] An innumerable company, or in- finite multitude of Angels. Re- uelation 5, verse 11. *There were Ten thousand times Tenne thou- sand, &c.*

[Tenth part] A verie great portion of the Popish King- dome, and superstition. Also diminished by the falling away of sundry Nations, especially of the Germans. Reuel. 11, 13. *The Tenth part of the City fell.*

[To Testifie] To beare wit- nesse, as Christ did, both in re- spect of the whole Gospel ge- nerally, and of this prophesie particularly. Reuel. 22, 20. *He which testifieth these things.*

[Testimony of Iesus] The Faith and doctrine concerning saluation by Iesus Christ. Re- uelation ch. 12, verse 17. *And haue the Testimonie of Iesus Christ.*

2 The preaching of Christ, and saluation by him. Reuelat. 19, 10. *The Testimony of Iesus, is the Spirit of Prophecie, that is, they which haue the fun-*

cion

cion to teach Christ, are equal to such as haue the guift to re- ueale things to come. By which reason, the Angell dissuades Iohn from worshipping him.

T.

H.

[As a Thiefe] Suddenly, when he is not looked for: for beside al mens expectation, wil Christ come to bee reuenged on the vngodly, for 5 wrongs done to his Church. Reuel. 16, 15. *Behold, I come as a Thiefe.*

[Thigh] Properly the in- ferior part of the body, from the belly downe to the feet.

2 Mystically and figuratiue- ly, the meanest and lowest things in Christ our king, which shall be (in the glorious restor- ing of Religion to be perfor- med, toward the ende of the world) superior and more ex- cellent, the that which is high- est and most supreme in the Monarches of the earth. Reuel. 19, 16. *Vpon his Thigh a Name written, King of Kings, &c.*

[Third part] The greatest part, or a very great part. Reue. 8, 7. *And the Third part of trees was burnt vp.*

[Third part of Creatures] Al that liue in Europe, the thirde part of the world; so vnder- stand verse 12, also Reuel. 8, 9. *The third part of Creatures dy- ed.*

[Third part of Stars] Ve-

ry many Pastors of the church, sometime shining like Starres. Reuel. 12, 4. *Strike downe the third part of the Stars.*

[To Thirst] To desire ear- nestly the graces of Christ, out of a feeling of our want. Reue. 22, 17. *Let every one that Thirst- eth come.*

[Throne] The glorious maiesty of God, whereof the visible Thrones of Kings and earthly Iudges, beares a cer- taine representation. Reuel. 4, verse 2.

2 Dominion and glory of Christ, and his members in Heauen. Reuelat. chapter 3, verse 21.

T.

O.

[Torch] A Lampe or great light, which giueth forth ap- parantly, a very cleere and shi- ning fiery brightnesse, which yet lasteth no longer then it hath nourishment, which once failing, the Lampe is extingui- shed. Such were certaine Pa- stors of the Church, which fell from the Doctrine of Faith, through ambition or feare. Reuel. 8, 10. *A great Star bur- ning like a Torch.*

[To be Tormented] To be most extremely pained & vex- ed, with most horrible and ne- uer-ending paine. Reuelation 14, verse 10. *They shall bee Tor- mented*

F f f 3

mented

mented in Fire and Brimstone.

T. R.

[**To Trauaile in byeth**] To couet and long to be eased, of that most heauy and grievous condition wherein the church should continue vnder heathenish Emperors; euen as a Woman that is in trauaile desireth to be eased of her paine. Reu. 12,2. *And cried Trauailing in Birth.* Some referre this, to the longing and expectation of the Church of the Iewes, vehemently desiring & expecting to see the promised Messiah: but Saint *John* heere prophesied of things to come, as Chap. 4, ver. 1. is signified to vs plainly. Therefore the former interpretation seemeth to be better.

[**To Treade vnder foete the holy Citie**] To lay waste (as some thinke) the pure worship and true worshippers: or (as others iudge) to frequent the assemblies daily, vnder the pretence of worshipping God, as false Christians doe, which are heere noted with the name of Gentiles: But both significations well agree together, (as I take it;) namely, that such as in words professe Christ, yet for life and manners, were as the prophane Gentiles, should both much haunt the place of Diuine worship, & yet as false

hearted Hypocrites, treade downe the truth, and true Seruants of God.

[**Tree of life**] Christ Iesus, who shall bee to all his Members, as a Tree of eternall life, more plentifull then to-fore, satisfying and refreshing them with the fellowship of himself which is heere meant by eating of this Tree. Reu. 2,7. *He that Overcommeth shall eate of the Tree of life.*

[**Trees**] The company of Reprobates and vngodly men in the Kingdom of this world. Reu. 8,7. *The third part of the Trees were burnt.*

2 The number of the elect, which are exempted from the hurt which the Locusts should do. Reu. 9, ver. 4. *Neyther any Tree.*

[**True**] One which knoweth all things as they be, without error or ignorance, which also willet & decreeth whatsoever he willet, seriously, without fraud, and performeth al his promises without inconsistency or vnfaithfulness. Such an one is Christ. Reu. 3,7. *These things saith he which is holy and true.*

2 One which fulfilleth his punishments which hee hath threatned. Reu. 16,7. *True and righteous are thy iudgments.*

[**Trumpets seauen**] The Reuelations of Gods iudgments by Angels or Teachers of the Church,

Church, who are likened to Trumpets) and the manifest & famous euents which follow such Reuelations, in al manner and kindes of punishments. Reu. 8,2. *And to them were giuen seauen Trumpets.*

T. W.

[**Twelue Angels**] The keepers which watch to open the gates of the new Hierusalem, and to receiue the Citizens quickly, without delay. Reu. 21,12. *At the Gates twelue Angels.*

[**Twelue foundations**] The Doctrine of grace, taught the Church first by the twelue Apostles, which were instrumentall and ministeriall foundations (Christ alone being the principall Foundation and Head-corner stone, on which, euen the Apostles themselves as liuing Stones are laid) and afterward preached by all faithfull Pastors in all ages. Reu. 21,14. *And the wall of the City had twelue Foundations.*

[**Twelue gates**] The ready entrance and easie access (as by gates into an house) which the Children of God, the true *Israelites*, shall finde into the new *Hierusalem* from aboue. Reu. 21,12. *And the wall had twelue gates.* Heere is an allusion to the earthly Ierusalem in *Ieremy*, where the Iewes had free

ingresse from all quarters, by twelue gates.

[**Twelue Tribes**] The whole number of the faithfull, both Iewes or Gentiles, which walked in the steps of their father *Abraham*. Reu. 21,12. *Which are the twelue Tribes of the children of Israel.*

[**Twelue fruites**] Variety of fruites, not one kinde, but sundry, yet without satiety. Re. 22,2. *Bearing twelue fruites.*

[**Twelue thousand furlong**] The vnmeasurable greatnesse and largenesse of new Ierusalem, being for multitude of Citizens without number, very spacious and capacious. Reu. 21,16. *And he measured the City Twelue thousand furlongs.*

[**Two Candlesticks**] Al the faithfull Pastors of the church, from whom the light of Gods worde shineth vpon men, as Candlesticks beare out light which be put on them. Reu. 11,4. *These are Two Candlesticks.*

[**Two hornes**] The two powers, Regal and Pontificall; Ciuill & Ecclesiasticall, which the Pope and Papall Cleargy challenge to themselves, ouer the Emperors and Kings of the earth; also ouer mens soules and Consciences; & because they pretend this double power, to be deriued and receiued from Christ, (though indeede it be from the Dragon) euen

F f f 4 from

from the deuill of hell; therefore be they called, the *Hornes of a Lambe*. Reuel. 11, 15. *The Beast had Two horns like a Lamb.* Some vnderstand these Two hornes, of two French Kings; *Pipinus*. and *Carolus Magnus*, who succoured the two Popes, *Stephanus* the second, and *Adrian*. (whom they tooke to be innocents, and harmelesse as Lambes) against the Kings of the *Lombards*, *Arisulphus* and *Desiderius*.

[Two and forty Moneths.]

Three yeares and a halfe, which is halfe a propheticall Weeke, according to Daniel 9. & iumpeth with the other numbers; of a Time, two times, & halfe a time: also a thousand, two hundred, threescore dayes. Which seuerall numbers, doe note and point out one thing, to wit, that the time of the tyranny of Antichrist persecuting the Saints, is certaine, fixed and determined, which hee cannot passe, and that it shall not be very long; which greatly maketh for the consolation of the Saints. Reuel. 11, 2. *The holy City they shall treade vnder foote Two and forty Moneths.* Where these moneths tooke their beginning, and where they are determined, I take not on me to iudge; certaine it is, that in these 42. months, euery day is put for a yeare (as in the prophesie of weekes by

Daniel) and euery weeke for seauen yeare, and euery month to consist of thirty daies according to the Egyptian account: and finally, that it is the whole space of time, wherein Antichrist shall arise, increase, or waxe; be wounded, reuiue, & take heart againe, to execute his cruelty in that City which was the Queene of the worlde (as it were) where hee and his Fauourites should bath themselves in pleasures. Therefore, they do erre, which doe precisely vnderstand these moneths of three yeare & a halfe, where by this number Mystically is signified the whol time of Antichrists raigne, which is by the former Computation, twelue hundred and threescore yeares.

[Two witnesses] A competent number of faithfull preachers which testify against the errors of Antichrist, & for the doctrine of Christ. Reu. 11 3. *I will giue the same to my Two witnesses.* These witnesses, though few, weake and contemptible, yet shal be a sufficient number to helpe and confirme one another.

T. T.

[Tyme of the dead] The time when the Iewes, strangers frō Christ, without his Salvation; (and therefore truly deade) shall

shall be brought to the knowledge of the truth; according to the prophesies of Scripture. Reu. 11, 18. *And the Tyme of the dead to bee iudged.* Some, referre this to the last iudgement, when euery one shal be rewarded according vnto his workes.

[Tyme, and Tymes, and halfe a Tyme.] See before in [Two and forty months] Reu. 12, 14.

[Tyme is come] The fit season and opportunity, wherein God according to his decree, will prosper the endeouours of his seruants Labouring in the word. Reuel. 14, 15. *For the Tyme is come.*

[Tyme no more] Time shall

be vtterly abolished, the naturall courie of Sunne and Stars ceasing, wherby yeares, weeks, months, and dayes were distinguished. Reu. 10, 6. *Hee swore that Tyme should bee no more.* Some, translate for Time, delay; and will haue the meaning to bee, that there should be a small delay, no long space of Time, til the consummation of the mystery; and then it doth not signifye the abolition of time, after the consummation and end of all; but breuity or short space of time, vntill the consummation come. This latter, seemeth better to agree with the circumstances of the Text.

U. I.

V. F.

[Vials golden]



HE harts of the faithfull, filled by the Spirit with fervent Prayers, which are pleasing to God through Christ (as sweete odours be to our sense) Revel. 5, 8. *They had golden Vials full of sweete Odours, which are the prayers of the Saints.* These words teach how pretious Vessels the hearts of true beleeuers are, and how sweete the prayers bee which come from them, by allusion to the manner of the Temple at Hierusalem. See Zach. 14, 20. Psal. 141, 2.

2 The holy minds, not of al the faithfull, but of the true Seruants and Ministers of Christ, filled not with fervent pure prayers onely, but with the seuerer iudgments of God, which they are ready to denounce by threatening with integrity, against and vpon the Kingdome of Antichrist, and Popish worshippers; and because God is pure and holy, euen in his iudgements threatened and executed on the wicked, therefore those Vials are said to be of gold; and because

God will bee thoroughly auenged on his enemies, therefore the Vials are saide to be full of wrath, which being the wrath of him who liueth for euer, amplifieth the greuousnesse of it. Revel. 15, 7. *Seauen golden Vials full of the wrath of GOD, which liueth for euermore.* If the seauen Angels spoken of in the former part of this verse, be properly taken, not for the Ministers of the word, but for Celestiall Spirits, yet the matter is all one, that God is decreed to execute his vengeance silently and fully, as one would poure water out of vials. Note that the first euents of Gods iudgements in this Book, were called Seales, because they were for confirmations of the future: then Trumpets succeeded, to shew that the iudgements following were not onely denounced with great noise but greuously executed. Thirdly, Vials, which beeing capacious Vessels of Diuine iudgements, did serue as fit Instruments, to consummate the destruction of Antichristian enemies, on whom they should suddenly, rashly, and insensibly fall, to their vter confusion. Revel. 16, 1. also Revel. 21, 9. A Viall is a vessell greater then a Cup, and containeth so much liquor as a mā can at a draught drinke in.

[Victory of the Beast] A pre-

preuailing ouer Antichrist, euen by a full and absolute victory; for which cause, heere be reckned vp with the Beast, his image, marke, and number of his name. All which, these Conquerors shall abhorre and haue in vter execration. Reu. 15, 2. *And them that had gotten victory of the Beast, and of his Image, marke, and name.*

[Winns of the Vineyards] The whole number of the Reprobate, whether Heathens, Iewes, Turkes, or heapes of Hypocrites & wicked within the Church; or Idolaters and Heretickes, which renounce the Church & name of Christ, though not in profession, yet in truth. Revel. 14, 19. *And cut downe the Vines of the vineyards of the earth.* Some iudgeth this Prophecie, not to be of the last iudgement, when all the wicked shall be cast into the large Wine-presse of the pit of hell. to be tormented (as clusters of Grapes cut off, are cast into a Fat or Presse, where they bee pressed,) but to haue been fulfilled in the yeare of our Lord, one thousand five hundred thirty and nine, heere in England; when Monasteries, Abbies, Fryeries, Nunneries, and other houses (then falsely called Religious) were pulled down, their lands and reuennewes, conuerted to other most honest and publike vses, by the

aduse and seruice of Lorde Cromwell, who (as a sharpe Sicke) serued the providence of God, not to lop and prime, but to cut downe the Vines, euen the shining fat glory of the Popish pontificall Church, which had taken deepe roote, and spread it selfe farre and neere in this rich and fruitfull Island; such a cropping of the Vines happened in Germany, much about the same time. Let the learned iudge which sense best agreeth.

[Virgins] Such as are purged from the corruptions of the world, but cheefely from Idolatry, which is spirituall whoredome. Revel. 14, 4. *For they be Virgins.*

V. N.

[Unbelievers] Such persons as will not embrace the doctrine of Christ, but openly refuse it. Revel. 21, 8. *Fearfull, unbelievers.*

[Uncleane thing] Such as being themselves vnpure and filthy, are apt by contagion to infect & pollute others whom they touch. Revel. 21, 27. *No uncleane thing.*

[Unjust] One which is iniurious, offering wrong and violence to the Saints, whom they shall exercise for a time with their wicked dealing, and afterward bee recompensed at Christ's

Christ's comming. Reuel. 22, 2.
Let him that is uniuersall, be uniuersall still.

V. O.

[Voices] Strange stings & prickles of conscience, vexing men with continuall expectation of some euill to come. Reuel. 4, 5. *Out of the Thrones proceeded Lightnings, Thunderings, and Voices.* Some by these words vnderstand no other thing, but the fearefull iudgements of God, threatned in most horrible manner to the wicked, alluding to the terrible manner of deliuering the Law by thundring, lightning, and founding of a Trumpet. Exod. 19.

2 The glorious Gospell of Iesus Christ, sounded forth by the operation of the Holy Ghost, to reprove the worlde, and to terrifie tyrants and worldlings, who thereupon raise vp all manner of tumults and vprores, persecutions and slanders, represented by thundring, lightning, and Earthquake. Reuel. 8, 5. *And there were Voices, and Thunderings, and Lightnings, & Earthquakes.*

3 A word or sentence vttered miraculously from heauen. Reuel. 10, 8. *And the Voyle which I heard from heauen, spake to me againe.*

[Voice of the Bride-groom]

The mirth and gladnesse, such as vseth to be expressed and exercised at marriages. Reuel. 18, 23. *The voice of the Bride-groom shall be heard no more.* In these words he alludeth to Ieremy, chap. 25, 10.

[A Voice of Harpers & Musicians, &c.] All manner of mirth & ioy, expressed by any manner of instruments, whether touched by the finger, or made to sound by the force of the breath. Reuel. 18, 22. *And the voice of Harpers, Musicians, and Trumpeters shall be heard no more.*

[Great Voice of a great multitude] A most great & cheerefull noyse of innumerable Citizens of the Church-Militant, cheering and reioycing themselves with the ruine and fall of Babylon. Reuel. 19, 1. *I heard a great Voice of a great multitude in Heauen.*

[Voice of many waters, and of strong thunders] An effectuall voice, very terrible, piercing and striking (like thunder) and making great noise, (like many waters together) strongly prouoking both the Iewes restored, and the beleeuing Gentiles, to sound forth the praises of God, for his infinite mercies in Christ, and his great iudgements against the great whore. Re. 19, 6. *I heard a voice as the voice of many waters, & as the voice of strong thunders.*

[A

[A Voice out of the Throne] A most sweet exhortation, vttered by some of those Angels which are saide to be amidst the Throne, and about the Throne of God, stirring vp the Seruants of God to praise him. Reuel. 19, 5. *Then a Voice came out of the Throne, saying, Praise the Lord.*

[Voice out of the Temple] The faithfull prayers of the Saints preuailing with God,

for the executing of his iudgements vpon his, and their accursed enemies in Antichrist's Kingdome. Reuel 16, 1. *And I heard a great Voyle out of the Temple.* Others vnderstand this of Gods owne voice, immediately thundring out of Heauen, the Temple of his holinesse: which cannot agree, seeing the Temple signifieth the Militant Church in earth. as chap. 11, 1.

W. A.



W. A.

[To Walke]

TO be alwayes present in the midst of the church, to blesse, enrich, guide, and protect the Ministers and members thereof. Re. 2. 1. *And Walked in the midst of the seauen golden Candlesticks.* If Christ bee alwayes resident with his Church himsele, to looke into euery thing, what need a Vicar? What vse of the Pope?

2 To liue, or to order our life according to the direction of the word, which is a light to our steps. Reuel. 21. 24. *And the people shall walke in the light of it.*

[Wall] The strength, defence, and safety of the church, which is as a City that hath wailles for defence. Reuel. 21. 12. *And had a great Wall on hye.*

[Wares] Not onely outward merchandise and stufes; as Silkes, Linnen, precious Stones, Pearles, Purple, Scarlet, &c: the value whereof, shal much abate at the fall of Rome; but spirituall merchandise, as Masses, Dirges, and such trash, which shall waxe vile and nothing worth. Reuel. 18. 11.

[Warre] Battell, hostility, or enmity against the true preachers and professors of the word, stirred vp against them, by Romish Antichrist, who is therefore saide to be the Beast that commeth out of the bottomlesse pit, because his beastly and sauage power and tyranny is from hell, which he shall exercise with bloody cruelty. Reuel. 11. ver. 7. *The Beast that cometh out of the bottomlesse pit, shall make warre against them.* Reuel. 13. 7. *Make war against the Saints.* This warre is that hot opposition and bitter enmity, which the Tridentine Councell, with the Popes and Emperors forces, made against the Protestants in Germany, as the learned collect, by comparing euents with Prophecies. There is another battaile mentioned, chapt. 19, verse 19, 20, &c. wherein the Beast shall be ouercome and taken.

[To Wash long Robes] To haue (being conuerted vnto Christ by faith) the holinesse and righteoufnesse of Christ alone imputed to them. Reuel. 7. 14. *And haue washed their long Robes.*

[Was, and is not, &c.] The diuers condition of the Roman Empire, according to the change of foure seuerall times. 1. flourishing in maiesty and power, vnder the reign of the first Emperors, *Iulius, Augustus,*

Augustus, Tiberius, Claudius, &c. 2. Ecclipsed and diminished in glory and power, vnder the succeeding Emperors, *Nero, Galba, Domitian, &c.* 3. But reuiued and raised vp againe in the Popes. 4. And finally, in Gods iust iudgement to bee thrust down into vtter destruction. Reuel. 17. 8. *The Beast which thou hast seene, was, and is not, & shall ascend out of the bottomlesse pit, and shall go to perdition.* Some other Diuines vnderstand this wholly of Antichrist, y Popish Empire, which began after S. Johns time, in the end of the reigne of Constantine the Great; 2. And afterward by an incursion of Barbarians, Rome and Italy, beeing miserably wasted, the pontificall authority and Sea seemed as it were not to be. 3. But this hurt and wound was afterward cured by Iustinian and Phocas, in the time of Pope Gregory the second, which exercised a greater power (both ecclesiasticall and temporall) then any of his predecessors had done. 4. Yet this newly recovered dignity, was not alwayes to last, but to be diminished by little and little (as we see at this day) till it wholly be extinct; which posterity must see. That this is the truest interpretation, may appeare by verses 10, and 12. of this chapter, which make it manifest, this Beast heere spo-

ken of, not to haue beene then when he wrote this Prophecie, nor had not then received his kingdome and power. Therefore they are vtterly deceived, which expound this verse of the Diuell; (as Ribera the Iesuite doth) or which doo seeke for the beginning or seate of Antichrist any where but at Rome, where all the foure former mutations and changes, are euidently knowne to haue happened, whether we vnderstand these changes ioyntly of the Heatherish & Popish Monarchy, or of ecclesiasticall Empire alone, as it seemes that it ought to bee, for the former reason.

[To Watch] To shake off security and sluggishnesse, and with great care to preserue our garments of faith and innocency. Reuel. 16. 15. *Blessed is he that watcheth, and keepeth his garments.*

[Waters] Peoples, multitudes, nations, and tongues; at a word, Countries of euery language, obeying Rome as their Queene or Mistresse. Reuel. 17. 15. *The waters which thou sawest, are peoples, and multitudes, &c.*

2 All impediments and lets which hinder passage and access to a Region. Reu. 16. 12. *And the water thereof was dried vp.*

3 The Doctrine of Gods

word, which is like sweete and wholesome waters, but being infected by corrupt Teachers, they become bitter as wormewood. Reuel. chapt. 8, ver. 11. *Many dyed of the waters, because they were bitter.* Reuel. 22, 1, 17.

4 Superstitions, errors, heresies, as a flood of water to drowne the Church. Re. 12, 15.

[**Clay**] Commodity or opportunity of doing something. Reuel. 16, 12. *That way might be prepared for the Kings.*

W.

E.

[**Well of the water of life**] The sweetness of Christ, and his abundant graces, overflowing to the satisfying of euery thirsty soule, earnestly desiring to communicate with the good things of Christ. Reuel. 21, 6. *I will give to the thirsty of the well of the water of life freely.*

[**Weeping**] Shedding of teares, together with sorrowes and calamities, the cause of teares. Reuel. 18, 19. *And cry, Weeping and wayling.*

W.

H.

[**What City like?**] No City at all to be compared with Rome, beeing most ancient, flourishing in wealth & friends from many generations, account

red first the Queene of Nations, and afterward the chaire of Peter, the terror of the world; who would not haue thought this City far enough, and free enough, from all destruction? Reuel. 18, 18. *What City was like to this great City?*

[**White**] Pure from all spot, by imputation of Christs righteousness, and shining in glory both in themselves, by sense of Gods loue; and with others, by praises rendred to God for his grace toward them. Reuel. 3, 4. *And shall walke with me in white.*

[**White array**] Eternall glory, happinesse, and life, by a perfect participation with Christ. Reuel. 3, 5. *He that overcometh, shall be clothed in white array.*

[**White Horse**] The glad-some tydings of the Gospell, by the Ministry of the Teachers and Pastors, spread abroad with great celerity and power, conuerting and subduing many people farre and neere vnto Christ and his blessed truth. Reuel. 6, ver. 2. *Loe, there was a white Horse, and hee that sat on him had a Bow.* They seeme then to be wide, which vnderstand this of the arrowes of Pestilence, mightily and speedily striking men: but y Scripture neuer vseth to represent any doleful thing by the white colour which figureth purity, ioy,

ioy, and gladnesse. Other farre more probably, referre this to the victory which the trueth had, vnder the Emperor Adrian, who by mediation of certaine Philosophers, pleading the cause of Christians before him, was moued to make a ioyfull decree, that no Christian should be condemned, but for ciuill crimes punishable by law. Euseb. lib. 4, cap. 3. as afterward by Edict of the next Emperor, Antoninus Pius, at the motion of Iustinus Martyr, it was proclaimed, that no Christian should be troubled, because hee was a Christian, & their accusers should be iudged to punishment. Euseb. lib. 4, 11.

[**White Robe**] The holinesse, purity, and innocency of Christ, put vpon the elect by faith. Reuel. 7, 13. *Arrayed in long white robes.*

[**White Throne**] A Tribunal seat, most Princely & glorious, as full of mercy, as of maiesty. Reuel. 20, 11. *I saw a great white Throne.*

[**Whore great**] A notable Harlot, her-selfe committing whoredome spiritually, and enticing others high and low, Princes and people, to partake with her in Idolatry. This plainly is popish Rome, for Heathenish Rome, left euery people to their owne religion. Reuel. 17, 1. *I will shew thee the*

damnation of that great Whore. Reuel. 19, 2. *He hath condemned the great Whore.*

W.

I.

[**Widow**] One bereft of her dignity, as a wife of her husband. Re. 18, 7. *No Widow.*

[**Wife**] The Church, collected of Gentiles and Iewes, which being two Sisters, doo both make but one wife, as Leah and Rachell were to Iacob. Reuel. 19, 7. *And his wife hath prepared herselfe.*

[**Wildernesse**] A solitary & secret place, fit for one to hide himselfe in, also free from the pompe and glory of the world. Reuel. 12, 6. *And the woman fled into the Wildernesse.*

[**Wine of wrath**] Idolatry, which is spirituall fornication, and kindleth Gods indignation and anger; yet superstitious persons drinke it in, as Drunkards do draw in sweete wine. Reuel. 14, 8. *To drinke of the wine of the wrath of her fornication.*

2 The most seuerer paine, euen fire and brimstone due to Idolatry, wherein superstitious persons tooke not so great delight to practise it; but the righteous God will take as much pleasure in punishing it. Reuel. 14, 10. *He also shall drinke of the wine of the wrath of God, &c. and shall bee tormented with*

G g g

fire

fire and brimstone.

[Two Wings] Meanes of flight, and swift escape: the two wings bee Gods providence protecting, and his Oracles, directing the Church in her speedy flight. Reuel. 12, 14. *To the woman were given two wings of a great Eagle.*

[Wine-press] Hell, where-into the wicked enemies of the Church shall be cast to be tormented, as clusters of grapes be cast into a Wine-press, to be there pressed. Reuel. 14, 19. *Were cast into that great wine-press of Gods wrath.* How some vnderstand this, not of the last and great iudgement in the end of the world, but referre it to that sharpe iudgement executed vpon Popery, in the daies of Henry the eight, King of England, by the downefall of their religious houses in this ours, and other Countries of Europe, yee may reade in the words [Vine] and [Vineyard.]

[To wipe all teares] To deliuer and set free from teares and from sorrowes and calamities, the causes of teares; and withall to restore vnto a more ioyfull estate. Reuel. 7, 17. *Hee shall wipe away all teares from their eyes.*

[Wisedome] Vnderstanding, learning, & skill to search, and by searching, to finde the number of the name of the Beast. Reuel. 13, 18. *Heere is*

wisedome. Let him that hath vnderstanding, let him count, &c. Learned Iunius giues this interpretation of this verse. The name and marke of the Beast (saith he) do easily happen to any; but it is wisedome to haue the number of the Beast; that is, onely the wise, and such as haue vnderstanding, can come by that number: for they must be most illuminated Doctors which attaine thereto. But I like the former better.

[Witness] A Minister of the word, which by Doctrine & good life, and martyrdom (if need be) doth giue testimony to the word of God. Reuel. 11, 3. *I will giue the same to my two witnesses.* See two witnesses.

[Faithfull witness] Iesus Christ, who is so called because hee hath witnessed and taught the whole and complete will of God, as much as belongs to the saluation of man, faithfully, truly, plainly, and fully. For the whole Doctrine of the Gospell vseth to bee called, *magistra*, witness: as Iohn 3, 11 and 5, 31, 32. and 18, 37. 1. Tim. 6, 13. Also because hee bare Witness and record to the truth, before Pontius Pilate, when he asked him, Art thou the King of the Iewes? Iohn 18, 37. wherefore Paul saith, he witnessed a good confession vnder Pontius Pilate. 1 Tim. 6, 13.

6, 13. And because as he taught and reuealed all truth, and before Pilate, in word and by mouth bare testimony and record to the truth; so also because hee sealed it vp with his blood; hee dyed, and was a Martyr, for bearing witness to the truth, which indeede prooues him to bee a faithfull and constant Witness. In these three respects he hath this title giuen him.

W. O.

[Woe, Woe, Woe] Three exceeding greuous plagues and euils to bee sent vpon the wicked world, more fearefull then any former calamities. The first woe was the sending or stirring vp of Antichrist, or the Kingdome of Popery, whereof, chap. 9, verse 2, 3. The second, Turcisme, chap. 9, verse 13, 14, 15, &c. The third is that most dreadfull Vengeance, both heere and eternally executed on the wicked, whereof we may reade, chap. 11, ver. 14, 15, 16, 17, 18, &c. Reuel. 8, 13. *Saying with a loud voyce, Woe, Woe, Woe.*

[Woman] The true church of Christ, often in the Scripture called his wife and his Spouse. Reuel. 12, 1. *A woman clothed with the Sun.*

2 Idols. Re. 14, 4. *These are they which are not defiled with*

women. This Text no whit speakes against marriage, in any kinde or degree of persons; but as the Scriptures vsually call [Idolatri] Fornication and Whoredome; so after the same forme of speaking Idols are in this verse called [Women.]

3 The City of Rome, as it is become the seate of Antichrist. Reuel. 17, 3. *And I saw a Woman sitte on a Scarlet coloured Beast.* This woman beeing all glorious (not within) but outwardly, cannot bee that true Spouse of Christ, whose rare beauty is spirituall and inward.

[Wonder] Some strange and maruellous thing, worthy to be wondered at, for the greatnesse and rarenesse of it. Reu. 12, 1. *I saw a great Wonder in Heauen.* Also chap. 12, v. 3.

[Word] The whole will of God, reuealed in the Law and the Gospell. Reuel. 3, 8. *Thou hast kept my Word.*

2 That part of Gods will, contained in this Booke of the Reuel. ch. 22, 7. *Which obserue the words of this Prophecie.*

3 The eternall and infallible Decree of the most high God, concerning the conuersion of the Iewes, vnto the faith of Christ. Reu. 19, 9. *These are the true words of God himselfe.*

4 Christ Iesus, the Sonne of God, the second person in Trinity, the eternall wisedome of

G g g 2 his

his Father, that worde which was from the beginning. Reu. 19, 13. *The word of God.*

5 A particular Prophecie, touching the making of all things new; to wit, in the restitution of the Iewes; and after that, of the whole world. Reu. 21, 5. *Write for these words are faithful and true.*

[*Workes*] The dealings and practises of Ministers & people in their callings & affaires, wherein whatsoeuer is done well, is both scene and approoued of Christ. Reu. 2, 2. *I know thy workes.*

2 A most large and blessed reward by Gods free mercy, giuen to good workes after this life. Reuelation, chapter 14, verse 13. *And their workes do follow them.* Not their merites, but a free reward to their workes.

3 The merite and desert of wickednesse and cruelty. Reu. chapter 18, 6. *Giue her double, according to her workes.* Let such then see what they wil answer to God, who would haue Babylon to bee fauourably thought of, and dealt gently withall.

4 Deeds and actions, euill or good. Reu. 20, 12. *According to their workes.*

[*World*] The whole company of the Reprobates, euen whosoeuer are estranged from Christ, whether within or with

out the Church. Reu. 12, 9. *Who hath deceived all the world.*

[*Wormewood*] Properly, an Hearbe (commonly known by this name) of quality very bitter, making the liquor into which it is powred, more bitter then that it can be drunke.

2 Figuratiuely, false Doctrine, errors, lyes, and heresies, which (like bitter wormewood) corrupt & poyson the sweete wholesome waters of the word. Reu. 9, 11. *The name of the Star is called wormewood.*

[*To Worship the Angell*] To offer Diuine Worshipp to the Angell, which was but a Creature, beeing too much raiued with his most glorious brightnesse, and with the ioy of his glad some message. Reuelation, chapter 19, verse 10. *And I fell before his feete to worship him.*

[*To Worship the Beast*] To acknowledge and reuerence Antichrist, and by some outward token or pledge to profess subiection to him: Finally, to maintaia him with minde and might. Reu. 14, 9. *If any shall worshippe the Beast or his Image.*

[*To Worship Diuels*] To yeeld Religious or Diuine honour to Idols, which is a kinde of seruing of diuels. Re. 19, 20 *That they shold not worship diuels and Idols of Gold and Silver.*

Marke,

Marke, that Popish Idolatry, as wel as Heathenish, is a worship of Diuels, and no better, for all pretences.

[*To Worship the Dragon*] To attribute supreme dignity and power vnto Antichrist the Pope of Rome, in this regard that he succeeded the Heathenish Emperours in that City, which was the Metropolis of the Empire. Reu. 13, 4. *And they worshipped the dragon, which gaue power to the Beast.*

[*To Worship God*] To yeeld vnto God alone, Religious adoration, and diuine honour. Reu. 19, 10. *Worship God.* Religious worship, due to God alone.

[*Worthy*] One who by the righteousness of Christ imputed, (and not by holinesse inherent) is woorthy of eternall glory. Reu. 3, 4. *For they bee worthy.*

[*Wounded to death*] Greatly hurt and diminished by a greuous calamity, which both Rome and the Pope sitting there, receiued, by the space of one hundred thirty and two yeares, by the violence of the Goths, Vandales, Hunnes, and

other barbarous people, which had surprized Rome and taken it. Reu. 13, 3. *And I saw one of his heads, as it were wounded to death.*

W.

R.

[*Written within & without*] A large writing, and copious, fully fore-shewing the thinges that should befall the church, euen vnto the least matters. Re. 5, 1. *I saw a Booke written within and without.*

[*Written in the Booke of life*] The Elect, whom GOD out of his euerlasting Decree, hath chosen to euerlasting life by Christ, beeing euery one in their time, washed, iustified, & sanctified. Reu. 21, 27. *But they which are written in the Lambes Booke of life.*

[*To Write*] To Register or Record a thing in a Book, that posterity may know it. Reu. 14, 13. *Saying vnto me, write.*

[*Not to Write*] To keepe and holde a thing for a while, secret and priuate to himselfe, reseruing it to a fit place. Reu. 10, 4. *Saying, Write them not.*

Finis, Laus Deo.

G g g 3



A Dictionary, specially made
to giue some light to the darke some
Booke of Salomons Song, called the
Canticles.

¶ Forasmuch as this Booke of Canticles is behinde none, for worthines of the subiect, or for vse toward the Church, or authenticke authority; being inspired of God, entreating of the most sweete and straight coniunction betweene Christ and his Church, and of their mutuall interparting of duties; seruing also to teach, improoue, instruct, correct, and comfort: and yet many are drinen from reading and study of it, through the difficulty of the stile, and depth of the argument: I haue thought it worth the labour, to compose a short Dictionary, expounding apart by themselves, the seuerall words of this little Booke, thereby to encourage all Christians more willingly to become studious in it, vnder hope of attaining some benefit by their paines. Vse this my trauail: with good construction of my purpose, and thankses to God if thou get any profit by it. Farewell.

[All faire]



HE absolute & perfect spirituall beauty of Christ his mysticall body the Church, by imputation of his perfect holinesse couering all deformities, and by sanctification of

the Spirite, renewing the Church, and every member in all parts of soule and body, though vnperfectly. Cant. 4. 7. *Thou art all faire my Loue.*

[Aloes] The faithfull, which like this most pleasant plant, [Aloes] doe bring forth most delectable and sauoury fruite.

G g g 4

Cant.

Cant. 4, 14. *Myrrh, and Aloes.*

A.

N.

[Ancient] Aged, such as be old and in yeares, who are slow of speech: Or (as others will) such as bee asleepe and dead in sinne, whose lips the Gospell doeth open, to sound forth the praises of God. Cant. 7, 9. *And causeth the lips of the Ancient to speake.* Of these two expositions, the latter is most fit to the Text.

[Not to Answer] Not to fulfill the desire of the godly soule, or not so soone to grant her requests as shee would. Cant. 5, 6. *I called him, but hee Answered me not.*

A.

R.

[Army with Banners] The Spouse or Church of Christ heere vpon earth, which bee- ing well constituted, is strong and terrible to the host of hell; euen as an Army that is strong, & marcheth with Banners and Ensignes, is very terrible to the aduersaries. Cant. 6, 3. *Thou art beautifull my Loue, terrible as an Army with Ban- ners.*

B. A.

[Banner.]

THE loue of Christ, dy- ing for the elect, and in his word preached, draw- ing them to faith in him, to be washed, and iustified, and sanctified by him; eue as bands and companies of Souldiers are gathered to their Captaine vnder their colours, by Ban- ners spread & displayed. Cant. 2, 4. *Loue was his Banner ouer me.*

[Barren] Vnfruitfull, vn- profitable, and empty of gra- ces and good workes. Cant. 4, 2. *None is Barren among them.*

[Barre] Whatsoever Christ toucheth, though meane (as a Barre of a Doore, or handle of a Barre) hee filleth with abun- dance of his grace. Cant. 4, 5. *My finger dropt downe Myrrhe vpon the handles of the Barre.*

B.

E.

[Beames of Cedar] The great strength, continuance, worth, and commodity of the Church (that house) and eue- ry faithful soule, wherein Christ dwels by his Spirit, as in his owne Temple. Cant. 1, 16. *The Beames of our house are Cedars.*

The

The Cedar is a precious, dura- ble, and commodious woode for building.

[Beautifull steps] Wayes and workes, seemely & right, such as bee the waies of the godly, whereas the wayes of the wicked ones be crooked & vnseemely. Cant. 7, 1. *How Beautifull are thy goings or steps?*

[Our Bed is Greene] The pro- creation of Childien vnto God in Christ, in that spirituall birth, by the immortall seed of the word. For the Church is so a Virgine, as she is the Mother of all Gods Children. Cant. 1, 15. *Our Bed is Greene.*

[Bed by night] Drowisie se- curity and coldnesse, in which, all naturall men do nestle, and all Gods children (according to the flesh, so farre as they be vnregenerate) could bee con- tent to be quiet, were they not moued by another Spirit. Can. 3, 1. *In my Bed by night.*

[Bed of Spices] The church, where graces (like sweet Spi- ces in a Bed) do grow. Cant. 6, 1. *He is gone into the Bed of Spi- ces.*

[Behold] Some rare thing, worthy to be wondred at, be- ing also very euident & plaine, as this heere mentioned; to wit, the excellent beauty of the Church, and eue- ry faithfull Soule. Cant. 4, 1. *Behold; thou art faire my Loue.*

[Bethel] All lets by sins,

or any thing else that might separate Christ and his church. Cant. 2, 17. *Mountaines of Be- ther:*

B. I.

[Birds singing] Pleasant and delightfull times, such as be to the body, the spring time after Winter, when Birds make melody, chirp, and sing sweet- ly; and to the Soule, the times which follow ciuetuall voca- tion to Christ; when the bitter and sharpe winter of an vnre- generate estate being ouer, the Soule is all replenished with comfortable graces and moti- ons of the holy Spirit. Cant. 2, 12. *The time of the singing of Birds is come.* Peace and ioy in the Holy Ghost.

B. L.

[Blacke as a Raven] The spirituall inward beauty of Christ, shaddowed and repre- sented by Blacknesse of haire, which in some countiees was accounted a comely beautifull thing in a young man. Cant. 5, 11. *His lockes curled, and Black as a Raven.*

[Blacknesse] All vices and crosse, which diminish outward beauty of the Church, & cause her (in a worldlings eie) to seeme blacke and ill-fauou- red: also sinnes, the causes of afflictions, which some- what staine her inward beauty. Cant.

Cant. 1, 4. *I am blacke ó Daughters of Ierusalem.*

[**Blessed**] Praise-worthy and happy. Cant. 6, verse 8. *The Daughters haue seene her, and counted her Blessed.*

B. O.

[**Boards of Cedar**] The Church wherein Christ dwells, as Kings in goodly and strong Pallaces, made of Boords of Cedar. Cant. 8, 9. *With Boords of Cedar.*

[**Borders of Gold**] The heavenly graces of the holy Spirit, where-with (as with gold and precious Ornaments) Christ doth more and more decke his Church and euery faithfull soule, which haue well vsed their former gifts. Cant. 1, 10. *We will make thee Borders of gold.*

[**To take hold of the Boughs of the Palmes**] To dresse, trimme, and purge, by the Spirit, word, and afflictions, the Militant-Church, which is like a Palme-tree, into which the husband-man must climbe and lay hold on euery Bough, that he may dresse the same to make it fruitfull. Cant. 7, 8. *I will take hold of her Boughs.*

B. R.

[**No Breasts**] No true Doctrine or sincere milke of the

word, eyther to conuert and beget Children to God, or to nourish them vp, beeing borne anew. Cant. 8, 8. *We haue a little Sister, and shee hath no Breasts.* This was the case of the Gentiles in the time of their ignorance, before their vocation to Christ.

[**Breasts as Towers**] Plentifull Doctrine, and spirituall Milke enough, both to beget and nourish multitudes of children to God, the Breasts of the Church being waxed as big as Towers. Cant. 8, 10. *My Breasts are as Towers.*

[**Two Breasts**] The two Testaments of the Lorde, the Old and New, by the alone Doctrine whereof (& by none other) the Church doth bring forth and nourish children to God. Cant. 4, 5. *Thy two Breasts are like two young Roes.* Cant. 7, 7, 8, 10. also 8, 1. The Geneva note expounds them of knowledge and zeale: but the former Interpretation is better.

[**Brother**] One that dwelleth with another familiarly, embracing him louingly, as Brothers and Sisters vie to embrace one another. After this sort the Church doth wish to dwell with Christ; which is performed partly in this life, and fully in the life to come. Cant. 8, 1. *O that thou werst as my brother that sucked the breasts of my Mother.*

B. V.

B. V.

[**Budding of the Vine**] The fruites which the Church (as a Vine) after planting, watering and dressing, ought to bring forth; namely such as are mentioned, Gal. 5, 22. Ephes. 5, 9. Cant. 7, 12. *Let vs see if the vine flourish, if it haue Budded the small Grapes.*

[**To Build**] To erect and set vp a church out of the Gentiles by the ministry of the word, to bee ioyned with the Iewes. Cant. 8, 9. *Wee will build upon her.*

[**Bundle of Myrre**] The spirituall sweetnesse of Christ, whom the Church fixeth betwene her breasts, as a Bundle or Bunch of Myrre, or pleasant Nose-gay, continually to refresh her selfe with his delectable sweetnesse. Cant. 1, 12. *My welbeloued is as a Bundle of Myrre.*

[**Bush of thine head**] The Church to be beautifull in euery part, and full of glory, not as naturall bodies which are not comely in all parts alike. Cant. 7, 5. *The Bush of thine head like Purple.*

C. A.

[**Calamus and Camphire**]

THE excellent sweetnesse of Christ, who to a true

Christian soule, is like Calamus and Camphire, which be very sweet and delightful things. Cant. 1, 13. *My welbeloued is like a Cluster of Camphire.* And Cant. 4, 13. *Sweete fruites as Camphire and Calamus.*

[**To Call**] To pray vnto Christ, out of the want of him, being felt, and out of the sence of our owne misery. Cant. 5, 6. *I called him, but hee answered me not.*

C. E.

[**Cedar**] That which in Christ or his Church is firme and faire, durable & excellent. Cant. 1, 16. and chapt. 5, 15. *Excellent as Cedar.*

C. H.

[**Chaines**] The spirituall ornaments of the Church. Cant. 1, v. 10. *Thy necke with Chaines;* that is, the precious merites and plentiful graces of Christ, which being put vpon the Soule of a christian, are as chaines of gold about the Necke.

[**Chambers**] Heauenly mansions, where great riches, treasure, and glory, are laide vp and kept for the Saints. Cant. 1, 3. *The King hath brought mee into his Chambers.*

[**Chariots of Pharaoh**] The quicke and speedy readinesse, forti-

fortitude, and valour, which the Militant Church sheweth in her spiritual warfare against the Diuell, the World, and the Flesh. Cant. 1, 8. *I haue compared thee O my Loue, to the troopes of Horses in the Chariots of Pharaoh.*

[**To Charge by the Roes**] To binde one by a solemne Oath to do a thing. Can. 2, 7. *I charge you O Daughters of Hierusalem, by the Roes, and by the Hinds of the Field.*

[**Cheekes with rowes of stones**] The incorruptible ornaments and deckings of christian soules. Cant. 1, ver. 9. *Thy Cheekes are comely with rowes of flower.*

[**Cheefest of ten thousand**] One that farre excelleth in strength and glory, all men and Angels. This is the man Christ. Cant. 5, 10. *My welbeloued is white and ruddy, the cheefest of ten thousand.* Ephes. 1. Phil. 2, 9. *And giuen him a Name aboue euery Name.*

[**Chiselite**] All things in Christ to be rich and shining, beautifull and precious, spiritually. Cant. 5, 14. *His hands as Rings of Gold set with the Chiselite.*

C. I.
[**City**] The visible Church, (being like a City) which consists of one company, liuing by the same lawes, and vnder one

Gouernor or Lord. Cant. 5, 7. *The Watchmen that went about the City.*

C. L.

[**Clusters**] That which in the church is most comely. Can. 7, 7. *Thy Breasts like Clusters.*

[**Clusters of the Vine**] The Iuyce of heavenly Doctrine, abundantly issuing forth of the Olde and New Testament (as out of breasts like Clusters) to make all beleeuers fruitful. Cant. 7, 8. *Thy breasts shall now bee like the Clusters of the Vine.*

C. O.

[**To Come leaping**] To draw nye with great speede, or to make great hast to come to one whom we loue. Cant. 2, 8. *Hee Cometh leaping.*

[**Company of an army**] A double army, ioyfully meeting Christ with his elect Angels, being one army, & the Church with her company, another army. Cant. 6, 12. *As the Company of an army.*

[**Companions**] Counterfeit Teachers, Hirelings, and false Prophets, which in their pride aduance themselves to bee Companions to Christ, in Office of teaching. Thus doth the Pope, none more. Cant. 1, 6. *To the flockes of thy Companions.*

[**Compassed with Lillies**] Abundantly

bundantly. blessed with pleasant sweetnesse, (such as Lillies yeeld to the body) for the spirituall delight. *Thy belly is as an heape of wheate, compassed about with Lillies.*

[**To Conceine**] To beget or become mother of Childre, as the Church is spiritually. Cant. 3, 4.

[**Concubines**] Women, which Princes & great persons were wont of old to keepe, together with their wiues, which were Queenes. Cant. 6, 8. *Euen the Queenes and the Concubines.*

C. R.

[**Crowne**] The honour, aduancement and glory, giuen to Christ, both by his Father, in setting him at his right hand aboue all things that bee most excellent, and with which the Church his mother (Reuel. 12, 1, 2. &c.) doth honour & glorifie him. Cant. 3, 11. *And behold the King Salomon with the Crowne.*

C. V.

[**Cunning workeman**] One endowed with skill, to doo his worke well and exquisitely. Cant. 7, 1. *The worke of the hand of a Cunning workeman.*

[**Curled lockes**] A head beautifull and faire: it being courted of in those times as a grace

to haue curled lockes.

Cant. 5, 11. *His lockes Curled.*
[**Curtaines of Salomon**] The whole outward glory of Salomons Court, and spiritually, the inward beaurty and comlinesse of the Church. Cant. 1, 4. *And as the Curtaines of Salomon.*

D. A.

[**Damsell**]
A Virgine or Maid, waiting vpon a Queene, or Concubine to a King. Cant. 6, 7. *Of the Damsels without number.*

[**Daughters**] Strange Nations and people, which doo admire the glory of the church. Cant. 6, 8. *The Daughters haue seene her, and counted her blessed.*

[**Daughters of Jerusalem**] Either false Sisters of y church, the degenerate Assemblies of Idolaters; or the particular Congregations, begotten of the word, which came out of Hierusalem. The latter Interpretation is the better. Cant. 2, 7. *I charge you, O Daughters of Ierusalem.*

[**Day breake**] The cleere Day of Christ his first coming in the flesh, by the fuller Reuelation of himselfe, to chase away the shadowes of the Lawe, in darke Rites and Ceremonies.

Alfo

Also the perfect cleere day of his second coming in glory, when all obscurity being done away, there shall breake forth a glorious light. Cant. 2, 17. *Until the day breake, and the shadowes flye away.*

[Day of marriage] The last and great day, when the marriage begun here between Christ and his Church, by betrothing, shall be perfected & consummate with exceeding glory, to the great reioycing and making glad, both of Husband and Spouse. Therefore called the Day of the gladnes of his heart. Cant. 3, verse last. *Come forth yee Daughters of Zion, and behold the King. Salomon, with the Crowne where-with his Mother crowned him in the Day of his marriage.*

D. E.

[Deare] Entirely affected, and loued tenderly; Cant. 6, 8. *And she is Deare to her that bare her.*

[Dens of Lyons] The multitude of the wicked enemies of the church, which like wilde and sauage Beasts, exercise all cruelty against it. So much is meant by Mountaines of Leopards, from which, Christ will deliuer his people. Cant. 4, 8. *From the Dens of Lyons, &c.*

[Desire] The exceeding great kindnesse, affection, and

free loue, which Christ exerciseth towards his Church, for her preseruatiō in that estate of grace wherein hee hath set her. Cant. 7, 10. *I am my welbeloueds, and his desire is toward me.*

[To Despise] To contemne, set at nought, and by contumelies, reproaches, and proud scornings, to bewray it. Cant. 8, 1. *Then they should not Despise thee.*

[Dew] The inconueniences and discommodities, even all paines and sorrowes, which Christ did vndergo for y^e loue of his Spouse. Cant. 5, 2. *For mine head is full of Dew, and my Lockes with the drops of the night. There was no inconuenience or euill so great, which could hold backe Christ from expressing his loue vnto his Church.*

D. O.

[To do for one] To extend and bestow some fauour and blessing vpon one. Cant. 8, 8. *What shall wee do for our Sister, when she shall be spoken for?*

[Doore] A City, by Synecdoche of the part. Cant. 8, 7. *And if she be a Doore, we will keep her in with Boords of Cedar.*

D. R.

[To Drinke Wine] To partake

take with Christ in his exceeding comfort and ioy which he taketh in his Spouse, as Angels and faithfull Ministers do. Cant. 5, 1. *I Dranke my wine: Eate of friends, Drinke and make you merry, &c.*

[To Drop as hony-combes] To speake and vtter words full of sweetnesse and good sauor. Cant. 4, 11. *Thy lips my Spouse Drop as Hony-combes.*

[Drops of the night] All the euils which Christ out of his loue, suffered for his Church. Cant. 5, 2. *My head is full of Dew and my lockes with the drops of the Night.*

[To Drowne] To extinguish and put out, or to ouerthrow; so cannot Christs loue be to his Spouse the Church, or hers toward him. Cant. 8, 7. *Much waters cannot quench loue, neither can floods Drowne it.*

E. A.

[To Eate:]

TO communicate and take part with others in theyr good and ioyfull things, as they which Eate together, are to take of one meate. Cant. 5, 1. *Eate, of friends, Eate, drinke, and make you merry.*

[To Eate pleasant fruite] To be present with the Church, to

feast and make merry with her, in communicating of her graces. Cant. 4, 16. *Let my welbeloued come to his Garden, and Eate his pleasant fruite.*

E. M.

[To Embrace] To comfort and vphold (as it were) being receiued into ones hands for that purpose. Cant. 2, 6. *His right hand doth Embrace me.*

E. T.

[Eyes like Doves] Gracious Eyes, simple and chaste, such as be the Eyes of Doves. Cant. 1, 14. *Thine Eyes are like the Doves.*

F. A.

[Faire.]

BEautifull, comely with spirituall beauty and decking. Cant. 1, 14. *My Loue, behold thou art Faire.* The Church is Faire, both by imputation of Christ his righteousness to Faith, and by sanctification of the Spirit.

F. E.

[Feare] The dangerous troubles and disquietnesse, which

which Christ will keepe her safe. *Cant. 3, 8. Every one hath his Sword upon his Thigh, for the Feare by night.*

[**To Feed**] To take nourishment from the Doctrine of the word, which is the onely pasture wherein Christs flocke Feedeth. *Cant. 1, 6. Shew me (O thou) whom my soule loneth, where thou Feedest.*

F. I.

[**Fig-tree, young figs**] Literally the Spring time, when Fig-Trees bring forth young Figs: but mystically the sweet fruites which the faithful bring forth, after their calling vnto Christ. *Cant. 2, 13. The Fig-Tree hath brought forth her young Figs.*

[**Fine Gold**] Most precious & bright Gold, or Gold which is purified. Mystically, it signifies the glorious excellency of Christ, the Head of the church. *Cant. 5, 11. His head is as Fine Gold.*

[**Fish-pools in Heshbon**] Pools of goodly, pure, and cleere water, vnto which the Spouse liketh the eyes of her Husband, for their rare cleerenesse. *Cant. 7, 4. Thine eyes are like the Fish-pools in Heshbon.*

F. L.

[**Flocke**] The whole com-

pany of true worshippers of God. *Cant. 1, 7. Get thee forth by the steps of the Flocke.*

[**Flocke of Goats**] The multitude of the faithfull, assembled to holy exercises, beeing like a Flocke of Goates spread abroad, and feeding vpon a Mountaine. *Cant. 4, 1. Thine Haire is like the Flocke of Goats.*

[**Flockes of companions**] Idolaters, false worshippers, societies of Heretiques. *Cant. 1, 6. For why should I be as shee that turneth aside to the Flockes of thy Companions?*

[**Floods**] Great and liberrall store of waters overflowing. Mystically, deepe & greivous afflictions. *Cant. 8, vers. 7. Much waters cannot quench lone, neither can the floods drown it.*

[**Flowers appeare**] The time of the Spring: but figuratiuely, the estate of a man regenerate and called, who bringeth forth pleasant & sweet fruit. *Cant. 2, 12. The Flowers appeare in the earth.*

[**To fly**] To come speedily to the Church, by grace to direct & gouerne her, that shee may be able to do that which Christ had commanded. *Cant. 8, 14.*

F. O.

[**Fountaines of the Gardens**] Christ, the Authour of euery good

good guift, and the euer-running well-spring from whence all particular Churches doo fetch the water of life to refresh them, and make them fruitfull withall. *Cant. 4, 15. O Fountaine of the Gardens.*

[**Fountaine sealed vp**] The Church, by the ministry whereof, all such sauing graces are deriued to the elect, as are kept from the reprobate. *Cant. 4, 2. My Spouse is as a Fountaine sealed vp.*

[**Foxes**] Whatsoever hurts the truth of Doctrine, or honesty of manners; especially heresies, and the Patrons thereof. *Cant. 2, vers. 15. Take vs the Foxes.*

[**Little Foxes**] All occasions of offence, euen euery shew and appearance of euill. *Cant. 2, 15. The little Foxes.*

F. R.

[**Friends**] All that beare good will to Christ, and to the prosperity of his people, whether they be Angels or men. *Cant. 5, 1. Eate O Friends, &c.*

[**To keepe the Fruite**] To do the office of a Pastor in the Church, (which is as a Vineyard.) *Cant. 8, 12. Two hundredeth to them that keepe the Fruite thereof.*

[**Fruites of the Valley**] Mystically, the good workes and worthy graces, which (as

Fruites) delight Christ Iesus. *Cant. 6, 10. I went downe to the Garden of Nuts, to see the Fruites of the Valley.*

G. A.

[**Garden**]

THE Kingdome of Heauen, where Christ (as man) remaineth in glory till the last iudgement, when the marriage betweene him and his Church shall be accomplished fully. *Cant. 5, 1. I am come into my Garden, my Sister, my Spouse.*

2 The true Church heere vpon earth, which with firme faithfulness keepe her-selfe onely to Christ, (like an enclosed Garden) admitting none other to enter, reseruing al the fruites for him. *Cant. 4, 12. My Spouse is as a Garden enclosed.*

[**Gates**] House or dwelling, a part put for the whole. *Cant. 7, 13. And in our Gates are all sweete things.*

[**To Gather Lillies**] To take pleasure in such holy graces & workes, which (like sweete flowers) are to be found growing in the Garden of Church. *Cant. 6, 1. To Gather Lillies.*

G. I.

[**To Giue loue**] More feruently
H h h

uently to affect and embrace Christ with greater measure of loue, the more neere wee are vnited vnto him. *Cant. 7, 12. There will I Gine thee my loue.*

G. O.

[Goings] Wayes, steppes, and treadings, which are in the true members of the Church, marvellous beautifull. *Cant. 7, 1. How beautifull are thy goings with shooes?*

[Good order] Even so, as one doth answere another, all beeing like one to another. *Cant. 4, 2. Thy teeth are like a flocke of sheepe in good order.*

G. R.

[Grape] Such holy workes as the Church (like Grapes) beareth, vpon the sending downe and shedding abroad the guists of the Spirit vpon her, in the assemblies, at the preaching of the word. *Cant. 7, 12. Let vs see if the Vine flourish: whether it hath budded the small Grape.*

[To shew himselfe through the Grates] To offer himselfe to be seene, not fully and cleerely (as he did in the time of the Gospell) but sparingly & darkely in shadowes (as in the time of the Law.) *Cant. 2 9. Shewing himselfe through the Grates.*

Grane Bed. Sea Bed.

H. A.

[Hand.]



HE spirit of Christ whereby hee toucheth the inwarde parts of the heart. *Cant. 5, 4. My welbeloued put in his Hands by the hole of the doore.*

[Hand, right, left] The vertue and might of Christ (as an Hand) sustaining and vpholding his members on every side. *Cant. 2, 6. His left Hand is vnder mine head, and his right Hand doth embrace me.*

[Handlike rings of Gold] All in Christ to bee rich & shining. *Cant. 5, 14. His Hands as Rings of gold.*

[Hangings of Purple] Literally, the great riches of Salomon; mystically, the exceeding great spirituall riches of the Church. *Cant. 3, 10. The Hangings thereof of Purple.*

[Haire] The company of the faithfull. *Cant. 4, 1. Thine Haire is like the flocke of Goats.*

[Like to the young Hart] Celerity and speede vsed in comming vnto the Church. *Cant. 8, 14. Be like vnto the Roe, or to the young Hart vpon the Mountaines of spices.*

H. E.

H. E.

[To Heare] The same that Harken.

[To Hearken] Reuerently to giue eare vnto the Doctrine of God. *Cant. 8, 17. The companions Harken to thy voyce: canst thou me to Heare it.*

[Heart] The soule, with all faculties of minde & wil. *Cant. 5, 2. I sleepe, but mine Heart waketh.*

[Heart gone] The deepe griefe and sorrow of a godly soule, in the sence of sinne, and for the absence of Christ and his comfort. *Cant. 5, 6. Mine Heart was gone when hee did speake.*

H. O.

[Hole of the Doore] The Key-hole properly, whereby one may look in when the doore is shut: mystically, a litle crevice, whereby to winde into the heart, which is after a sort shut and lockt vp. *Cant. 5, 4. My welbeloued put in his hand at the hole of the doore.*

[Holes of the Rocks] The eternall counsell and election of the Church vnto glorye, wherein (as in a hollow Rock) it resteth safe. *Cant. 2, 14. My Dove, that art in the Holes of the Rocks.*

[Hony-combe, Hony] The

sweeteioyes, of which the faithfull with Christ shal enioy in heauenly glory. *Cant. 5, 1. I ate my Hony-combe with mine Hony.*

F. E.

[Jealousie.]

SVpicion betweene married folkes, of their fidelity one towards another.

2 Vehement affection of loue, in which the Church desireth that Christ his affection may be continued to her. *Cant. 8, 6. Jealousie is as cruell as the Grane.*

I. E.

[Mountaine of Incense] Ierusalem above, our Celestiall habitation, where the Saints performe duties most delightfull to God. *Cant. 4, 6. I will go to the Mountaine of Incense.*

I. O.

[Joynts and Jewels] Turnings, or things which compass about (as a Girdle) which the Bride was wont to weare, full of rich Jewels.

2 All rich and glorious inward graces, and spirituall ornaments. *Cant. 7, 1. The Joynts of thy thighes are like Jewels.*

H h 2 K. E.

K. E.

[To keepe]

TO reserue graces and all gifts to Christ alone. *Cant.* 7, 13. *My welbeloned, I haue kept them for thee.*

[Keeper of the Vineyard] A godly and faithfull Minister, whom God trusteth with the Vine of his Church, to trimme and dresse it, to Keepe and watch it. *Cant.* 8, 11. *Hee gaue the Vineyard vnto Keepers.*

K. I.

[Kiddes] The company of the faithfull, and of the true worshippers of God. *Cant.* 1, 7. *Feede thy Kiddes by the Tents of the Shepheards.*

[King Salomon] Salomon, who as King ruled ouer Gods people Israel: a glorious King, yet not comparable to Christ in glory. *Cant.* 3, 11. *Come forth ye daughters of Syon, and behold King Salomon.*

[To kisse] To shew and expresse most neere loue, by prefrence and neere coniunction, and all signes of loue. *Cant.* 1, 1. *Let him Kisse mee with the Kisses of his mouth.*

L. E.

[From Lebanon]

FROM remote parts, and out of places furthest off, so the elect are gathered vnto Christ out of all Nations. *Cant.* 4, 8. *Come with me from Lebanon.*

[Springs of Lebanon] The graces or waters of life, which doo flowe from Christ vpon his Church, and are neuer dryed vp; like to those cleare springs which run and flowe from Lebanon. *Cant.* 4, 15. *And the Springs of Lebanon.*

[Leaning vpon] Accompanying, or being in company with one. *Cant.* 8, 5. *Leaning vpon her welbeloned.*

[Leaping] Great celerity & speede that Christ vseth in coming to his Church for her succour and solace. *Cant.* 2, 8. *He cometh Leaping by the Mountaines.*

L. I.

[Liquor] Nourishment, or continuall supply of nourishment. *Cant.* 7, 2. *Thy Namell is as a round cup that wanteth not Liquor.*

[Lillies] Pleasant sweetnes, or glorious beauty. See before.

[Lips of the ancient] The readinesse

L. T.

[To Lye betweene] To bee very deare and in precious account, alwayes in sight & presence. *Cant.* 1, 12. *Hee shall Lye betweene my breasts.*

M. A.

[Mandjakes]

AMiable flowers, which be faire and louely, by a Synecdoche of the part for the whole.

2 All holy vertues & fruites of faith. *Cant.* 7, 13. *The Mandrakes haue giuen a smell.*

[Marriage] Betroathing, the first degree of marriage. *Cant.* 3, 11. *Behold the King Salomon, with the Crowne wherewith his mother crowned him in the day of his Marriage.*

M. E.

[Moluder or dust of the Merchant, or spices] Those heauenly graces of the Spirit, wherewith members of the Church be perfumed. *Cant.* 3, 6. *Spices of the Merchant.*

M. I.

[Middes] The inward parts of the Chamber, which were paned with loue; that is, wrought with louely and most

readinesse of old men (whose spirits be dull) to vtter the praises of Christ; yea, they which sleepe in death (as the worde imports) by force of preaching shall bee made to speake the truth and glory of Christ. *Cant.* 7, 9. *And canseth the lips of the ancient to speake.*

[Lips like Lillies, &c] The Doctrine of the word, sweete and precious to the elect, coming from Christ (as author;) from the Church (as instrument) hauing charge to teach and spread it. *Cant.* 5, 13. *And his Lips like Lillies, dropping downe pure Myrrhe.*

[Lips like honey] Sweet and delectable words. *Cant.* 4, 11. *Thy Lips my Spouse, drop as Honey-combes.*

[Little Sister] The Church to be gathered from amongst the Gentiles. *Cant.* 8, 8. *We haue a Little sister.*

L. O.

[Loue] One most deere and affectionately desired. *Cant.* 5, 2. *Open vnto me my Sister, my Loue.*

[Loue better then wine] That Christs loue to his beloued Church, in sweetnesse and wholesomenesse, doth excell any delicate banquet, nored by wine. *Cant.* 1, 1. & 4, 10. *How much better is thy Loue, then wine?*

most excellent workes. Cant. 3, 10. *Whose Midst was paved with the lone of the Daughters of Ierusalem.*

[**Hony & Mylke**, &c.] The speech or instruction of the Church, not onely sweet as hony, but also wholesome and nourishable as Milke. Cant. 4, 11. *Hony and Milke are vnder thy tongue.*

Myrre. & Incense.

M. O.

[**Moone**] The spiritual brightnesse of the Church, shining as the cleere Moone, which giueth great beauty in the night. Cant. 6, 9. *Faire as the Moone.*

[**Morning**] The same thing.

[**Mother**] Ierusalem, which is aboue, whereof the Church on earth is Daughter. Cant. 8, 1. *O that thou werst as my brother, which sucked the breasts of my Mother.*

[**Mountaines**] Lets and difficulties that bee in the way. Cant. 2, 8. *Hee cometh leaping by the Mountaines.*

[**Mountaines of Leopards**] The company of vngodly mē, which like cruell and sauage beasts would deuoure the Church, were it not that God doth myraculously keepe it. Cant. 4, 8. *From the Mountaines of Leopards.*

[**Mountaine of Myrre**] The Heauens, where the praise and

honour giuen vnto G O D by Angels and iust Spirits, is like Incense and Myrre. Cant. 4, 6. *I will go vnto the Mountain of Myrre.*

[**Mouth**] Words which come from the mouth, or the Instrument of speech and wordes, which in Christ were sweet & gracious. Cant. 5, 16. *His mouth is as sweete things.*

N. A.

[**Pauell**]

That part whereby the childe receiveth nourishment, whiles it is in the mothers wombe.

2 An instrument by which spirituall nourishment is conueyed to the children of the Church; to wit, beleeve in the word preached. Cant. 7, 2.

N. E.

[**Pecke**] That part of the body next the head, about which, chaines vse to be worne for decking and Ornament.

2 The soule decked and adorned with spirituall graces. Cant. 1, 9. *Thy cheekes are comely with throwes of Stones, & thy Neck with Chaines.*

[**Peto wine**] The fruite of the Vine newly pressed, beeing

10

to taste, sweete and delightful.

2 The praises of Christ, most acceptable to him (as new wine vnto our pallate.)

Cant. 8, 2. *New wine of the Pomegranate.*

[**Right**] Time of rest, sleep, and ease to the body, wearied with labour.

2 Carnall delights & pleasures of this life, which for Christ his sake must bee forsaken. Cant. 3, 1. *In my bed by night I sought him which my soule loved.*

N. O.

[**Noble people**] A frank willing people, such as the faithfull be, who voluntarily & cheerefully follow Christ. Cant. 6, 11. *My soule set me as the Charrrets of my Noble people.*

[**No breasts**] No instruments or meanes to bring vp & nourish childrē, as in a yong maid naturally; and spiritually in the Gentiles, before their calling to Christ. Cant. 8, 8. *Wee haue a little Sister, & she hath no breasts.*

[**Noth**] A winde which purgeth the ayre, and blowes vpon Trees & Plants, to make them fruitfull.

2 The gracious inspiration of the Holy Ghost, to make Christians abound in frutes of the Spirit. Cant. 4, 16. *Arise, O North.*

O. F.

[**Ointment**]

Some sweete perfume or Confection, made vnder the Law, by Gods appointment, to annoint Aaron and his sons; the Tabernacle and ministring vessels, &c. Exod. 31, 11, 12.

2 The rich graces of the Spirit, powred vpon Christ (our head) making him selfe sweete, and the faithfull also, which partake in them. Cant. 1, 2. *Because of the sauour of thy good Ointments.*

O. P.

[**To Open**] To receiue Christ into the heart by faith, to be ioyned more neere vnto him, that hee may worke more mightily. Cant. 5, 2. *Open vnto me, my Sister, my Spouse.*

O. R.

[**Orchard**] A garden full of all pleasant & precious plants, of most sweete and delectable Flowers and Spices.

2 The Church of Christ, whose plants are the faithfull, which beare all sweete and delectable fruites. Cant. 4, 13. *Thy Plants are an Orchard of Pomegranats.*

H h h 4 O. V.

O. V.

[To Overcome] To affect one with exceeding gladnesse. *Cant. 6, 4. Turne away thine eyes, for they Overcome me.*

P. A.

[Palace of silver.]

A Most glorious and magnificent house set for a King.

2 The Temple and house of the most high God, wherein he delighteth to dwell by his Spirit. *Cant. 8, 9. We will build upon her a silver Palace.*

[Palme-tree] A tree, tall and straight, whose Nature is not to be pressed down with weight, but to grow the more.

2 The Church, which is not made crooked with the waight of afflictions, but rather becommeth more vpright and strong. *Cant. 7, 7. This thy stature is like a Palme-tree.*

[Pavement of Gold] Most rich and precious things, as shadowes of the great glory which the Church shall enjoy with Christ in heauen. *Cant. 3, 10. He made the Pillars thereof, of silver, the Pavement of Gold. Pillars of silver signifie the same.*

P. E.

[Peace] Tranquility of mind, and felicity by Christ. *Cant. 8, 10. Then was I in his eyes, as one that findeth Peace.*

[To Perfume with Myrrhe] To make sweete, by powring into the heart the heauenly graces of the Spirit, like Incense and Myrrhe. *Cant. 3, 6. Perfumed with Myrrhe and Incense.*

P. I.

[Like a Piece of a Pomgranate] A ruddy colour, or white mixed with red. *Cant. 4, 3. Thy temples are within thy lockes, as a peece of a Pomgranate.*

[Pillars of Marble] Legs, straight and long as Pillars of Marble. *Cant. 5, 15. His legges are as Pillars of Marble.*

[Pillars of silver] The same that Pavement of gold is.

[Pillars of smoake] The faith, hope, loue, prayer, and thankes-giuing of beleeuing Christians, which like Pillars of smoake, ascend vp before the Lord. *Cant. 3, 6. Who is shee that cometh up out of the Wildernesse, like Pillars of smoake?*

P. L.

[Pleasant] Beautifull and delightfull, as the Church is through graces and gifts of the Spirit. *Cant. 6, 7. How faire art.*

art thou? And how Pleasant art thou?

[Pleasures] Earthly delights, or such things as wee esteeme for dainties.

2 The Church, which is very pleasant and delightfull in the eye of Christ. *Cant. 7, 60. My Love, how pleasant art thou in Pleasures?*

P. R.

[Princes Daughter] The Church, a most honourable Virgine, fit to be the wife of a King, because shee is borne of God. *Cant. 7, 1. How beautifull are thy goings with Shoes, O Princes Daughter?*

P. V.

[Pure Myrrhe] That holy and heauenly worde, which droppeth (as Myrrhe) out of the mouth of Christ. *Cant. 5, 13. His lips like Lillies, dropping downe Pure Myrrhe.*

[Purple] Some rich & beautifull stuffe, representing the inward beauty and comelines of the Spouse of Christ. *Cant. 7, 6. The bush of thy head is like Purple.*

Q. V.

[Queenes.]

VVlues of Kings; also Nations and Kingdomes, with all their glory.

2 The great dignity and beauty of the Church, far exceeding all the glory of kingdoms and Nations which bee in the world. *Cant. 6, 7. There are threescore Queenes.*

[To Quench] To put out, and overcome. *Cant. 8, 7. Much water cannot Quench loue.*

R. A.

[Rastres.]

Galleries or goodly walks vpon the toppes of Kings houses.

2 Every faithfull soule, which is the habitation of God, or the heauens in which Christ & his Church shall dwell together. *Cant. 1, 16. Cant. 7, 5. The King is tyed in the Rastres.*

[Raine gone away] The passing away of winter, and approach of the Spring.

2 The translating or passing of a soule from the estate of corruption, vnto the estate of grace. *Cant. 2, 11. Behold, Winter is past, the Raine is changed, and gone away.*

[To Raife vp] To ascende with Christ into heauenly places. *Cant. 8, 5. I Raifed thee vp under an Apple Tree.*

R. E.

[To Reioyce] To bee made spiritually

spiritually glad, by the sight of heavenly treasures. *Cant. 1. 3. Wee will reioyce, and bee glad in thee.*

[**To Remaine in Villages**] To lodge and abide (with fixed affection) in spirituall and heavenly things. *Cant. 7. 11. Let vs Remaine in the Villages.*

[**To Remember**] To call to minde, and make mention of a thing with great delight. *Cant. 1. 3. Wee will remember thy loue more then wine.*

[**To Returne**] To repent of sinne, by bewailing, confessing and forsaking it. *Cant. 6. 12. Returne, Returne, O Shulamite, Returne.*

R. I.

[**Right hand**] That mighty power whereby the Lord upholdeth and comforteth his Church heere, in her warfare. *Cant. 8. 3. His Right hand shall embrace me.*

[**Righteous**] Such as hath Christ his Iustice by faith put vpon them, and are by his Spirit framed to vprightnesse of heart and manners. *Cant. 1. 3. The Righteous do loue thee.*

[**Rings of Gold**] Rings made of Gold, which are worne on the hands, for ornament sake.

2 All thinges in Christ to be spiritually rich and shining. *Cant. 4. 14. His hands like Rings of Gold set with Chrysolite.*

[**Riuers of waters**] Cleare

running waters, about which, Doves delight to be. *Cant. 5. 12. His eyes are like Doves upon the Riuers of waters.*

R. O.

[**Rose**] A sweete and beautifull flower. *Cant. 2. 1.*

2 Christ Iesus (like to a Rose) for spirituall fairenes & comeliness. *Cant. 2. 1. I am the Rose of the field.*

[**Rose of the mouth**] That which proceedeth out of the mouth; to wit, the holy Doctrine of the Lord, which the Church doth publish. *Cant. 7. 9. And the Rose of thy mouth like good wine.*

[**Round Cup**] A vessell containing liquor for nourishment. *Cant. 7. 2. Thy Nauell is as a Round cup, that wanteth not Liquor. See Nauell.*

[**Rowes of precious stones**] The spirituall ornaments, as faith, sanctification, and all graces of the new Man, wherewith the church is decked by Christ her husband. *Cant. 1. 9. Thy cheekes are comely, with Rowes of stones.*

R. V.

[**Ruddy**] One of a liuely colour, fresh and red.

2 One goodly, glorious, strong, and of perfect health euery way; such an one was Christ.

Christ. *Cant. 5. 10. My wellbeloued is white and Ruddy.*

[**To Run after Christ**] To desire and endeour more and more to be ioyned vnto Christ and yeeld him greater & better obedience. *Cant. 1. 3. Draw me; we will runne after thee.*

S. A.

[**Saffron.**]

A Sweete Plant, so called.
2 The faithfull & the delectable fruites which they bring forth to God, represented by Saffron. *Cant. 4. 4. Euen Spicknard and Saffron.* The like is to bee saide of Spicknard, Calamus, Camphire, &c.

[**Sapphire**] A Stone so called, beautifull and precious.

2 The rich and precious thinges of Christ; as his wisdom, righteousness, sanctification, and redemption. *Cant. 5. 14. His belly like white Iuory, couered with Saphires.*

[**Sauour**] The sweete sence and feeling of Christ his loue and benefits, being more excellent and delightfull, then the most sauoury ointment. *Cant. 1. 2. Because of the Sauour of thy good Ointments, &c.*

[**Sauour of the Nose**] The sweetness of breath; for men vse to breathe by the Nose.

2 The sweete and pleasant thinges, (as praises, praiers, and other good workes) which the church doth (as it wer) breathe and bring forth. *Cant. 7. 8. And the Sauour of thy Nose like Apples.*

S. C.

[**Lips like Scarlet thred**] Small lips, and of a red colour. *Cant. 4. 3. Thy lips are like a Thred of Scarlet.*

2 Pure and comely words. *Cant. 4. 3.*

S. E.

[**To be set as a Seale vpon the heart**] To be ioyned neerely to one, highly esteemed of, and alwaies had in minde as deere and precious. *Cant. 8. 6. Set me as a Seale on thy heart.* A Seale in a Ring of Gold, was euer made much account of, as a thing very precious; so dooth the Church desire to be accounted of Christ.

[**Secret place**] The most high God, who is as a Rocke of saluation, and hiding place for his people. *Cant. 2. 14. My Dove, that art in the Secret places of the Staires.*

[**To Secke**] To seele a want of Christ and of his graces, with an earnest desire and endeour to finde them. *Cant. 3. 2. I will Seeke him whom my Soule loueth.*

loneth. Cant. 4, 5, 6, 7.

S. H.

[**Shaddow**] Iesus Christ, from who the faithfull receiue rest, peace, and refreshing against hot persecutions of the world, the fiery temptations of Sathan, and burning heat of guiltinesse for sinne; euen as they, which being parched by the heate of the Sunne, are refreshed by the Shaddow of a Tree. *Cant. 2, 3. Under his Shaddow had I delight, and sate down.*

[**Shepheards**] The holy Prophets & Apostles, by who Christ guided his flocke, and led the into heavenly pastures. *Cant. 1, 7. Feedeth thy Kids by the tents of the Shepheards.*

[**Shoes**] The preparation of the Gospell of peace, which prepareth and armeth a Christian soule to goe through all temptations; euen as Shooes arme the bodily feete, to passe through all the difficulties of a rugged way. *Cant. 1, 7. How beautifull are thy goings with Shooes?*

[**Shulamite**] One made most perfect by the counsel and calling of God. *Cant. 6, 12. Returne O Shulamite.*

S. I.

[**Sicke of loue**] One taken and held with a vehement and

immoderate passion of loue, being ready to swoon through strong desire after the thing loued; such is the affection of the Church after Christ. *Cant. 2, 5. For I am Sick of loue.*

[**Signet upon his arme**] A Jewell alwaies in sight, so is the Church to Christ, most deare and neare vnto him, as a Jewell on his heart and hand. *Cant. 8, 6. And as a Signet upon thine arme.*

[**A thousand peeces of Siluer**] The hire and wages paid vnto the faithfull keepers of the Vine; to wit, sound Teachers, for their painefull labour in well husbanding the Vine of the Church. *Cant. 8, 11. Euery one bringing for the fruite thereof a thousand peeces of Siluer.*

[**Sister**] The Church of Christ, being by grace of new birth, borne of God, & thereby become flesh of his flesh, & bone of his bone; in which regard she is called his Sister. *Cant. 4, vers. 10. My Sister, my Spouse.*

S. L.

[**Slape**] A Slumber, or halfe asleepe.

2 A spirituall Slumber and drowinesse in the minde and hart, touching heavenly things. *Cant. 5, 2. I Sleepe, but my heart waketh.*

S. M.

S. M.

[**Small grapes**] True belecuers, being yet but young and weake in faith, and in the fruits thereof. *Cant. 2, 15. For our Vines haue Small grapes.*

[**Smell**] The sweete saour of Christ (like to the Smell of precious Spicknard) greatly delighting the Church therewith. *Cant. 1, 11. My Spicknard gaue the Smell thereof.*

S. O.

[**Socket**] A foote, which to a legge is instead of a Socket. *Cant. 5, 15. His Legges set upon Sockets of fine gold.*

[**Sonnes of my mother**] Originall or birth-sinne entring with vs into the world, and still dwelling with vs. *Cant. 1, 5.*

2 The degenerate children of the Church, as the wicked Priests and false Prophets vnder the Law; and all sortes of Heretiques and Idolators vnder the Gospell. *Cant. 1, 5. The Sonnes of my Mother were angry against me.*

[**Soule**] That part of man, whereby he vnderstandeth and willeth.

2 The great affection of Christ towards his Church. *Cant. 6, 11. My Soule set me as the Chariots, &c.*

S. P.

[**Spices**] The graces and gifts of the holy Ghost, casting a sweete saour like to Spices. *Cant. 3, 6, 5, 13. As a bed of Spices.*

[**Spiced wine**] A dainty banquet, by a Synecdoche, a part for the whole.

2 The holy praises whereby the Church setteth forth and declareth the glory of Christ, to whom the praises of his people are as acceptable, as Spiced wines to our taste. *Cant. 8, 2. I will cause thee to drinke Spiced wine.*

[**Spicknard**] A plant which yeeldeth most pleasant saour, representing the sweetness of Christ, bringing exceeding great pleasure to the beleeuing heart. *Cant. 4, 13, 14. Euen Spicknard.*

[**Spot**] The staine and blemish of sinne, from which the faithfull at length shall be wholly freed by perfect sanctification in their owne persons, as they bee now perfectly freed by imputation of Christs holinesse vnto their faith. *Cant. 4, 7. There is no Spot in thee.*

[**Spouse**] The holy Church, betrothed to Christ thorough faith in his promises. *Cant. 4, 9. My Spouse, thou hast wounded my heart.*

[**Spring shut vp**] The church of Christ, by firme faithfulness keeping herselfe only to Christ her Husband, of whose treasures

fuers she alone is partaker, as a spring sealed and shut vp fro all others. *Cant. 4, 12. My Sister is as a Spring shut vp.*

[**Springs of Lebanon**] Cleere streames of water, flowing out from the Forrest *Lebanon*.

2 The graces of the Spirit, which (as liuing waters) flow vpon the Church, from Christ (as from a bottomelesse euer-running Spring.) *Cant. 4, 15. And the Springs of Lebanon.*

S. T.

[**To Stand**] To be present, and at hand ready, and forth coming. *Cant. 2, 9. He Standeth behind our Wall.*

[**Steps of the flocke**] The faithfull doctrine, religion, and holinesse of life, of *Abraham* and the Patriarkes; of *Moses* and the Prophets, wherein (as it were in steps) the people of God must tread. *Cant. 1, 7. Get thee forth by thy Steppes of the Flocke.*

[**To Stirre**] To molest and trouble the happy rest & peace of the Church. *Cant. 2, 7. That you Stirre not vp my Love.*

[**Streets and Lanes**] Difficulties and inconueniences which the Church doth meete with, in seeking after Christ. *Cant. 3, 2. By the Streetes, and by the open places.*

[**Studs of Siluer**] An excellent ornament, to set forth &

decke a bodily garment withall.

2 The heauenly graces of the holy Ghost, which bring such beauty and glory to an elect soule, as Studs of Siluer do to rayment. *Cant. 1, 10. Borders of Gold, and Studs of Siluer.*

S. V.

[**To Sucke the Breasts of my mother**] To liue in familiarity, as a brother with a brother, which dwelleth in one house together, and daily embrace one another.

2 To liue in most neere familiarity with Christ. *Cant. 8, 1. O that thou wert as my Brother, that Sucked the breasts of my mother.*

[**Sunne**] The spirituall beauty and purity of the Church of Christ. *Cant. 6, 9. Pure as the Sun.*

2 Hot persecutions, and sharpe afflictions, where-with (as with the hot Sun) the Church is parched and made blacke (as it were.) *Cant. 1, 5. The Sunne hath looked vpon me.*

S. W.

[**Sweete fruites, things, and flowers**] The graces of the Spirit and workes of faith, which are as delighfull as sweete fruite, or any sweet thing. *Can. 4, 13. With sweete fruites.*

2 The

2 The doctrine of the word, which is as sweete to the godly soule, as any thing can bee to the mouth. *Cant. 5, 13. His Cheekes are as Sweete flowers.*

T. A.

[**To Take hold**]



O receiue Christ by faith, that wee may draw him and his benefits to vs. *Can. 3, 4. I tooke hold on him, and left him not.*

[**Comely Talke**] Gracious words, tending to edification. *Cant. 4, 3. Thy Talke is comely.*

[**Targets of Strongmen**] The whole compleate armour of God, as it is described and set forth in the sixt chapt. to the Ephesians. *Cant. 4, 4. All the Targets of the Strong men.*

T. E.

[**Temples**] That part of the head, called the Temples.

[**Tents of Kedar**] The *Ethiopians* which dwelt in Tents or Booths, to defend them from the parching heat of the Sun. *Can. 1, 4. As the Tents of Kedar.*

[**Terrible as an army**] One dreadfull and to be feared, because of great valour and cou-

rage in the spirituall battaile, against infernall and hellish enemies. *Cant. 6, 9. Terrible, as an army with Banners.*

T. H.

[**Sweete Things, new and olde**] Holy vertues, and fruites of faith of all sorts. *Cant. 7, 13. In our gates are all sweet Things, new and old; that is, abundance of all sorts of graces.*

[**Thornes**] All other societies, companies, and fellowships, which be in the world, and are as Thornes if they bee compared with the true church and company of the faithfull, which be as a Lilly. *Cant. 2, 2. Like a Lilly among the Thornes.*

[**Thousand Shields**] Store of weapons laide vp in an Armory, to bee vsed in time of war.

2 The spirituall weapons of a Christian; to wit, faith, hope, the word of God, prayer, a good conscience, righteousness, &c. *Cant. 4, 4. A Thousand Shields hang therein.*

[**Threescore Strong men**] A sufficient number of valiant men, to watch by night in the bed-chamber of *Salomon*, that he might sleepe without feare.

2 The most mercifull and mighty protection & presence of God, causing his Church to rest safely and peaceably heere in earth (but much more in heauen)

Heauen) from all feare & danger. *Cant. 2, 7. Threescore strong men round about Salomons bed.*

T. I,

[*Tirzah*] A great and faire city in the skirts of *Israel*, hard by *Euphrates*, where *Ieroboam* being King of the ten Tribes, erected and set vp his Pallace. *1. Kings 14, 17.*

2 The Church of Christ, strong, beautifull, & large, like vnto the city of *Tirzah*. *Cant. 3, 2. Thou art beautifull my Loue, as Tirzah.*

T. O.

[*Tops of Amanah*] The highest pitch or part of an hill so called, whence one might see the Land of promise. *Cant. 4, 8. Look from the Top of Amanah.*

[*Tower of David*] A goodly, faire, and high Tower, built by *Dauid* for an Armorie, therein to hang vp sharpe weapons for defence. *Cant. 4, 4. Thy necke is as the Tower of David, built for defence.*

[*Tower of Ivory*] A most white, and neate, or smoothe Tower; of precious matter, & of faire colour. *Cant. 7, 4. Thy necke is like a Tower of Ivory.*

[*Tower of Lebanon*] An high place or Tower built in the Forrest of *Lebanon*. *Cant. 7,*

4. *Thy nose is as the Tower of Lebanon.*

T. R.

[*Trees of Incense, &c.*] Plants of all sorts, wherewith a Garden vseth to be planted. *Cant. 4 14. Calamus and Cinamon, with all the Trees of Incense.*

T. V.

[*To Turne aside*] To spread and pitch Tents, or to follow and go after. *Cant. 1, 6. Why should I be as she that Turneth aside to the flockes of thy Companions?*

[*To Turne away*] To Turne toward, to set and fixe her faith (as an eye) vpon Christ, who is rauished with the great beauty thereof. *Cant. 6, 4. Turne away shine eyes from me.*

T. W.

[*Twins*] Two Lambes, or two children at a birth. *Cant. 4, 2. Every one bring out Twinnes, and none is barren among them.*

V. A.

[*Tattle.*]

A Couering which Virgins did weare, in token of modesty, chastity, and honour; the taking away of this from the Church, was the exposing her to reproach. *Cant. 5, 7. The Watchmen*

Watchmen of the wals tooke away my Vaile from me.

Valiant men of Israel. Mighty strong men, which were sound and true hearted, right *Israelites*. *Cant. 3, 7. Of the Valiant men of Israel.*

Valley. A low ground betweene two hils, being moyst and more fruitfull. *Cant. 6, 10. I went to the fruites of the Valley.*

V. E.

Vall Tessels. Hollow places filled vp fitly. *Cant. 5, 12. And remaine by the full Vessels.*

V. I.

Villages. At the *Cyprus Tree*, so it may be translated. *Cant. 7, 11. Let vs remaine in the Villages.*

Vine. The Church, spreading herselfe, and fruitfull as a Vine: also needing the presence and care of an husbandman, to prime and dresse it. *Cant. 7, 12. Let vs see if the Vine flourish.*

Vine in Baalhamon. A Vine planted in a fruitfull toyle, or in a place so plentiful for Vines, as it bringeth forth a multitude of Vines. *Cant. 8, 11. Salomon had a Vine in Baalhamon.*

Vine flourishing. The fruites of the graces of GOD in the Church, and the signes of the

approaching of the marriage day. *Cant. 7, 12. Let vs see if the Vine flourish.*

Vines of Engedi. Vines excellent and fruitfull, planted at *Engedi*, a Towne neere vnto the red Sea; whereunto the Church is resembled for her sweet smel and pleasant fruites. *Cant. 1, 13. My welbeloued is as a Cluster of Camphire vnto mee, in the Vines of Engedi.*

Vineyard. The true Church of Christ committed to faithfull Ministers, as to the keepers of it. *Cant. 8, 11. Hee gaue the Vineyard vnto Keepers.*

V. N.

Undeified. One which is free from filthinesse and spot of sin, being washed in the bloode, and sanctified by the Spirit of Christ. *Cant. 5, 2. My Vndeified.*

V. O.

Voice. The worde of Christ, by which hee calleth the elect to him. *Cant. 2, 8. It is the Voice of my welbeloued.*

2 The prayers, supplications, thanksgivings, whereby the Church doth (as it were) talke with Christ. *Cant. 2, 14. Let mee heare thy Voice.*

Voice of the Turtle. The singing or sweet melody made by the Turtle. *Cant. 2, 12. The voice of the Turtle is heard in our land.*

W. A.

W. · A,

[To Waken]

TO disturbe the quietnes of the Church, which shee hath in Christ, or by any offence & prouocation to grieue her. *Cant. 2, 7. Stir not up, nor Waken my Loue.*

[Heart Waketh] That faith and spirit of sanctification, working still in the regenerate children of God, though they be sometime taken with a spirituall slumber and sleepe in security. *Cant. 5, 2. I sleepe, but mine heart Waketh.*

[Wall] A City built vp, such as is the Church, consisting of Iew and Gentile, the partition wall of Ceremonies being beaten downe in the death of Christ. *Cant. 8, 9. I am a Wall.*

[Expert in Warre] Men skilfull in feates of armes, wise in matters of warfare, how to order battailes. *Cant. 3, 8. They all handle the Sword, and are expert in war.*

[Washing] The making cleane and white, by purging in water. *Cant. 4, 2. also 5, 3. I haue washed my feete, how shall I defile them?*

[Washt with Milke] Made exceeding bright. *Cant. 5, 12. Which are washt with Milke.*

[Watchmen] Such as by night keepe watch in a City,

or ouer-look the watch, to see that the watch-men do their office. *Cant. 3, 3. The watchmen that went about the City, found me.*

2 Pastors which watch ouer the City of God, wherof some be negligent & blinde, as false Priests and Prophets, Popish Prelates, ignorant guides, and idle Shepheards vnder y^e Gospell. And some be diligent and faithfull, as true Prophets, Apostles, and other godly Ministers. *Cant. 3, 3. Also Cant. 5, 7. The watchmen that went about the City.*

[Much water] Great force and violence vsed by Tyrants, to auert and turne the Church from the loue of Christ. *Cant. 8, 7. Much water cannot quench loue, &c.*

W. · B.

[Well of living waters] Christ Iesus, author of all good gifts, whose bounty is infinite, as an ouer-flowing Well. *Cant. 4, 5.*

[Welbeloued] One deereley loued, with a vehement affection of pure and sound loue; such as Christ is to his Church, and the Church to Christ. *Cant. 1, 12, 13, 15. Also Cant. 5, 10, and 7, 10, 11. I am my welbeloued, and his desire is toward me.*

W. · H.

[Wheate] See Heape.

[White] Such a colour as ioyned

ioyned with ruddy, shewes a most excellent constitution of body, and very perfect beauty. *Cant. 5, 10. My welbeloued is white and ruddy.*

[White Ivory] The precious beautifullnesse, or beautifull preciousnesse of Christ. *Cant. 5, 14. His belly like Ivory.*

[Wholly delectable] One euery way, & perfectly delightful. *Cant. 5, &c.*

W. · I.

[Wildernesse] A vast, barren, desolate place.

2 The old man, with his lusts and affections, which are to be forsaken of such as will come to Christ. *Cant. 8, 5. Who is this that commeth out of the Wildernesse?*

[Window] The types and figures of the Law, vnder which the Prophets and Patriarkes saw Christ. *Cant. 2, 9. Looking forth of the Windows.*

[Winter] A time of the yeare cold and vncomfortable; as also vnfruitefull, when all trees cease to bring forth.

2 The state of the elect, while they are the seruants of sinne, vnder the power of darknesse. *Cant. 2, 11. Behold, Winter is past.*

W. · O.

[Wrought] A thing wrought

or done with exceeding skill. *Cant. 7, 1. The worke of the hand of a cunning workeman.*

[To wound the heart] To strike ones heart with a vehement affection and passion of loue. *Cant. 4, 9. My Sister, thou hast wounded my heart.*

Y · O

[Yong Figges]

A Kinde of Fruite, called the Figge, not yet grown, but growing to his ripenesse.

2 A signe or token of the approaching of the Spring, whereby the change and conuersion of a sinner is signified. *Cant. 2, 13. The Fig-tree hath brought forth her yong Figs.*

[Yong Hart] A beast so called, swift and quicke of foote.

2 Christ, who like a yong Hart, makes hast to come to his beloued. *Cant. 2, 9. My welbeloued is like a Roe, or yong Hart.*

[Two yong Roes] The two breasts of the Church; to wit, the two Testaments whence sweete nourishment is drawne out, for the feeding of the Church. *Cant. 4. verie 5. Thy two breasts are as two yong Roes.*

Iii 2

FINIS.

A Dictionary of the Epistle vnto the HEBREVVES.

This Epistle being somewhat more darke then other the writings of the New Testament, I haue therefore allotted a peculiar Dictionary vnto it, for the explanation of it. That word which you finde not opened heere, seeke it in the Common Dictionary. Farewell, and take all things well.

[Abrahams seede]

HVmaine substance or nature, of the posterity of Abraham. *Heb. 2, 16. But hee tooke Abrahams seede.*

[Able] One who is meete & fit. *Heb. 5, 2. Who is Able.*

[After those dayes] The times of the Olde Testament, being fully expired, when that fulnes of time promised to the Fathers was come. *Heb. 10, v. 16. After those dayes, I will make a new Testament.*

[Of Age] One, capeable of more perfect Doctrine; or a man whose senses are exercised in the word. *Heb. 5, ver. 14. Strong meat belongs to them who are of Age.*

[All things] Throughout, in euery point; for nature, affections, infirmities, and sinne, alwaies excepted. *Heb. 2, 17. In all things, it behooved him to bee*

like to vs. Also 4, 15.

[Anchor of our soules] The hope of life eternall, which is like an Anchor. *Heb. 6, 19.*

[Nature] A spirituall substance, such as Angels haue. *Heb. 2, 16. In no sort he tooke on him Angels nature.*

[Anger] Punishment, which is a token and effect of Gods anger. *Heb. 3, 16. Provoked him to anger.*

[Annoint] To furnish with authority & answerable gifts, to do the work of a Mediator. *He. 1, 9. He hath annointed, &c. Altar. See common Dictionary, in the word Altar.*

[Aliants] Forraigners, strangers, of another both country and Religion. *Heb. 11, 34. Turned away the army of the Aliants. This was fulfilled, Inde 7.*

To Appaere. See common Dictionary, in the word Appaere.

[To Appoint]. To decree by
I i 3 an

an vchangeable purpose. *Heb. 9, 27. It is Appointed once to dye.*

2 To command according to his decree. *Heb. 3, 2. To him who Appointed him.*

3 To prefixe and separate determinately. *Heb. 4, 7. Hee Appointed a certaine day.*

[Assurance of faith] A certaine perswasion of such things as faith apprehends. *Heb. 10, 22. Draw neere in Assurance of faith.*

B. A.

[Babe]

ONE to whom principles beelong, being weake in knowledge of God, & therefore vncapeable of perfect doctrine. *Hebr. 5, 13. For hee is a Babe.*

[Bastard] One who is no naturall Childe, but begotten beside and against the ordinary course of Nature, in fornication or adultery.

2 One who is not the childe of God by grace of adoption, but is eyther a wicked person, or an hypocrite. *Hebr. 12, 8. Then are ye Bastards, not sonnes.*

[To Beare vp all] To sustaine and vphold, that it fall not and perish. *Heb. 1, 3. He beares vp all things with his mighty word.*

[To Beget] To manifest and make Christ knewne to be his

natural Sonne, and consubstantiall. This was done when the Word was made flesh; also when Christ rose from the dead. *Acts 13, 33. Heb. 1, 5. This day haue I begotten thee.*

[Beginning] A fundamentall Doctrine, or Catechising instructions, fit for children in knowledge. *Heb. 6, 1. Leaving the Doctrine of the beginning of Christ.*

[Beginning of the booke] The booke of the Law written by Moses, wherein were promises concerning Christ his Priesthood and Sacrifice. *Heb. 10, 7. In the beginning of the booke, it is written of me.*

[That beginning of substance] Faith, which giueth vs being and subsistence in Christ, by ioyning vs to him, to bee one with him, which is the cheefe and principal benefit, even the foundation of the rest which follow. *Heb. 3, 14.*

If ye keepe sure vnto the end, that Beginning of substance.

[To Beleeue] To know and be perswaded, that God is, and that he is our God, and will reward freely such as seeke him. *Heb. 11, 6. Must beleeue.*

[Birth-right] The right of the first borne amongst the Hebrewes. *Heb. 12, 16. Sold his Birth-right.* This stood in two prerogatiues; first dignity and power ouer his brethren; secondly, double portion. *Gen.*

49, 3. *Deut. 21, 17. 2. Chron. 21, 3.*

[To Blesse abundantly] To heape benefits vpon one, or plentifully and effectually to giue good things. *Heb. 6, 14. I will abundantly blesse thee.*

2 To wish and pray (as a Priest of the high God) for good things to be giue others. *Heb. 7, 6. And blessed him who had the promises.*

[Blessing] The inheritance or possession of such blessings and promises as were made to Abraham and Isaac. *Heb. 12, 17. Though hee sought that blessing with teares.*

[Blood of Abell] The death and slaughter of Abell. *Hebr. 12, 24. Then that blood of Abell.*

[Blood of Bulls] Bulls and Goats, offered in sacrifice at the least of expiation. *Heb. 10, 4. That the blood of Bulls & Goats shall put away sinnes.*

[Blood of Iesus] His blood shed and powred out to death, and his whole sufferings, by a Synecdoche of the part for the whole. *Heb. 10, 19. By the blood of Iesus we may be bold to enter.*

[Blood of sprinkling] That blood of Iesus shed in his cruell death, wherewith the hearts of the faithfull beeing sprinkled and watered throught faith, their sinnes are washed away, that they may bee accepted of God. *Heb. 12, 24. And to the blood of sprinkling.*

[Blood of Testament] The death & blood-shed of Christ (ioyned with his fathers curse) whereby the Testament or covenant of saluation was ratified. *Heb. 10, 29. And count the blood of the Testament. He. 9, 20.*

[Without blood] Without shedding of blood. *Heb. 9, 18, 22. Without blood.*

[To resist vnto blood] Vnto the suffering of death & martyrdom, to strue against sinners and persecutors as Christ himselfe did. *He. 12, 4. To haue not yet resisted sinne to blood.*

[Body of Iesus] The whole manhood of Christ, which was the oblation and sacrifice giuen for our sins to take them away. *Heb. 10, 10. Euen by the offering of the body of Iesus once made.*

[To ordeaine a body] As much as to pierce ones eares, by making one obedient & willing to heare. A phrase borrowed from seruants vnder the Law, who in token of perpetual seruice, had their eares bored thorow. *Heb. 10, 5. But a body hast thou ordeained me.*

[Boldly to go to God] With constant perswasion & good assurance to pray to God. *Heb. 4, 16. Let vs goe boldly to the Throne of grace.*

[Bondage] That slavery and subiection to the Diuel, by the guilt of sinne, working in vs feare and terror of eternall death,

death, such as is in bondmen, toward their Lord, least hee scourge or kill them, *Hebr. 2, 15. Which for feare of death were all their life subject to bondage.*

[**Brethren**] Such as not onely have society with Christ of flesh and blood, but are borne of God, and become partakers of his Spirit. *Heb. 2, 11, 12. He is not ashamed to call them Brethren.*

2 Such as have society of one true Christian profession. *Heb. 3, 12. Brethren take heed.*

[**Holy Brethren**] Such as being sanctified by the Spirit, are receiued into his fellowship to be one with him. *Heb. 3, 1. Therefore holy Brethren.*

[**Brightnes of glory**] Christ Iesus, the second person in Trinity, in whome alone did shine forth eternally the image and beauty of his Fathers glory: hauing also manie wayes shewed forth vnto men his Fathers bright glorie, in his teaching and cleere manifestation of the Gospel; also in his working of myracles: in both which, he set forth a glorious light of the power and goodness of God, for the sauing of the elect. *Heb. 1, 3. The Brightnes of his glory.*

[**To Builde all things**] To make all things in heauen and earth, but chiefly to set vp the Church of God; which is an house or building. *Heb. 3, v. 4.*

But he that hath buile all things is God.

C.

A.

[**Called**] Effectually drawne to Christ by the ministry thorough the Spirit. *Heb. chapt. 9. ver. 15. That they which are Called.*

[**Carnall Commandment.**] A Precept, which enioyneth things weake and fraile, not lasting and eternall, such was the whole ordination of the Leviticall Priesthood. *Heb. 7, 16. Which is not made Priest after the Law of the Carnall Commandment.*

[**Carnall rites**] Certain outward Ceremonies, which did not come to the soul, but were placed in terrene and earthlie matters. *Heb. 9, 10. Which onely stood in Carnall Rites.*

[**Carkasses**] Their limbes and bodies, by little and little languished. *Heb. 3, 17. Their Carkasses fell in the Wilderness.*

[**To cast away Confidence**] To make losse of, or to loose the free and ingenuous profession of the truth, whereof the confidence is in the heart. *Heb. 11, 35. And cast not away the confidence.*

[**To Cease from our owne works**] To do our owne will no longer, but to resigne our selues to God, to yeelde him obedi-

obedience by doing his will revealed in his word. *Heb. 4, 10. Hath Ceased from his owne works.*

[**Church**] The congregation of Gods people, called out of the world by the word. *Heb. 2, 12. Amongst the Church will I sing to thee.*

[**Children**] Such as are regenerate and borne anew by the Spirit of Christ, hauing GOD for their Father. *Heb. 2, 10. Seeing that hee brought many Children to glory. Heb. 12, 5.*

2 Disciples which loue and obey their Teachers, as Children their Father. *Heb. 2, verse 13. Here am I, and the children which thou hast giuen me.*

[**City of the Liuing God**] The Church of God, which is like to a Citty, being ruled by one King, Christ; and according to his lawes. *Heb. 12, 22. The City of the liuing God.*

[**Cloud of witnesses**] Manie witnesses, euen an innumerable company of witnesses, as it were a cloud of godly and religious persons, by their examples of constancy, prouoking vs to the like. *Heb. 12, verse 1. Hauing such a cloude of witnesses.*

[**To Come to God**] To ioyne himselfe to the true God, as his seruant and true worshipper. *Heb. 11, 6. He that comes to God.*

[**Companion**] One that ta-

keth part with another in suffering. *Heb. 10, 33. We were Companions with them.*

[**To be Compassed with infirmities**] To beare about a Nature subiect to the same sinnes and discommodities. *Heb. 5, 2. Being Compassed with the same infirmities.*

[**Compassion**] A disposition or affection prone to pity others, so much as need is. *Heb. 5, 2. Which is able sufficiently to haue compassion.*

[**To Condemne the worlde**] By his deede and example, in building the Arke at Gods Commandement, to conuict other wicked men which swarm in the world of infidelity. *Heb. 11, 7. By which hee Condemned the world.*

[**To Confirm**] To stablish and ratifie a thing with signes, wonders, &c. *Heb. 2, 3. And was Confirmed.*

[**To Consecrate**] To sanctifie or set apart to some excellent matter. *Heb. 2, 10. That he should consecrate the Prince of salvation by affliction. Verse 11. For he that is crucified, &c. This word expoundes the former. The word in the originall, signifies to make perfect.*

[**Conservation**] Salvation, which is contrary to destruction. *Heb. 10, 30. Unto the Conservation of our soules.*

[**Consolation**] Exhortation. *Heb. 12, 5. Haue ye forgotten the consolation.*

solation.

[**To Consider**] To obserue, marke, and watch, with louing minde. *Heb. 10, 24. Let vs Consider one another.*

2 To weigh, ponder, and thinke seriously vpon. *Heb. 3, verse 1. Consider the Apostle, &c.*

[**Euill Conscience**] A Conscience accusing of sinne, and terrifying with Remembrance of punishment due to sinne. For against an euill Conscience, is set a true faithfull heart, which truly beleueth forgiveness of sinne. *Hebr. 10, verse 22. Pure from an euill Conscience.*

[**To Count unholy**] Not to discerne and put difference betwene the blood of Christ, & common blood. *Heb. 10, 23. Count the blood unholy wherewith, &c.*

[**To Crowne with glory**] To giue this dignity vnto Christ, and by him to Gods children, to haue all things in this world subiect to them, and to be fellow-heires of the heavenly kingdome. *Heb. 2, 7. Thou Crownest him with glory and honor, and settest him above the workes of thy hands.*

[**To Crucifie again the Son of God**] To expose and lay open Christ (as it were, the second time nailed to the crosse) to the reproach and ignominy of all men. *Heb. 6, 6. Crucifie*

again the Son of God.

[**Custom**] An habit gotten by Custom. *Heb. 5, verse last. Which through long Custom haue their senses exercised.*

D. A.

[**Another Day, to Day**] A certaine day. *Heb. 4, 7.*

[**This Day**] The season and opportunity appointed of God for doing something. *Heb. 4, 7.*

2 All that time, in which God made his Sonne knowne by his wonderfull works. *Heb. 1, 5.*

[**Seuenth Day**] The day was the seuenth from the creation, which is our Sunday. *Heb. 4, 4.*

[**Day of Temptation**] The time when the people of Israel tempted God by their contention and struings, as if they would try his power & iustice. *Heb. 3, 8.*

[**Dauid**] The Booke of Psalms penned by Dauid. A *Metonymy*. *Heb. 4, 7.*

[**Death**] Separation of soule and body, being ioyned together, with the wrath and curse of God. *Heb. 2, 15.*

[**To Taste death**] To die, or
2 Eternal death or destruction. *Heb. 2, 15.*

[**To haue Power of death**] To prouoke vnto, and procure sinne,

sinne, whence cometh death temporall & eternal. *Heb. 2, 15.*

[**To taste Death**] To dye, or feeble death coupled with Gods infinite anger. *Heb. 2, 9.*

[**Deceitfulness of sinne**] Sin, which is a deceitfull thing, or full of deceit and craft, for sin neuer appears in her owne countenance. *Heb. 3, 13. Be hardened with the deceitfulness of sin.*

[**Defiled**] Stained and corrupted with the filthinesse of sinne. *Heb. 12, 15.*

[**To Depart from God**] To fall away from God by infidelity and distrust of his worde. *Heb. 3, 12.*

[**To be Deprived**] To be made frustrate or void of the thing promised, through spirituall slownesse. *Heb. 4, 1.*

[**To Denoure the aduersaries**] To destroy utterly with extreme destruction, the enemies of Christ, which maliciously resist his Spirit. *Heb. 10, 27.*

[**To Despise**] To put Christ vnto reproch, by accusing him of a lye, in denying the truth of the Gospell. *Heb. 10, 29.*

[**To Despise**] To abrogate and make voyd by a defection from the whole Religion of God. *Heb. 10, 28.*

[**To Deliuer**] To set free fro the curse and bondage of sin. *Heb. 2, 15.*

[**To Discerne**] To direct the heart, either more to be hardened by deceit of sin, or wholly

to bee renewed to the loue of righteousness. *Heb. 4, 12.*

2 To bee of iudgement to put difference betwene good and euill. *Heb. 5, 14.*

[**To do Gods will**] To yeeld perfect obedience to the wil of God, euen to the suffering of death. *Heb. 10, 7.*

2 With patience to endure what God will haue vs suffer. *Heb. 10, 36.*

[**Doctrine of beginning**] Catechising doctrine, instruction fit for beginners. *Heb. 6, 1.*

[**Doctrine diuerse & strange**] False doctrine, not grounded on Gods word, but deuised by men, therefore strange. *He. 13, 4.*

[**To Draw nare**] To call vpon God, to approach vnto him by faithfull prayer. *Heb. 10, 22.*

[**Dull of hearing**] Slow. *Heb. 5, 11.*

E. A.

[**Earth**] Men dwelling in earth. A *Metonymie*. *He. 12, 26.*

[**Elders**] Ancestors, or forefathers, of whom we haue our being, and by whose authority and example we ought to be much moued. *Heb. 11, 2.* They are called *Fathers*. *Heb. 1, 1.*

[**To Endure**] To perseuer and continue constant in the hope of the Gospell, notwithstanding troubles or persecutions,

ons, by tongue or hand. *Hebr.* 10, 32.

[**Ensample of disobedience**] The imitation or following of their disobedience, and for the same to perish, as those disobedient ones did. *Heb.* 4, 11.

[**To Enter into the holy place**] To haue passage made into our house, and power to go in. *Heb.* 10, 19.

[**To Enter into rest**] To go into the Land of *Canaan*, and eternall life in heaven, figured by *Canaan*. *Heb.* 3, 11.

2 By faith in Gods promises, and holy obedience, to begin to be partakers of that true rest which shall bee perfect in heaven. *Heb.* 4, 3, 4.

[**To Establish the Earth**] To create the earth in a firme and stable condition. *Heb.* 1, 10.

2 To settle a thing, that it may be perpetuall. *Heb.* 10, verse 9.

[**For Ever and Ever**] Not for a long space of time, but eternally. *Heb.* 1, 8. Also *Heb.* 10, 12, 14.

[**Evidence**] Setting forth to the eye, or making after a sort visible. *Heb.* 11, 1.

[**To Exhort**] To stirre vp, and prouoke vnto duties. *Heb.* 10, 26.

[**Eyes**] Diuine knowledge or infinite vnderstanding of God. *Heb.* 4, 13.

F. A.

[**To Faint**] To suffer ones heart and courage to sinke and fall. *Heb.* 12, 3.

[**Faithfull**] One who is constant, and leaueth not the elect till hee haue brought them to eternall life. *Heb.* 2, 17.

2 One which doth in every point according to that trust & charge which God putteth in one, neglecting nothing which God commandeth him. *Heb.* 3, 3. *Moses was faithfull in Gods house.*

3 One which standeth to his word, keeping truth, without failing or falshood. *Heb.* 10, 23. *For hee is faithfull that promisseth.*

[**To Fall**] To perish and bee destroyed. *Heb.* 4, 11.

[**To Fall away**] To oppose, or set himselfe against Gods grace of God, as a malicious adversary. *Heb.* 12, 15. Also *Heb.* 6, verse 6.

[**Faith**] That gift of God, by which wee firmly beleue the whole word of God to be true; but especially the promise of saluation by Christ, with application of it to our selues. *Heb.* 11, 1. and 4, 3. *Heb.* 10, 22.

[**Fathers of our flesh**] The men by whom we receiue our bodies, as by active Instruments

ments which God doeth vse in our generation. *Heb.* 12, 9.

[**Fathers of Spirits**] God, & Authour and creator of our soules. *Heb.* 12, 9.

[**Faultlesse**] That, wherein nothing can worthily bee required, as wanting or lacking. *Heb.* 8, 7.

[**Fear**] Extreme terror and horror of minde, through expectation of eternall Death, due for sinne. *Heb.* 2, Verse 15.

2 The thing which is feared, not without great anxiety and anguish of heart. Thus was Christ deliuered from eternal death, that he was swallowed vp of it, as in the infirmity of humane Nature, hee feared. See *Math.* 22, and *John* 12. *Heb.* 5, 7. *He was heard from his Feare.*

3 Religious awe, such as is in good Children towards their Fathers. *Heb.* 12, ver. 2. *That wee may serue him with Feare.*

[**Fearfull looking for**] Expectation, full of dread & horror. *Heb.* 10, 27.

[**Fellowship**] The gathering together of the faithfull, in publique place, for the hearing of the word, publique Prayer, administration of Sacraments, and distribution of almes. *Heb.* 10, 25.

[**Fellowes**] Godly Christi-

ans, which by grace communicate with Christ in his Merites, being thereby Heyres of God, euen Fellow-heyres with Christ. *Heb.* 1, 9.

[**To finde Grace**] To finde helpe and comfort in our need through the fauour and free loue of God. *Heb.* ch. 4. Verse 16.

[**Consuming fire**] The most seuerer God, who is like a Fire, to consume and destroy y wicked contemners of his worde. *Heb.* 12, 29.

[**Flame of fire**] The holy Angels of God, endowed with a strong, agile, and active Nature, like vnto a flame of Fire. *Heb.* 1, 7.

[**Violent fire**] Most seruient and hot indignation. *Heb.* 10, 27.

[**First begotten**] Christ, as Mediator, who is called elsewhere the first begotten among his Brethren, for his preheminnence ouer them. *Hebr.* 1, ver. 6.

[**To follow**] To come after others, in beleueing and liuing well, as they haue giuen vs example. *Heb.* 6, 12. and *Hebr.* 12, 8.

[**To Forsake the promise**] Not to beleue and giue credite to the word of promise. *Heb.* 4, 1.

[**To Forsake one**] To denie helpe, or refuse to succor him in his neede. *Heb.* 13, 6.

[frote-

[**Footstole**] That which is put vnder the feete of him that sitteth, to treade vpon it. Meaning is, that all Christs enemies, euen to death which is the last, shall be subdued vnto him for euer, as *Paul* teacheth. 1 Cor. 15, 26. Heb. 1, 13. and 10, 13.

[**Foundation of repentance**] The Doctrine of repentance, as it is a principle & foundation. Heb. 6, 1.

[**Foundation of the world.**] The beginning when the world was first made of nothing, Heb. 4, 3.

[**Fruite of Righteousnesse**] Life eternall, which is a fruite of a righteous life. Hebr. 12, 11.

G. H.

[**Partakers of the holy ghost**] To inioy the knowledge of the word by the benefit & enlightning of the holy Ghost. Heb. 6, 4.

[**Living God**] That God, who in himselfe liueth, and is the Author and Fountaine of all that do liue. Heb. 3, 12.

[**Gifts**] Sacrifices and Oblations freely given vnto God, to honor him withall. Heb. 5, 1, 11, 4.

[**Generation**] A Nation or people liuing together in some one age. Heb. 3, 10.

[**To sit God**] To inioy the eternall blessednesse in heauen,

which consists in the vision of God. Heb. 12, 14.

[**Glorie**] The high excellency and dignity of Christ, being exalted at the right hande of his Father, aboue all Creatures, Angels and men. Heb. 2, 9.

[**Grace**] The sence and feeling of the fauour of God, being reconciled vnto vs by Christ. Heb. 13, 9.

2 Faith which proceedeth from the grace of God. Hebr. 12, 28.

3 The free benefite of God. Heb. 2, 9.

[**Throne of Grace**] God the Father, fauourably imbracing vs, and beeing ready to heare vs, for and through Christ his Son. Heb. 4, 16.

[**Ground**] Substance or sustentance, causing a thing in some sort to exist, & be, which is not yet. Heb. 11, 1.

H. A.

[**Halting**] Not the negligēt only and slow, but them which hangeth betweene two, inclining to the Gospell, and to the Law also. Heb. 12, 13.

[**Hands**] The reuenging power of God. Heb. 10, 31.

2 Heauenly glory and maiesty. Heb. 12, 2.

3 The Almightynes of God. Heb. 1, 10.

4 Sluggish and sloathfull mindes.

mindes. Heb. 12, v. 13. *Hands hanging downe.*

[**Hard to be uttered**] Not easy to be vnfolded and declared, but very difficult things. Heb. 5, 11.

[**To Harden**] To refuse obstinately, or with an obstinate heart. Heb. 2, 7.

[**To Heare his voyce**] To beleeue and obey the voyce of Christ, being vttered & heard. Heb. 3, 12.

[**Quill Heart**] An heart of vn-beliefe, which distrusteth God in his word. Hebr. 3, 12.

[**True Heart**] An hart touched with a true sence of sin & miseries. Heb. 10, 22.

[**Heauen**] Angels, the inhabitants of heauen, who shall wonder at the strange & great alteration which the Gospell shall make. Heb. 12, 26.

[**To Enter into heauen.**] To pierce thorough these visible heauens, and to passe into the supreme and highest heauens. Heb. 4, 14.

[**Heauenly things.**] Doctrine, ministrie of the Gospell, Sacraments, prayers, yea, the church and companie of the faithfull. Heb. 9, 29.

[**Peppes of the promises.**] Godly Patriarkes, and other holie men, to whom Gods promises were made and kept. Heb. 8, 17.

[**Peire of righteousness.**] One which is partaker of the right-

eousnesse of God, and of eternall life, flowing from thence, Heb. 11, 17.

[**Peires of saluation.**] Such as shall possesse eternall life in heauen. Heb. 1, 14.

[**Peire of all things.**] Equall possessor and Lord of all things created, together with GOD the Father. Heb. 1, 2.

[**Highest places.**] The thirde heauen, which is the seate of Gods glory. Heb. 1, 3.

[**Holynes.**] A quality created in the heart by the holy Spirit, cleansing and purifying them, that they may purely worship God. Heb. 12, 14.

2 An vncreated quality, euen the most perfect puritie of Diuine nature, Heb. 12, 10.

[**Hono.**] The dignity and exaltation of Christ, aboue all creatures. Heb. 2, 8.

2 The Office of high Priest, which is an honorable calling. Heb. 5, 4.

[**Hope.**] Eternall life which we hope for. Heb. 8, 16. See *Common Dictionary.*

2 The gift of hope, whereby we looke certainly for saluation. Heb. 10, 23.

[**To hold fast the Hope.**] With perseuerance to imbrace eternall life which wee hope for, Heb. 6, 18.

[**House.**] An earthly habitation of Timber and stone, put together for one to dwell in, Heb. 3, 4.

2 The Church of God here in earth, which is like vnto an house. Heb. 3, 2.

I. E.

[Jesus] *Iosuah*, the Captaine of Gods people after *Moses*, vnder whose conduct the *Israelites* were brought into *Canaan*. Heb. 4, 8.

[Immanent] Such as haue sinned, of what sort, or in what kinde soeuer. Heb. 5, 2.

[Inferior to Angels] One which for a time humbled himselfe, and tooke on him the forme of a seruant, and was crucified. Heb. 2, 7, 9.

[Infirmities] Sinnes, and all consequents or effects of sin, both body and soule miseries. Heb. 4, 15.

[Ingrained forme] The person of the Sonne, liuely representing the person of the Father, as an Image set in waxe, doth resemble the forme or figure of the seale. Heb. 3, 1.

[Inward and Hidden] The most inward, hidden, and secret parts and powers of a mans soule. Heb. 4, 12.

[With Joy] Not onely with patience, but with cheerefulness, being glad that they were counted worthy to suffer for Christ. Heb. 10, 34.

[To Judge his people] To gouerne the Church, by protecting it, and taking vengeance

ance vpon the enemies of it. Heb. 10, 30.

[Just] A person that is righteous, by beleeuing in Christ. Heb. 10, 38.

K. I.

[Scepter of his kingdome] The administration & government of Christs Church in earth. Heb. 1, 8.

[To receive a kingdome] To lay hold vpon the inheritance of heauen. Heb. 12, 28.

[Weak knees] Feeble, remisse, and slothfull mindes. Heb. 12, 12.

[To know] To vnderstand the will of God in such sort, as to beleeuie and liue thereafter. Heb. 3, 10.

L. A.

[Last dayes] All the time betweene the first and seconde coming of Christ. Heb. 1, 1.

[Laying on of hands] The whole ministry of the church, and order of Church-policy. Heb. 6, 1.

[Law] The whole Levitical Rites and Ceremonies. Heb. 10, 1.

2 The prescript & appointment of the Law. Heb. 10, 8.

3 The will of God reuealed in the Morall Law, which is saide to be put or written in our mindes, when our wils are effectually renewed and framed

med to begin obedience to it. Heb. 8, 10.

[To be lightned] To be endowed with the true knowledge of God, but not effectually to the conuersion of the heart. Heb. 6, 4.

[Fruit of Lips] The Sacrifice of praise and thanksgiving. Heb. 13, 15.

[Little while] A very small space of time, and then the reward will come to all such as be constant. Heb. 10, 37.

[To Live] To enjoy eternall life in heauen. Heb. 10, 38.

[Liuely] Operatiue, effectually to pierce their hearts, & heare the word; either to conuert, or to conuict and harden them. Hebr. chapter 4. verse 12.

M. A.

[Highest Majesty] Supreme and most soueraigne greatness, such as is proper vnto God-head. Heb. 1, 2.

[Manifest] Open, bare, easie to bee scene, as a fact vncouered. Heb. 4, 13.

[After diuers manners] Not fully and all at once, in perfect cleareness, but by little and little, till at last the Sonne of righteousness, Christ, did arise in the preaching of the Gospell, which brought a full Reuelation. Heb. 1, 1.

[Strong Speake] More pers-

fect doctrine, set downe exactly and at large, to feed strong Christians withall. Hebr. 5, 12.

[Without Mercie] Without sparing or pardon at mans hands. Heb. 10, 28.

[Melchizedek] A man so called, who was both Priest of the high God, and the King of *Salem*, which was afterwards *Ierusalem*. Heb. 5, 10, 11. Heb. 7, 1, 2.

[Messengers] Persons sent by Commission to execute Gods Decrees in comforting the godly, and punishing the wicked; such are the Angels. Heb. 1, 7.

[Ministers] Seruants which by their Ministry do helpe the elect. Heb. 1, 7, 14.

[Plaine] Easie Doctrine, shortly and familiarly taught. Heb. 5, 12.

[Spount Spring] The Church of Christ, whereof Mount *Syon* was a figure. Heb. 12, 22.

[Open mouth and parted] True beleeuers, and godly persons. Heb. 12, 23.

N. A.

[Patience] Open, or plaine to be perceived. Heb. 4, 13.

[Praise] Such dignity & excellency as is peculiar to God. Heb. 1, 9.

[To comfort his people] To celebrate and set fourth the

K k k prai-

praises of God. *Heb. 13, 15.*
 [Declare his name] To preach
 the Doctrine of grace. *Heb. 2,*
12.

O. B.

[To Obey] To beleue the
 word, yelding vnto the truth
 of the promises, and imbracing
 them by Faith, which is the
 principall obedience of a chri-
 tian, and a root of all other o-
 bedience. *Heb. 5, 9.*

[To Learne Obedience] To
 proue and try indeede what it
 was to obey such a Father, as
 looked for and commanded o-
 bedience to the death of the
 Crosse. *Heb. 2, 8.*

[Order of Speech] The
 fashion, manner, or likenesse
 and similitude. *Heb. 5, 6.* Also
Heb. 7, 14.

[To Offer] To shew him-
 selfe, or to behaue and carrie
 himselfe as a father to his chil-
 dren. Thus God offereth him
 to his Saints. *Heb. 12, 7.*

2 To giue and make himselfe
 willingly a staine Oblation &
 Sacrifice for satisfaction. Thus
 Christ offered himselfe. *Heb.*
9, 25, 26.

3 To slay and kill beasts for
 Sacrifices, to bee figures of
 Christ his offering himselfe.
 Thus priests vnder the Law of-
 fered. *Heb. 10, 11.*

4 To render praise to God,
 for mercie and Almes to the

poore which be needy and mi-
 serable. Thus Christians offer
 to God. *Heb. 13, 15.*

[Offering for sinne] Sacrifi-
 ces expiatory, as peace Offer-
 ings signifie Sacrifice gratula-
 tory. *Heb. 10, 6.*

[Oftentimes] Something which
 for insufficiency, from the pro-
 mise in Paradise, must be done
 againe. *Heb. 10, 11.*

[Old time] The time which
 was till Christ. *Heb. 1, 1.*

[Old] That which with
 time vanisheth, and doeth not
 last euer, as the estate of this
 worlde, such as it is now, shall
 not. *Heb. 1, 11.*

[Once] At one time onelie,
 and no more, not oftner. *Heb.*
9, 27, 28.

[Once for all, and one Sacri-
 fice] That which being done, is
 so sufficient, as it needs no re-
 pitation or doing againe. *Heb.*
10, 10, 12, 14.

[Once more] One turne, or
 for one time, and then to cease;
 to note vnto vs the firme and
 stable condition of the gospel,
 and such as beleue it. *Heb. 12,*
26.

[Of one] Of one Father, to
 wit, *Israel* or *Iacob*, of whome
 came Christ and the Hebrews,
 to whom this Epistle was sent:
 Or of one, that is, of one God,
 of whom is Christ, and all true
 Christians. *Heb. 2, 11.*

[ouer the house of God.]
 One, that is Ruler and Go-
 uernor

uernor of Gods Church. *Heb.*
10, 21.

[To haue Ouer sight] To haue
 the roome and function of a
 Pastor & guide to Gods flock.
Heb. 13, 7, 17.

[To bee out of the way] To
 take offence and stumble, put-
 ting his saluation in hazard, by
 back-sliding and declining.
Heb. 12, 13.

P. A.

[Passage] One which is
 vnmeete thorough her great
 yeares to be a mother. *Heb. 11,*
11.

[Patience] Power to endure
 greuous things. *Heb. 10, 36.*

[Perfect] Consecrate to God,
 & sanctified with the Fathers
 who liued before Christ, were
 not by the Leuiticall Rites se-
 uered from Christ, the substance
 of them. *Heb. 11, verse last.* Also
Heb. 7, 11, 19.

[Holy Place] Heauen, euen
 the third heauen, called Para-
 dice. *Heb. 9, 12.*

[Pleased God] His person to
 bee accepted into fauour by
 faith. *Heb. 11, 5.*

[Pleasure] Allowance, appro-
 bation, (as satisfactory for sin.)
Heb. 10, 6.

2 Liking and will; yea some-

time vnreasonable and vniust.
Heb. 12, 10.

[Power of the endles life] The
 strength and vertue of a life
 which knowes no end, but is e-
 ternall. *Heb. 7, 16.*

[Thing pressing down] What-
 soeuer heavy weight or burthen,
 which makes slow, & hinders
 vs in the course of piety, as sin
 doth. *Heb. 12, 1.*

[High Priest of our profession]
 The cheefe and onely Priest,
 from who we are to take, both
 the Doctrine which wee pro-
 fesse, and the Religion too. *He.*
3, 1.

[Principles of the word] The
 Catechising Doctrines, famili-
 arly taught, and in few words,
 tempered and fitted to the vn-
 derstanding of the weake in
 knowledge. *Heb. 5, 12.*

[Prince of saluation] One
 which is Captaine or Chife-
 taine and guide to eternal life.
Heb. 2, 10.

[Profession] The faith or re-
 ligion which we professe. *He.*
3, 1.

2 The publishing, or open
 and free acknowledgment of
 our faith. *Heb. 10, 23.*

[Promise] The word of God,
 touching the exhibiting and
 sending Christ into the world.
Heb. 11, 39. This is a generall
 promise to all the faithfull be-
 fore Christ. *Heb. 6, 17.* and *cha.*
7, 6.

2 Things promised; [as the
 King-
 K k k 2 King-

Kingdome to David, &c. Heb. 11, 33. These bee speciall promises.

3 The word of God, touching the calling of *Abraham* seede in *Isaac*, and blessing all Nations in *Abraham* seede. Heb. 12, 17, 18.

[To] **Prouoke** To whet and quicken vnto loue. Heb. 10, v. 24. Thus we prouoke one another.

2 To stirre God vnto wrath by tempting him, and struing with his Ministers. Heb. chap. 3, ver. 16. Thus men prouoke God.

[Pure] **Water** Either the blood of Christ, whereof the purifying water in the Lawe, was a Type and shadow; or the grace of Christ his Spirit, which is like water in operation, cleansing vs, which because the Spirit doeth by application of Christs blood; therefore, both significations may stand together. Hebrewes 10, verse 28.

[Purify] To establish and cleanse, separating them apart to holynes, by the blood of Christ. Heb. 9, 23. Thus the new Testament is purified.

[To] **Purge with blood** To raise, consume, and dedicate things by the blood of beasts. Thus the Old Testament was purged. Heb. 9, 22.

[To] **Purge sinnes** To take away the guilt and punishment

of sinne, by making a full satisfaction for them by his death. Heb. 1, 3.

Q.

P.

[The] **Quench fire** To stay and hinder the operation and force of the fire, that it burne not, as *Sydrach* did in *Daniell*. Heb. 11, 44.

[Quiet] **fruite** Fruite, full of tranquility and peace. Heb. 12, 11.

K.

E.

[Rebuke for] **Christ** Reprochfull speeches from wicked men for the cause and Worde of Christ. Heb. 11, 26.

2 Correction and chastisement from a gracious God, for amendment of life. Heb. 12, 5.

[To] **Recline** To embrace with loue, as a Father his child. Heb. 12, 6.

2 Kindly to entertaine or take into house, to harbor and comfort. Heb. 13, 2.

3 To enjoy and possesse a thing promised. Heb. 11, v. 39. Heb. 10, 36.

4 To understand and see by spiritual enlightning. Heb. 10, 26, 32. In the former place is meant a light enlightning, by receiving knowledge into the Braine, without change of the heart; in the latter an effe-

Small

Small enlightning, by taking knowledge into the heart and affections, is meant.

5 To finde and obtain what we pray for. Heb. 4, 16.

[Recompence] The rendering or giuing of blessednesse in mercy, according to promise. Heb. 11, 26, and 10, 35.

2 The reuenging of sinne in iustice. Heb. 10, 30.

[Reconciliation] Agreement and attonement with God, by dying to take away sinne, or by remission of sins thorough his death. Heb. 2, 17.

[Redemption of transgressions] The freedome and deliuerance of transgressors from guilt and paine. Heb. 9, 15.

[Reformation] Direction, leading aright (not by windings and turnings, as vnder the Law) and directly to Christ, the marke and scope of our faith. Heb. 19, 10.

[To] **Remember** To call to minde and thinke vpon, with purpose to punish. Heb. 10, 17.

2 To call to minde something done and past, to profite by it, by patience and thankfulness. Heb. 10, 30.

[Reproche] Slanderous and disgracefull words. Heb. 10, 33.

[To] **Repute** Credit and estimation from good men, vpon good grounds. Heb. 12, 2.

[Repentance] Penitency or remorse in sinne: who would not with *Eaue* teares be moou-

ued to recall his blessing. Heb. 12, 17.

2 True conuersion or turning of a sinner to God, after a fall. Heb. 6, 6.

[Reuerence] The holy feare and awe of Gods maiesty and word. Heb. 11, 7, and 12, 28.

2 Submission and dutifull respect to our superiors. Heb. 12, 9.

[Rest] Ceasing from the workes of sinne, as mortified men do, or from all sinne and misery as glorified persons do. Heb. 3, 18, and 4, 3, 4.

[Better] **Resurrection** A rising againe at the last iudgement, from death to life eternal, by the sentence of GOD. Heb. 11, 35.

[Reward] A good thing freely giuen, after the labour and trauaile of this life ended. Heb. 10, 35.

[Rewarder] One who bountifully & freely blesteth his seruante. Heb. 11, 6.

[Righteousness] Most iust and vpriight. Heb. 11, 39. See common Dictionary.

[State of] **bitternesse** Anger, wrath, hatred, and indignation: or as some iudge, borsifore, rather greuous than ill. Heb. 12, 15.

S.

A.

[Sacrifice] Beasts, fowles and offered vnder the Law, to the honour

K k 3

honour

honour of God, and for strengthening the faith of his people, in the Messiah to come. Heb. 10, 3, 5, and 5, 1.

2 Christ Iesus, the substance and truth of all Legall Sacrifices. Heb. 9, 26. also 10, 26.

3 Prayers, almes, workes of piety and mercy, which are as a pleasant Sacrifice to God. Heb. 13, 15. See common Dictionary.

[Sacrifice greater] A Sacrifice of more price and value. Heb. 11, 4.

[Saluation] Our glorification, begun by remission of finnes and sanctification, when we first beleue in Christ. Heb. 2, 3.

2 Glorification, complete and perfect, when the Saintes being raised againe, do possesse heavenly blessednes. He. 9, 26.

[To Save] To deliuer and free, eyther from spirituall or bodily enemies and euils. He. 5, 7. Heb. 11, 7.

[True Sanctuary and Tabernacle] The body of Christ, wherein the fulnesse of the God-head dwels, as in a Sanctuary, and by offering wherof, Christ ministred both to God and to the elect. Heb. 8, 2. Also Heb. 9, 24.

[Scepter] Administration or government. He. 1, 8. See common Dictionary.

[To see death] To dye or feele death. Heb. 11, 5.

[To Shake Heauen & Earth]

To strike with admiration men and Angels, by a suddaine and mighty abrogation of the Moisaicall Ceremonies, and Ethnicall idolatries, through the power of the Gospel. Heb. 12, 26.

[Sinne] Sinners; to wit, persecutors. Heb. 12, 4.

2 Transgression of the Law. Heb. 9, 26. Also 10, 4.

3 Blasphemy against the Spirit. Heb. 10, 26.

4 Guilt and punishment of sinne. Heb. 10, 2.

5 Sacrifice for sinne. Heb. 9, 28.

6 Naughtinesse and corruption of nature. Heb. 12, 1. See common Dictionary.

[Similitude] Type or figure: Heb. 9, 23.

[Shadow] A rude draught or description, such as Painters vse to make with a coale: He. 10, 1.

[Soule and Spirit] The wil, wherein the affections are seated, and the more noble part of man, called vnderstanding or reason: Heb. 4, 12.

[Spirit of grace] The holy Spirit, which doth certifie the elect of the fauour of God towards them: Heb. 10, 29.

[To Speake from earth and heauen] To speake as a seruant; as Moses did: or as a Sonne, as Christ did. Heb. 12, 25.

[Stableness of his counsell] His vchangeable and firme purpose.

purpose. Heb. 6, 7.

[To Study] To muse or meditate earnestly vpon a matter. Heb. 4, 11.

(Substance) A treasure, or a chiefe good thing. Heb. 10, 34.

T. A.

(Tabernacle) Christs body; also heauen: Heb. 9, 11. See common Dictionary.

(To take away) Vtterly to remoue a thing, as if it hadde neuer beene: Heb. 10, 4, 9, 11.

(To Taste) To haue a slight and slender beleefe in Christ, & light feeling of heavenly blis. Heb. 6, 5. See common Dictionary.

(Things concerning God) Which concerne the pleasing and worship of God: Heb. 5, 1.

(Things not seene) Of nothing: Heb. 11, 1.

(Better thing) Something more worthy & excellent: He. 11, 40.

(Things hoped for) The glory and blisse of heauen: Heb. 11, 1.

(Things shaken) Things of an vnstable conditiō, as things not shaken, signifies things of a firme and constant nature: He. 12, 27, 28.

V. A.

(Vails) The flesh or body of Christ: Heb. 10, 20.

2 That hanging or cloath,

which diuided the holy place of the Temple, from the most holy: Heb. 9, 3.

(Vengeance) Punishment for sinne: Heb. 10, 30.

(Vnbeleefe) An utter absence and want of liuely faith: Heb. 3, 19.

(Vnpossible) Not that which absolutely can neuer bee, but something which cannot bee, because it is against Gods decree and counsell, Heb. 6, 5, and 11, 6.

W. A.

(Wayes) Either Gods works of mercy and iustice, whereby God comes to vs, or his Commandements, wherby we come to him. Heb. 3, 10.

(Wee & liuing way) Christ Iesus, crucified and dead by the merit of his bloodshed, quickning all the elect: Heb. 10, 20.

(Out of the way) Transgressors or sinners. Heb. 5, 2.

(Our owne workes) Our corrupt nature, and the euill fruites of it. chapt. 4, 10.

(Gods workes) Mercifull and charitable actions: ch. 10, 24.

2 Holy duties of all sorts, towards God & man: ch. 13, 21.

(To withold) To distrust God in his word. chapt. 10, 29.

(Without the Campe and Gate) To bee accounted and reckoned for vnpure and wicked.

wicked men. Heb. 13, 12.

[~~Within the Haile~~] In hea-
uen. Heb. 6.

[~~Without father and mother~~]
Without mention or rehearal
eyther of father or mother, in
the sacred Story. Heb. 7, 3.

[~~Written in Heauen~~] Cho-
sen of God to eternal life, by
Christ Iesus. Heb. 12, 23.

[~~Word of righteousness~~] The
Gospell, which teacheth the
righteousnesse of God, and the

way to attaine it. Heb. 5, 13.

Y.

E.

[~~Deares~~] The eternality or
perpetuity of Gods beeing,
without end or limite of time.
Heb. 1, 11.

[~~Yesterday and to day~~] At al
times, both before and after
the comming of Christ. Heb.
13, 8.

FFNIS.

Errata.

AFTER *Abraham* reade father of a multitude. page 4. strike out, see Ephes. 1, 5.
p. 8. li. 2. strike out, Leuit. 10. p. 16. li. 23. 2. Columnne, strike out his p. 29.
li. 30. Col. 1. r. grace for faith. p. 33. li. 35. Col. 1. r. though. p. 36. li. 9. Col. 2. r. not af-
ter that is, and but for to wit. p. 36. li. 25. and 27. Col. 2. strike out, 27, 28, 29, 30. li.
of p. 37. Col. 2. r. done for done. p. 40. li. 29. Col. 1. li. 8, and 9. significations of
blood, are found in p. 46. li. 1, 2. &c. diuided from the other sig. laid down in p. 45.
col. 1. Also the second sig. of breaking bread is seuered from the first, p. 55. col.
1. Also the 6. signif. of burthen is seuered from the other five. p. 38, 39. r. remaineth
for feciteth. p. 63. li. 10. col. 2. strike out, cutting off. p. 103. li. 22. col. 2. r. then be-
fore Sunne. p. 113. li. 24. col. 1. r. before affliction. p. 135. li. 27. col. 1. r. Esay. 434. in
p. 147. li. 3. col. 2. r. prison for persion. p. 181. li. 6. col. 2. r. 14. for 4. p. 332. li. 19. col.
1. strike out, li. 33, 34, 35. in p. 335. col. 1. r. God, for good. p. 241. 26. col. 1. r. his, for
our. p. 483. li. 9. col. 2. r. maine for many. p. 516. li. 20. col. 1. r. effect. p. 533. li. 10. col.
2. r. thirdly and fourthly, for: secondly and thirdly. p. 544. li. 10, & 12. col. 1. strike
out li. 34, 35, 36. p. 542. col. 2. r. as after well. p. 554. li. 3. col. 2. r. bury. p. 564. 56. col. 2.
strike out li. 17, 18. p. 524. col. 1. r. Rom. 11. 9. p. 587. li. 1. col. 1. r. strike out, and p. 603,
line 24. col. 2. strike out line 24. p. 674. col. 1.

25787

Wilson, T.